

GEORGE R.

France and Ireland, Defender of the Faith, &c. To all, to whom these Presents shall come, Greeting. Whereas Our Trusty and Well-beloved Joseph Davidson, of our City of London, Bookseller, hath humbly represented unto Us, That he hath been at a very great Expence to get The Works of Horace and Virgil translated into English Prose, with Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators, both ancient and modern, Together with the Latin Text put into Order of Construction; Which Works he is now publishing in Latin and English Prose, with the aforesaid Notes, in Octavo, and purposes to publish all the other Latin Authors in the fame Manner: And bath therefore humbly befought Us to grant him our Royal Privilege and Licence for the fole Printing, Publishing, and Vending the aforesaid Works of Horace and Virgil, and all the other Latin Authors, in the same Manner, for the Term of Fourteen Years; We being willing to give all due Encouragement to Works of this Nature, which tend to the Advancement of Learning, are graciously pleased to condescend to his Request; and do therefore, by these Presents, fo far as may be agreeable to the Statute in that Behalf made and provided, grant unto the said Joseph Davidson, his Executors, Administrators, and Assigns, Our Royal Licence for the fole Printing, Publishing, and Vending the faid Works, for the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding all our Subjects, within Our Kingdoms and Dominions, to reprint the fame, either in the like, or any other Volume or Volumes whatfoever; or to Import, Buy, Vend, Utter, or Distribute any Copies thereof, Reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Confent or Approbation of the faid Joseph Davidson, his Heirs, Executors, and Affigns, under their Hands and Seals first had and obtained, as they will answer the contrary at their Peril; Whereof the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers are to take Notice, that due Obedience may be rendered to Our Pleasure therein declared.

Given at our Court at St. James's, the Twenty-fourth Day of February, 1741-2, in the Fifteenth Year of Our Reign.

By His Majefly's Command,

HOLLES NEWCASTLE.



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The Works of the above 4 Authors Horace, Virgil, Ovid & Phædrus with a new Translation in English with Notes all Printed for Joseph Davidson, are now Sold by Mess. Hitch, Hodges, Fuller, Robinson, Trye, Beecrost, Ward, Johnson, Baldwin & Keith.

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WORKS

OF

VIRGIL

TRANSLATED into

ENGLISH PROSE,

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GENTLEMEN

Who have the immediate Care of

EDUCATION

GENTLEMEN,

Sthe following Work was chiefly defigned Youth, it naturally claims your Patronage. allowed, that no Latin Author has a just read in the Schools than Virgil. Other Poets have t may be fafely studied by Youth while they are un you, their faithful Guides, who, no doubt, wi Author you teach, guard your Pupils against the Thing that has a Tendency to corrupt their Princ But it must be owned, to the immortal Honour of Stile is fo strictly pure and chaste, that the most r rienced might be left to fleer their Course through Works, without meeting with those Rocks and which unpractis'd Virtue runs no small Hazard wreck'd. Sure no Poet better deserves a Place wn Elyfium, among the Pii Vates, Phaboque dis he same Time that he is the just Standard for Latin Tongue, and univerfally admired for the VOL. I.

he is capable of inspiring the warmest Sentiments of Virtue. There is a peculiar Tendernels and Humanity diffus'd through all his Writings, which never fails to make the Heart better, and fends away every well-dispos'd Mind from the Reading of him, equally pleafed and improved. He animates the Soul to the Love of Virtue, by fetting before us the most noble Examples; corrects the Passions, by shewing their fatal Effects, when indulg'd to Excess, or when directed to improper Objects; makes us feel the Peace and Serenity they bring, when conducted by Reason, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every Heroic Virtue, arise from the Belief of a Deity, and a Providence supremely wife and good. In a Word, every Image, every Description, every Character he exhibits; his 'es, his Allegories, his Episodes, all are calculated, not only to the Fancy, but to instruct the Judgment, and form the he Perusal of such an Author is like travelling through al Country, not only diversified with a Multiplicity of idscapes, and whatever can charm the Sense and but where every Object conspires to nourish Health the Spirits: No Enemies, no Beafts of Prey lirk in o betray; no Fear of Robbers to affault with open very Air we breathe in is pure, ferene, and healthhospitable, honest, and humane. 'Tis hoped the following Attempt to facilitate the Study of fo , will be well received, Gentlemen, by you who the Public, in the important, and truly facred ation.

> n being the Intention of this Work to encourage away from Youth any Spur to their own Industry but to fave them the Trouble of poring on ng over many a heavy Volume of Commentaries, sh thorny, unpleasant Tracts, to the Knowledge So that if it faves their Time and Pains in one at they may be applied in another, that will be

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both more pleasant and profitable to them. If it gives you some Relief from the more difagreeable and burdensome Part of your Work, it is only to leave you freer and more difengaged in the Execution of what is the principal Business of Education. To teach Boys to understand an Author's Language, is, you know, but the least Part of your Duty. To acquaint them with his Spirit and virtuous Design, to form their Taste aright, that they may be able to correct his Faults and relish his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples; in a Word, to teach them to be found Critics on Life and Manners, and to distinguish the True from the False, quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non; this is your honourable Province, and the chief Defign of Education. It was fo in all the Schools of ancient Athens, where Horace was accomplished in the Study of that true Philosophy, which is the Soul of all his Writings:

> Adjecere bonæ paulo plus artis Athenæ: Scilicet ut possem curvo dignoscere rectum, Atque inter silvas Academi quærere verum.

And it will be fo in every well-regulated Seminary of Learning.

folemnly engaged to teach and exemplify Goodness to Mankind, at a Time of Life when they are most capable of being taught, when their docile Minds may eafily be moulded to every Shape of Goodnefs, and are susceptible of the most durable Impressions. From you, therefore, it may naturally be expected, that the general Reformation of the Age should begin. Men of mere Speculation may wish well to Virtue, and recommend her Cause by their Writings; the witty Author may ridicule, or point his keen Satire against the reigning Vices of the Age; the Legislature may enact, and the Magistrate may execute falutary Laws; but what will all avail, unless the Foundations of National Virtue be laid in the right forming of the Heart at first? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree must first be made good, and then its Fruits will be good also; but if the Tree be corrupt, the Fruit likewife will partake of the Corruption. The Seeds and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture, to make them take deep Root, spring up and flourish in the Soul, and ripen into all those beautiful Fruits of Action, that are ornamental to human Nature, and beneficial to Society. Indeed Experience shews us, that the best Education is not of itself sufficient to establish the Mind in an habitual, unform Course of Integrity; yet the same Experience evinces, that nothing is of so much Importance, towards effecting this great End, as to give the Mind an early Turn and Byass to the right Side; and that, without this, all other Means, humanly speaking, will have but a weak and transient Influence.

I doubt not but you are before-hand with me in making Reflexions of this Sort, and that your own Concern for the public Welfare has, long ere now, inspir'd you with noble Resolutions improve the Opportunity you have of doing so much Good to our native Country. Go on, therefore, Gentlemen, in the Excution of so generous and laudable a Design; nurse up those Plants that are under your immediate Culture; oh! take care their

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tender Virtues be not nipt in the Bud. The Frosts of a few Winters will kill those Weeds that poison and oppress the Soil; the barren Trees, that are an Incumbrance to the Ground will wither with Age, and foon be cut down; but on You, in a great Measure, depend our Hopes for many fucceeding Years and Generations. If the Buds of the Spring be blafted, or suffered to perish, our joyful Prospects, not only for that Season, but for the whole Year, are loft; and one Year propagates its malignant or happy Influence to another, in a perpetual Succession.

If the following humble Performance be of Use to shorten your Way in the Profecution of fo laudable a Defign, particularly, in inspiring young Minds with those pure, refin'd, and heroic Sentiments of Virtue and Honour, with which Virgil every where abounds; I shall reckon my Labour richly compensated, and rejoice in your partaking of those Rewards with which Virtue never fails to crown her honest Sons.



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LIFE

OF

VIRGIL.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the Year of Rome DCLXXXIV. sixty-nine Years before the Birth of our Saviour, on the fifteenth of October, which the Latin Poets observ'd annually in Commemoration of his Birth. His Father Maro was but a mean Person, of no Extraction; but his Mother, whose Name was Maia, was nearly related to Quintilius Varus, who was of an illustrious Family.

He passed the first seven Years of his Life at Mantua; thence he went to Cremona, where he lived to his seventeenth Year; at which Age, as is usual among the Romans, he put on the Toga Virilis, Pompey and Crassus happening that Year to be, a second Time, Consuls.

From Cremona be went to Naples, where he studied the Greek and Latin Languages with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.

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The LIFE of VIRGIL.

After be bad spent some Years at Naples, be went from thence to Rome, where he was foon taken Notice of by some of the great Men at Court, who shew'd the high Esteem they had of him, by introducing bim to Augustus. But whether Virgil did not like the Hurry and Buftle of a Court Life, or the Air of Rome did not agree with bis fickly Constitution, is uncertain; bowever, be retired again to Naples. where he fet about writing his Bucolics, chiefly with a Defign to celebrate the Praises of Pollio, Varius, and Gallus, who recommended bim to Mæcenas, by whose Interest be was particularly exempted from the common Calamity of the poor Mantuans; whose Lands, as a Reward to the Veterans for their Bravery at the Battle of Philippi, were divided among them, Virgil's only excepted, as appears by the first Ecloque, wherein be expresses the utmost Gratitude for so singular a Favour, in such a Manner as ingratiated bim more and more to Augustus. It is faid be spent three Years in writing bis Ecloques ; and had he spent as many more, the Time would have been well employed, that produced the finest Pastorals in the Roman, or perhaps any other Language.

Italy being now reduced to the utmost Extremity, the Grounds lying uncultivated, and the People in Want of the very Necessaries of Life. the fatal but natural Consequences of a Civil War, insomuch that the State seemed to be in Danger, the People throwing all the Blame on Augustus; Mæcenas, sensible of the great Parts and unbounded Knowledge of Virgil, fet bim about writing the Georgics for the Improvement of Husbandry, the only Mean left to save Italy from utter Ruin; in which Virgil succeeded so well, that after their Publication, Italy began to put on a new Face, and every Thing went well: For the Georgics are not only the most perfect of all Virgil's Works, but the Rules for the Improvement of Husbandry are so just, and at the same time so general, that they not only suited the Climate for which be wrote them, but have been found of such extensive Use, that the greatest Part of them are put in Practice in most Places of the World at this very Day. Virgil was now thirty-four Years of Age; having spent Seven of the Prime of his Years in composing this inimitable Poem, which bas been, and ever will be, admired as the most finished and complete Pieec

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The LIFE of VIRGIL.

Piece that ever Man wrote: For here indeed be shines in his Meridian

Glory.

Having now finished his Georgics; after a few Years Respite, he set about the Eneid, when turned of forty; tho' it is generally believed he laid the Foundation of that great and arduous Work more early, to which he seems to allude in his sixth Pastoral;

Cum canerem reges & prælia, Cynthius aurem Vellit, & admonuit, pastorem, Tityre, pingues Pascere oportet oves, deductum dicere carmen.

But when I try'd her tender Voice, too young, And fighting Kings and bloody Battles fung, Apollo check'd my Pride; and bid me feed My fatn'ning Flocks, nor dare beyond the Reed.

Virgil's Design of writing the Eneid taking Air, the Expectations of the Romans were raised so high with the Thoughts of it, that Sextus Propertius did not scruple to prophecy

Cedite Romani scriptores, cedite Graii, Nescio quid majus nascitur Iliade!

And had Virgil design'd the Æneid only as an Encomium on Augustus, be might surely have wrote short Panegyrics on his Prince, as Horace has done, at several Times, and on proper Occasions, at a far less Expence of Time and Labour than the Æneid must of Necessity have cost him: For he has not only given Augustus's Character under that of Æneas, but has wrought into his Work the whole Compass of the Roman History, with that of the several Nations from the earliest Times down to his own; and that with such Exactness as to deserve the Title of The Roman Historian, much better than Homer did that of Writer of the Trojan War: Most Romans, in any controverted Point, submitting rather to his Authority than to the most learned Historian's.

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The LIFE of VIRGIL:

The Aneid is an Epic Poem, which being the noblest Composition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an universal Knowledge, all centering in one and the same Person, as they did in Virgil, whose prodigious Genius has been the Admiration of all Mankind, and will be so, while Learning and good Sense bave a Place in the World. Virgil spent about seven Years in writing the first six Books of this admirable Poem, some Part of which Augustus and Octavia longed to bear him rehearse, and bardly prevailed with bim, after many Intreaties. Virgil to this Purpose pitches on the Sixth, which, not without Reason, he thought would affect them most; as in it be bad, with his usual Dexterity, inserted the Funeral Panegyric of young Marcellus (who died a little before that) whom Augustus designed for his Successor, and was the Darling of bis Mother Octavia, and of all the Romans; and as the Poet imagin'd, so it happened: For after he had rais'd their Passions by reciting these inimitable Lines,

O nate, ingentem luctum ne quære tuorum:
Ostendent terris bunc tantum sata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, superi, propria bæc si dona suissent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliaca quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! beu prisca sides! invictaque bello
Dextera! non illi quisquam se impune tulisset
Obvius armato: seu cum pedes iret in bostem,
Seu spumantis equi soderet calcaribus armos.

He at last surprizes them with

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Heu miserande puer! si qua fata aspera rumpas, Tu Marcellus eris. Vol. I.

The LIFE of VIRGIL.

At which affecting Words the Emperor and Octavia burst both into Tears, and Octavia fell into a Swoon. Upon her Recovery she ordered the Poet ten Sesterces for every Line, each Sesterce making about seventy-eight Pounds in our Money. A round Sum for the whole! but they were Virgil's Verses.

In about four Years more be finished the Æneid, and then set out for Greece, where he designed to revise it as a Bye-work at his Leisure; proposing to devote the chief of the remaining Part of his Days to Philosophy, which had been always his darling Study, as he himself informs

us in these charming Lines;

Me vero primum dulces ante omnia Musa, Quarum sacra sero ingenti perculsus amore, Accipiant, calique vias & sidera monstrent; Desectus solis, varios lunaque labores; Unde tremor terris; qua vi maria alta tumescunt Obicibus ruptis, rursusque in seipsa residunt. Quid tantum Oceano properent se tingere solis Hiberni, vel qua tardis mora noctibus obstet.

Ye facred Muses, with whose Beauty sir'd,
My Soul is ravish'd and my Brain inspir'd,
Whose Priest I am, whose holy Fillets wear,
Wou'd you your Poet's first Petition hear;
Give me the Ways of wand'ring Stars to know,
The Depths of Heav'n above and Hell below,
Teach me the various Labours of the Moon,
And whence proceed th' Eclipses of the Sun;
Why slowing Tides prevail upon the Main,
And in what dark Recess they shrink again;
What shakes the solid Earth, what Cause delays
The Summer-Nights, and shortens Winter-Days.

But he had not been long in Greece, before he was seiz'd with a lingering Distemper. Augustus returning about this Time from his Eastern Expedition, Virgil was willing to accompany him home; but

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The LIFE of VIRGIL.

be no sooner reached Brundusium than he died there, in the Year of Rome DCCXXXV. and in the fifty-first Year of his Age, and was

buried at Naples, where his Tomb is shewn to this Day.

He was tall, and of a swarthy Complexion, very careless of his Dress, extremely temperate, but of a sickly Constitution, being often troubled with a Pain in his Head and Stomach: He was bashful to a Fault, and had a Hesitation in his Speech, as often happens to great Men, it being rarely found that a very fluent Elocution and Depth of Judgment meet in the same Person.

He was one of the best and wisest Men of his Time; and in such popular Esteem, that one hundred thousand Romans rose up when he came into the Theatre, shewing him the same Respect they did Cæsar himself: And as he was beloved in his Life, he was universally lamented at his Death. He went out of the World with that Calmness of Mind that became so great and good a Man, leaving Augustus his Executor, who committed the Care of publishing the Æneid to Tucca and Varius, strictly charging them, neither to eancel, nor add one Word, nor so much as fill up the Breaks or half Verses.

A little before his Death, it is said, he wrote this Inscription for his Monument, which does him the more Honour, as it savours not

in the least of Ostentation.

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Mantua me genuit; Calabri rapuere; tenet nunc Parthenope: Cecini pascua, rura, duces.

I fung, Flocks, Tillage, Heroes; Mantua gave Me Life, Brundusium Death, Naples a Grave.

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THE

PASTORALS.

TIRGIL is univerfally allow'd to have excell'd all the Roman Poets in every Kind of Poetry he attempted; and his Poems, which are justly esteem'd the most finish'd Pieces of all Antiquity, shew how thoroughly he understood the human Passions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itself. How many Proofs has he given in his Pastorals, and other Poems, of his great Skill in the Epicurean Philosophy, which he has almost intirely comprehended in his fixth Eclogue! What a prodigious Knowledge must he have had of Husbandry and Agriculture to give fuch exact Precepts for them in his Georgics, as not only fuit Italy, but most Places in the World! How well was he vers'd in all the Mysteries and Ceremonies of the Pagan Religion! What a compleat Master must he have been of the Roman History, to interweave the most material Parts of it into his Aneid! In short, his Knowledge feems to have had no other Bounds than those of universal Nature. But to be more particular,

Virgil may be faid to be the first who introduced PASTORALS among the Romans, which he copied after that great Master of

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Greece, Theocritus. This Kind of Poetry is of very great Antiquity, being practis'd by Men in the first Ages of the World. while they tended their Flocks: Then it was Nature taught them to amuse themselves with Pipes and Songs. They wanted not to hear the chirping of Birds in order to fing; as the Zephyrs, whose Breath seems to animate Reeds and make them speak, occasion'd their contriving the like Instruments, which were perfected by Use and Art. For there is no need to fetch from Mythology and uncertain Histories, the Origin of a Thing which may be found in Nature; and the most learned Writers, who look'd for it out of Nature, have not been fatisfied with their Enquiries. The Pastoral Life of some Nations produc'd Astronomical Observations, and plac'd in the Heavens fome of those Animals which graz'd in the Fields. It has also occasion'd the Mysteries of judicial Astrology. But because it generally produc'd Rural Songs, the Poets, who only mind what may please, pitch'd upon those imperfect Effays and improv'd them. They thought, not without Reason, that if they represented plain and harmless Shepherds in some short dramatick Pieces, finging their Happiness, or expressing their Trouble; such Performances could not fail of having a good Succefs. And indeed, this Sort of Poetry is extremely pleafant, and more charming than any other: It does not contain dreadful Images of War and Battles; it does not ftir fad Passions by terrifying Objects, nor excites the natural Malignity of Men by fatyrical Expressions or studied Imitation of Ridicule; but brings into their Thoughts the Happiness of a quiet Life, which they are so far from enjoying. In one Word, nothing can be more proper to remove their Cares and calm the Uneasinesses of their Minds, because nothing can have a greater Affinity with that Condition of Life that can make them Happy.

And if it be ask'd, why Virgil, in that remarkable Passage of the Georgics, wherein he describes the Happiness of a Country Life, says nothing of the Songs that take up the idle Hours of Shepherds; which Question appears the more natural, as Homer never speaks of the Country without mentioning rural Musick; I answer.

I answer, with a great Critick, that if Homer acted the Part of a good Poet in this Respect, describing Things that had no Existence but in his Imagination, Virgil did wifely avoid a Fault which a mean Poet would have been guilty of; for the Georgics being a Work founded upon Truth, Virgil could not praise a Country Life on Account of a Thing whose Charms are only in the Imagination of the Poets. On the contrary; because he describes that Life such as it really is, attended with good Nature and Innocence: His Description, adorned with all the Graces of Poetry, makes it so charming and agreeable, that those who read his excellent Verses with any Taste, may so far forget themselves, as to think Virgil is to blame in preferring to it the Happiness of a confummate Philosopher. It had been, therefore, an improper Thing for him to represent that State of Life otherwise. And, since he reckoned the Chastity of married People among the Advantages that attend a Country Life, Cufta Pudicitiam servat Domus, he was far from finding any Happiness in Love and Jealousy, which afford the most agreeable Songs of Bucolick Poetry. Nor were the ancient Shepherds vulgar illiterate Perfons; but on the contrary, they were rich, powerful, and learned: Even Princes themselves did not think it below them to tend Flocks, and mind Country Affairs; as appears from many Instances in facred History, as Jacob, David, &c. and also from several Passages of our Author, as in Ecloque II.

Quem fugis, ah! demens? habitarunt Dii quoque Sylvas, Dardaniusque Paris.

Ah, cruel Creature, whom dost thou despise?
The Gods to live in Woods have left the Skies.
And God-like Paris, in th' Idean Grove,
To Priam's Wealth preferr'd Oenone's Love. DRYDEN.

And in Ecloque X. beside several other Places:

Stant & oves circum, nostri nec pænitet illas; Nec te pæniteat pecoris, divine poeta; Et formosus oves ad slumina pavit Adonis.

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The Sheep surround their Shepherd as he lies:
Blush not, sweet Poet, nor the Name despise:
Along the Streams his Flocks Adonis fed;
And yet the Queen of Beauty blest his Bed. DRYDEN.

So that they censure Virgil without Ground, who blame him for introducing Philosophy, and even something of the sublime into his Pastorals; a Pastoral being the Imitation of a Shepherd considered in that Character: And it may well be presumed that such Shepherds as have been mentioned, were both great Scholars and Philosophers.

In a true Paftoral, there must be an Air of Piety kept up through the Whole; the Characters should represent the Innocence and Plainness of the ancient Shepherds: There must be also some little And the Scene, which is always, or at least generally, a rural Landscape, ought to take in Woods, Meadows, the Banks of Rivers and Fountains, and even fometimes the Sea-Shore. And as, in order to form a Landscape to please the Sight, a Painter takes particular Care to chuse the most beautiful Productions of Nature, according to the Character he defigns to draw; fo a Pastoral Poet ought to pitch upon a Scene suitable to his Subject; and what Scene more proper for Shepherds than to be feated on the matted Grafs, amidst beautiful Trees, blooming Shrubs, and purling Streams? Every Object fo charming, that, when touched by so skilful a Hand as our Author, one is at a loss whether to lay down on the foft Grass, pull the fragrant Blooms of the Shrubs, or quench his Thirst in the clear Stream.

The Scene of a Paftoral may also be characterized and embellished, as our Author has done in these Verses;

Incipit apparere Bianoris — — — —

which offers an ancient Sepulchre to the Sight, and produces a noble Effect in the Landscape. The Sentences must not only be short and lively, but the whole Piece so.

And

And, lastly, there must be a Diversity of Subjects, that the Pastoral, like a beautiful Prospect, may charm by its Variety: But, as in Plays, the Decorations of the Stage ought, in some Measure, to make Part of the Piece that is represented, by its Affinity with the Subject; so in a Pastoral, the Scene, and what is said by the Shepherds, ought to be united by a Kind of Uniformity, that Chearfulness may not appear in a sad Place, nor Melancholy and Despair in a smiling and pleasant Scene.

Virgil observes all these Rules exactly, and far surpasses Theocritus, especially where Judgment and Contrivance have the principal Part. How close he keeps to all these Points, is particularly remarkable in the first Ecloque, which, as a modern Author justly observes, is a Standard for all Pastorals. A beautiful Landscape presents itself to our View; a Shepherd, with his Flock around him, resting securely under a spreading Beach, which surnished the first Food to our Ancestors. Another Shepherd in a quite different Situation of Mind and Circumstances, the Sun setting,

the Hospitality of the more fortunate Shepherd, &c.

All his Pastorals are indeed admirable; but the fourth is the most remarkable, as it is a manifest Prophecy of our Blessed Saviour, uttered undesignedly by Virgil: For it is evident, that from the Sibylline Verses, then in great Repute at Rome, our Author applies to the Son of Pollio those Predictions which are evidently meant of our Saviour. The fixth is also well worth our particular Notice, in which he introduces Silenus singing, but rather too sull of Inspiration, which is meant by the Ebriety, who relates the Mythology of near two thousand Years in sifty Lines; the Brevity of which is no less admirable, than the Poet's great Skill in keeping up the Characters with the utmost Decency. The eighth and tenth are also very remarkable for the curious Descriptions the Poet gives of the Passion of Love: For what can be more natural than that in the eighth Pastoral?

Sepibus

as

Sepibus in nostris parvam te roscida mala
(Dux ego vester eram) vidi cum matre legentem:
Alter ab undecimo tum nec jam ceperat annus,
Jam fragiles poteram à terra contingere ramos:
Ut vidi, ut perii, ut me malus abstulit error.

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Thee, with thy Mother, in our Meads I faw
Gath'ring fresh Apples; I myself your Guide;
Then thou wert little; I just then advanc'd
To my Twelsth Year, could barely from the Ground
Touch with my reaching Hand the tender Boughs;
How did I look! how gaze my Soul away! TRAPP.

And never fure was fincere Love expressed in such moving Terms as those of Gallus to Lycoris in the Tenth.

Hic gelidi fontes, bic mollia prata, Lycori,
Hic nemus, bic ipso tecum consumerer ævo.

Nunc insanus amor duri me Martis in armis
Tela inter media, atque adversos detinet bostes.

Tu procul à patriâ (nec sit mibi credere) tantum.

Alpinas, ab dura! nives, & frigora Rheni
Me sine sola vides. Ab te ne frigora lædant!

Ab tibi ne teneras glacies secet aspera plantas!

Come, see what Pleasures in our Plains abound;
The Woods, the Fountains, and the flow'ry Ground.
As you are beauteous, were you half so true,
Here could I live and love, and die with only you.
Now I to fighting Fields am sent afar,
And strive in Winter Camps with Toils of War;
While you, (alas, that I should find it so!)
To shun my Sight, your native Soil forego,
And climb the frozen Alps, and tread th' eternal Snow.
Ye Frosts and Snows her tender Body spare,
Those are not Limbs for Isicles to tear.

Dryden.
Vol. I.

Nor was a despairing Lover ever painted in such lively Colours as in these beautiful Lines in the same Pastoral.

Ibo, & Chalcidico quæ sunt mibi condita versu Carmina, pastoris Siculi modulabor avena. Certum est in sylvis, inter spelæa serarum Malle pati; tenerisque meos incidere amores Arboribus: crescent illæ; crescetis amores.

For me, the Wilds and Defarts are my Choice;
The Muses, once my Care; my once harmonious Voice.
There will I sing, forsaken and alone;
The Rocks and hollow Caves shall eccho to my Moan.
The Rind of ev'ry Plant her Name shall know;
And as the Rind extends, the Love shall grow.

And again,

Omnia vincit amor; & nos cedamus amori.

Love conquers all; and we must yield to Love. DRYDEN.

These are but a few of the Beauties of these inimitable Pastorals; for it would be endless to enumerate all of them.

PREFACE.

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PREFACE

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TO THE

GEORGICS.

IRGIL in his GEORGICS imitates Hefiod; but it is generally agreed that he far exceeds him in every Respect. Some indeed have objected, that the Georgics are wrote in too sublime a Stile to be of Use to Husbandmen, who are generally speaking, Men of little or no Literature: But they did not consider, that Virgil wrote for a People whose chief Magistrates had been Husbandmen themselves: Lucius Cincinnatus was found at the Plough when he was called to be Dictator; and Fabricius, Curius, and Camillus, were no less skilled in the Science of Husbandry than they were in the Art of War.

In such Esteem were Husbandmen among the Romans, that they highly resented the least Affront offered to any of them, of which we have an Instance in Scipio Nasica, Candidate for the Place of Curule Edile, who meeting a plain Countryman, took him by the Hand, and asked him his Vote; but finding his Hand very hard, Prithee, Friend, says he, do you walk upon your Hands? which so chagrin'd the Countryman, that he complained of the Affront, by which Scipio lost the Edileship. Virgil could not therefore employ his sine Parts on a Subject more acceptable to the Romans, nor

more

more useful to his Country, almost become waste by the Civil Wars; he therefore suits himself to his Readers, instructing them while he entertains them, by making Choice of such Precepts of this extensive Science as give Opportunity for those beautiful Descriptions and Images which are the very Spirit and Life of Poetry. And he shews no less Art in treating of these Precepts; for while we read them, we can scarcely help imagining ourselves among the Fields and Woods, viewing agreeable Landscapes.

He begins his first Book with giving us the Subject of each Georgic, which he comprehends in four Lines; and after a solemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to Augustus, whom he

addresses as a God,

Tuque adeo, quem mox quæ sint babitura Deorum Concilia, incertum est; urbisne invisere Cæsar, Terrarumque velis curam; & te maximus orbis Austorem frugum, tempestatumque potentem

Accipiat, cingens materna tempora myrto:

Ignarosque viæ mecum miseratus agrestes,
Ingredere, & votis jam nunc assuesce vocari.

And chiefly Thou, whose future Seat on high, In what bright Council of the starry Sky Uncertain is; whether, great Casar, Thou Wilt chuse to watch o'er Cities here below, Or on the Fields thy gracious Looks bestow: Parent of Fruits, and pow'rful of the Storm, Mankind to thee shall sacred Rites perform; Throughout the mighty Orb the Empire own, And with thy Mother's Boughs thy Temples crown.

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PREFACE to the GEORGICS.

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Thee I invoke: Do thou affift my Course, And to the bold Attempt give equal Force; Pity with me th' unskilful Peasant's Cares, Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and shews the several Kinds of Tillage proper for each Soil, gives a Schedule of the Husbandman's Tools, describes the Changes of the Weather, and the Signs that forebode them: Then points out to the Husbandman the Work proper for each Season of the Year; when mentioning Autumn he takes Occasion to give us that inimitable Description of the Thunder-Storm.

Et pluvià ingenti sata læta, boumque labores
Diluit; implentur fossæ, & cava flumina crescunt
Cum sonitu, servetque fretis spirantibus æquor.
Ipse Pater, media nimborum in nocte, corusca
Fulmina molitur dextra: quo maxima motu
Terra tæmit: sugere seræ, & mortalia corda
Per gentes bumilis stravit pavor: ille slagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant Austri, & densissimus imber:
Nunc nemora ingenti vento, nunc litora plangunt.

Down rush the Skies, and with impetuous Rain, Wash out the Ox's Toil, and sweep away the Grain: The Dikes are fill'd: No Bounds the Torrents keep: And with the boiling Surges boils the Deep: Amidst a Night of Clouds his glittering Fire, And rattling Thunder hurls th' Eternal Sire: Far shakes the Earth: Beasts sty, and mortal Hearts Pale Fear dejects; he with resulgent Darts, Or Rhodope, or Athos' losty Crown, Or steep Ceraunia's Cliss strikes headlong down:

The

The Rains condense: more furious Auster roars:
Now with vast Winds the Woods, now lashes he the Shoars.

He then instances many of the Prodigies that happened near the Time of Julius Casar's Death, and shuts up all with a Supplication to the Gods for the Sasety of Augustus, and the Preservation of Rome in these charming Lines.

Di patrii Indigetes, & Romule, Vestaque mater. Que Tuscum Tiberim & Romana palatia servas, Hunc saltem everso juvenem succurrere seclo Ne probibete: satis jam pridem sanguine nostro Laomedonteæ luimus perjuria Trojæ. Jam pridem nobis cæli te regia, Cafar, Invidet, atque hominum queritur curare triumphos. Quippe ubi fas versum atque nefas, tot bella per orbem ; Tam multæ scelerum facies: non ullus aratro Dignus bonos: squallent abductis arva colonis, Et curvæ rigidum falces conflantur in ensem. Hinc movet Eupbrates, illinc Germania bellum: Vicinæ ruptis inter se legibus urbes Arma ferunt : sevit toto Mars impius orbe. Ut cum carceribus sese effudere quadrige, Addunt se in spatia; & frustra retinacula tendens Fertur equis auriga, neque audit currus babenas.

Ye home-born Deities, of mortal Birth!
Thou Father Romulus, and Mother Earth,
Goddess unmov'd! whose Guardian Arms extend
O'er Tuscan Tiber's Course, and Roman Tow'rs defend;
With youthful Casar your joint Pow'rs engage,
Nor hinder him to save the sinking Age.
O! let the Blood, already spilt, atone
For the past Crimes of curs'd Laomedon!
Heav'n wants thee there; and long the Gods, we know,
Have grudg'd thee, Casar, to the World below:
Where

PREFACE to the GEORGICS.

Xii

Where Fraud and Rapine, Right and Wrong confound Where impious Arms from ev'ry Part refound, And monstrous Crimes in ev'ry Shape are crown'd. The peaceful Peasant to the War is preft; The Fields lie fallow in inglorious Reft: The Plain no Pasture to the Flock affords, The crooked Scythes are streighten'd into Swords: And there Eupbrates her foft Offspring arms, And here the Rhine rebellows with Alarms: The neigh'bring Cities range on fev'ral Sides, Perfidious Mars long-plighted Leagues divides, And o'er the wafted World in Triumph rides. So four fierce Coursers starting to the Race, Scow'r thro' the Plain, and lengthen ev'ry Pace: Nor Reins, nor Curbs, nor threat'ning Cries they fear, But force along the trembling Charioteer.

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In the Second Book he shows the different Methods of raising Trees, to which he ascribes Oblivion, Ignorance, Wonder, Desires and the like Human Passions, which makes his Precepts very entertaining: Then he points out the Soils in which the several Plants thrive best: And thence takes occasion to run out into the Praises of Italy, in these admirable Words:

Sed neque Medorum silvæ ditissima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent: non Bastra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertere, satis immanis dentibus bydri:
Nec galeis, densisque virûm seges horruit hastis:
Sed gravidæ fruges, & Bacchi Massicus humor
Implevere: tenent oleæque, armentaque læta.
Hinc hellator equus campo sese arduus infert:
Hinc albi, Clitumne, greges; & maxima taurus
Vistima sæpe tuo perfusi slumine sacro,

Romanos ad templa Deûm duxêre triumphos. Hie ver ashduum, atque alienis mensibus aftas: Bis gravidæ pecudes, bis pomis utilis arbos. At rabidæ tigres absunt, & sæva leonum Semina: nec miseros fallunt aconita legentes: Nec rapit immensos orbes per bumum, neque tanto Squameus in spiram tractu se colligit anguis. Adde tot egregias urbes, operumque laborem: Tot congesta manu præruptis oppida saxis: Fluminaque antiquos subter labentia muros. An mare, quod supra, memorem, quodque alluit infra? Anne lacus tantos? te, Lari maxime; teque Fluctibus & fremitu assurgens, Benace, marino? An memorem portus, Lucrinoque addita claustra? Atque indignatum magnis stridoribus æquor, Julia qua ponto longe sonat unda refuso, Tyrrbenusque fretis immittitur æstus Avernis? Hæc eadem argenti rivos, ærisque metalla Oftendit venis, atque auro plurima fluxit. Hæc genus acre virum, Marsos, pubemque Sabellam, Affuetumque malo Ligurem, Volcosque verutos Extulit : bæc Decios, Marios, magnosque Camillos, Scipiadas duros bello; & te, maxime Cafar, Qui nunc extremis Asia jam victor in oris, Imbellem avertis Romanis arcibus Indum. Salve, magna parens frugum, Saturnia tellus: Magna virûm: tibi res antiquæ laudis & artis Ingredior, sanctos ausus recludere fontes: Ascraumque cano Romana per oppida carmen.

But neither Median Woods, nor fertile Soil, Nor pleafant Ganges, Hermus, Streams, which toil Through Beds of Gold, nor India's fragrant Lands, Ballra, nor th' Arabs Incense-bearing Sands;

xiv.

All cannot, though all boast of something rare, With the just Praise of Italy compare. Fire-breathing Bulls her Furrows never plough'd, Nor fown with Dragon's Teeth, from whence a Brood Of infant Warriors stain'd with Brothers Blood. Her Meads fair Cattle, Wheat o'erloads her Soil, And ev'ry where she streams with Wine and Oil: Her warlike Courfers beat the founding Earth, And tread in Triumph her who gave them Birth: Thou, gay Clitumnus, where thy Currents glide, There bleating Flocks thy flow'ry Borders hide; There Snow-white Bulls, the greatest Sacrifice Defign'd for Yove, who rules the Deities, First wash'd and sprinkled with thy sacred Flood. Pay for the Roman Triumphs with their Blood; Eternal Spring and Summer part her Year. Her Ewes lamb twice, her Trees twice Bloffom bear: No spotted Tygers in her Forests stray, Nor roaring Lions on her Cattle prey, Nor pois'nous Herbs the Gath'rer's Hand betray: No noisome Serpents, with collected Tail, Wreath on the Ground, or spiral Volumes trail. To Works of Nature join the Works of Man. To shew, by Art improv'd, what Nature can; Those stately Towns from Marble Quarries torn, Whose ancient Ramparts Chrystal Streams adorn. Or shall my Muse the Adrian's Praises show. Or Tyrrbene Seas which round her Harbours flow? Shall I great Larius or Benacus fing, Those Sea-like Lakes from whence great Rivers spring; Or fing the Harbours of the Locrine Bay, Whose Moles oppose the raging of the Sea? Which from the Waves the Julian Port confin'd, When Tyrrbene Billows Lake Avernus join'd.

Vol. I.

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These Blessings are exposed to every Eye;
But she has Treasures in her Entrails lie,
Which Veins of Silver and of Copper hold;
Her Hills are fruitful Casks of shining Gold.

She many warlike Nations has brought forth;
She gave the Marsians and Sabellians Birth;
Ligurians, us'd to toil in Peace and War,
And the brave Volscians, arm'd with Dart and Spear.
From her the Decii and Camilli came,
With all the Worthies of the Marian Name,
The Scipio's too, renown'd for martial Fame.

And last, Great Casar, great above the Rest,
Who bears victorious Eagles through the East,
Who all his bold Attempts with Conquest crowns,
And lazy Indians drives from Roman Towns!
Hail Source of Wine and Corn, Saturnian Soil!
For whose dear Sake I undertook this Toil!
Eternal Lays of hid mysterious Things,
From ancient Art and Labour's secret Springs,
My Muse, on Hestod's Lyre, through Roman Cities sings.

LAUDERDALE.

This Book is also remarkable for that beautiful Description near the End of it, which the Poet gives us of the Pleasures of a Country Life in these inimitable Lines:

O fortunatos nimium, sua si bona norint,
Agricolas! quibus ipsa, procul discordibus armis,
Fundit bumo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam;
Nec varios inhiant pulchra testudine postes,
Illusasque auro vestes, Ephyreiaque æra;
Alba neque Assyrio sucatur lana veneno,
Nec casia liquidi corrumpitur usus olivi:

At secura quies, & nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum, parvoque assueta juventus,
Sacra Deûm, sanctique patres: extrema per illos
Justitia excedens terris vestigia fecit.

O! happy Swains! did they their Blis but know! To whom the Earth releas'd from all the Woe Of civil Broils, gives with a lib'ral Hand An eafy Plenty at their just Demand. What if no lofty Pile, with haughty Tow'rs A waving Throng through ev'ry Passage pours Of humble Waiters in the Morning Hours. What if no Tortoife-scales incrusting Wood, Nor Corinth's Brass amaze the gaping Crowd? If no brocaded Hangings drefs the Room? Nor Tyrian Purple stain the milk-white Loom? Nor Cassia taint pure Oil with strong Perfume? Yet fraudless Innocence, and peaceful Rest, Unbounded Plains, with endless Riches bleft, Yet Caves and living Springs, and airy Glades, And the foft Lowe of Kine and fleepy Shades Are never wanting: There wild Herds abound, And Youth inur'd to Toil and Thrift are found, And aged Sires rever'd, and Altars crown'd: There Justice left, when she forfook Mankind, The last Impressions of her Steps behind.

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B.

In the Third Book, after invoking some rural Deities, he raises a TEMPLE to the Honour of Augustus, more lasting than the Pyramids of Egypt.

Primus ego in patriam meum, modo vita supersit, Aonio rediens deducam vertice Musas: Primus Idumæas referam tibi, Mantua, palmas: Et viridi in campo Templum de marmore ponam Propter aquam, tardis ingens ubi flexibus errat Mincius, & tenera prætexit arundine ripas. In medio mibi Cæsar erit, Templumque tenebit. Illi victor ego, & Tyrio conspectus in oftro. Centum quadrijugos agitabo ad flumina currus. Cuntta mibi, Alpheum linquens, lucosque Molorchi, Curfibus, & crudo decernet Græcia cæftu. Ipse caput tonsæ foliis ornatus olivæ Dona feram. Jam nunc solennes ducere pompas Ad delubra juvat, casosque videre juvencos: Vel scena ut versis discedat frontibus; utque Purpurea intexti tollant aulæa Britanni, In foribus pugnam ex auro solidoque elephanto Gangaridum faciam, victorisque arma Quirini: Atque bic undantem bello, magnumque fluentem Nilum, ac navali surgentes ære columnas. Addam urbes Asiæ domitas, pulsumque Niphatem, Fidentemque fuga Parthum, vesisque sagittis; Et duo rapta manu diverso ex boste tropbaa, Bisque triumphatas utroque ab littore gentes. Stabunt & Parii lapides, spirantia signa, Assaraci proles, demissaque ab Jove gentis Nomina, Trosque parens, & Trojæ Cynthius auctor. Invidia infelix furias amnemque severum Cocyti metuet, tortosque Ixionis angues, Immanemque rotam, & non exsuperabile saxum.

I first of Romans shall in Triumph come From conquer'd Greece, and bring her Trophies Home:

With

With foreign Spoils adorn my native Place; And with Idume's Palms my Mantua grace. Of Parian Stone a T E M P L E will I raise, Where the flow Mincius through the Valley strays: Where cooling Streams invite the Flocks to drink; And Reeds defend the winding Water's Brink. Full in the Midst shall mighty CÆSAR stand, Hold the chief Honours, and the Dome command. Then I, conspicuous in my Tyrian Gown, (Submitting to his Godhead my Renown) A hundred Coursers from the Goal will drive : The Rival Chariots in the Race shall strive. All Greece shall flock from far, my Games to see; The Whorlbat, and the rapid Race shall be Referv'd for Cæfar, and ordained by me. Myself, with Olive crown'd, the Gifts will bear: Ev'n now, methinks the public Shouts I hear; The paffing Pageants, and the Pomps appear. I to the Temple will conduct the Crew; The Sacrifice and Sacrificers view: From thence return, attended with my Train, Where the proud Theatres disclose the Scene; Which interwoven Britons feem to raife, And shew the Triumph which their Shame displays. High o'er the Gate, in Ivory and Gold, The Crowd shall Casar's Indian War behold; The Nile shall flow beneath, and on the Side His shatter'd Ships on brazen Pillars ride. Next him Niphates with inverted Urn, And dropping Sedge, shall his Armenia mourn; And Afian Cities in our Triumph born. With back-ward Bows the Parthians shall be there, And, spurring from the Fight, confess their Fear. A double Wreath shall crown our Cafar's Brows; Two differing Trophies from two different Foes.

Europe

Europe with Afric in his Fame shall join;
But neither Shoar his Conquest shall confine.
The Parian Marble, there, shall seem to move
In breathing Statutes, not unworthy Jove;
Resembling Heroes, whose Ethereal Root
Is Jove himself, and Casar is the Fruit.
Tros and his Race the Sculptor shall employ;
And he, the God, who built the Walls of Troy.
Envy herself, at last, grown pale and dumb,
(By Casar combated and overcome)
Shall give her Hands; and Fear the curling Snakes
Of lashing Furies, and the burning Lakes:
The Pains of famish'd Tantalus shall feel;
And Sisypbus, that labours up the Hill
The rolling Stone in vain; and curs'd Ixion's Wheel.

DRYDEN.

He then addresses himself to Macenas, and enters upon his Subject, in which he lays down Rules for the Choice and Breeding of all Sorts of Cattle, Oxen, Horses, &c. whence he takes Occasion to give this inimitable Description of that noble Animal the Horse.

Continuò pecoris generosi pullus in arvis
Altius ingreditur, & mollia crura reponit:
Primus & ire viam, & sluvios tentare minaces
Audet, & ignoto sese committere ponti:
Nec vanos borret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga:
Luxuriatque toris animosum pectus: bonesti
Spadices, glaucique; color deterrimus albis,
Et gilvo: tum, siqua sonum procul arma dedere,
Stare loco-nescit; micat auribus, & tremit artus;
Collectumque premens volvit sub naribus ignem:
Densa juba, & dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, & solido graviter sonat ungula cornu.

The

The Colt that for a Sire is delign'd

By fure Presages shews his generous Kind,

Of able Body, sound of Limb and Wind.

Upwards he walks, on Pasterns firm and straight;

His Motions easy; prancing in his Gait.

The first to lead the Way, to tempt the Flood;

To pass the Bridge unknown, nor fear the trembling Wood.

Dauntless at empty Noises; softy neck'd;

Slender his Head, his Belly round, broad back'd.

Brawny his Chest and deep, his Colour grey;

For Beauty dappled, or the brightest Bay:

Faint White and Dun will scarce the Rearing pay.

The fiery Courser, when he hears asar

The sprightly Trumpets and the Shouts of War,

Pricks up his Ears; and trembling with Delight,

Shifts Place, and paws, and hopes the promis'd Fight.

On his right Shoulder his thick Main reclin'd,

Ruffles at Speed, and dances in the Wind.

His horny Hoofs are jetty black and round;

His Chine is double: Starting with a Bound,

He turns the Turs, and shakes the solid Ground.

Fire from his Eyes, Clouds from his Nostrils flow:

Nor has the Poet shewn less Skill in that curious Description of the Chariot Race.

He bears his Rider headlong on the Foe. DRYDEN.

Nonne vides? cum pracipiti certamine campum Corripuere, ruuntque effusi carcere currus; Cum spes arresta juvenum, exsultantiaque baurit Cordia pavor pulsans: illi instant verbere torto, Et proni dant lora: volat vi fervidus axis. Jamque bumiles, jamque elati sublime videntur Aëra per vacuum ferri, atque assurgere in auras.

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PREFACE to the GEORGICS.

Nec mora, nec requies: at fulvæ nimbus arenæ Tollitur: bumescunt spumis, flatuque sequentum: Tantus amor laudum, tantæ est victoria curæ.

Hast thou beheld, when from a Goal they start,
The youthful Charioteers with heaving Heart
Rush to the Race; and panting, scarcely bear
Th' Extremes of sev'rish Hope, and chilling Fear;
Stoop to the Reins, and lash with all their Force;
The slying Chariot kindles in the Course:
And now a-low; and now aloft they sly,
As borne thro' Air, and seem to touch the Sky.
No Stop, no Stay, but Clouds of Sand arise,
Spurn'd, and cast backward on the Follower's Eyes;
The hindmost blows the Foam upon the first:
Such is the Love of Praise, an honourable Thirst.

DRYDEN.

The Force of Love is represented in Words most expressive, and yet so modest as not to offend the chastest Ear. The Battle of the Bulls too is painted in most lively Colours, in these beautiful Lines:

Illi alternantes multâ vi prælia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu: reboant sylvæque & magnus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longeque ignotus exsulat oris:
Multa gemens ignominiam, plagasque superbi
Victoris; tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili,
Frondibus birsutis, & carice pastus acutâ:

Et tentat sese, atque irasci in cornua discit Arboris obnixus trunco, ventosque lacessit Itibus, & sparsa ad pugnam proludit arena, Post, ubi collectum robur, viresque receptæ, Signa movet, præcepsque oblitum fertur in bostem: Fluctus ut, in medio cæpit cum albescere ponto, Longius ex altoque sinum trabit: utque volutus Ad terras, immane sonat per saxa, nec ipso Monte minor procumbit: at ima exestuat unda Vorticibus, nigramque altè subjectat arenam.

A beauteous Heifer in the Wood is bred: The stooping Warriors, aiming Head to Head, Engage their clashing Horns; with dreadful Sound The Forest rattles, and the Rocks rebound. They fence, they push, and pushing loudly roar; Their Dewlaps and their Sides are bath'd in Gore. Nor when the War is over, is it Peace; Nor will the vanquish'd Bull his Claim release: But feeding in his Breast his ancient Fires, And, curfing Fate, from his proud Foe retires. Driv'n from his native Land, to foreign Grounds, He, with a gen'rous Rage, refents his Wounds: His ignominious Flight, the Victor's Boaft, And more than both, the Loves, which unreveng'd he loft. Often he turns his Eyes, and, with a Groan, Surveys the pleafing Kingdoms, once his own. And therefore, to repair his Strength he tries: Hard'ning his Limbs with painful Exercise; And rough upon the flinty Rock he lies. On prickly Leaves, and on fharp Herbs he feeds, Then to the Prelude of a War proceeds. His Horns, yet fore, he tries against a Tree:

And meditates his absent Enemy.

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PROFACE & the GEORGICS.

He snuffs the Wind, his Heels the Sand excite:
But, when he stands collected in his Might,
He roars, and promises a more successful Fight.
Then to redeem his Honour at a Blow,
He moves his Camp, to meet his careless Foe.
Not with more Madness, rolling from afar,
The spumy Waves proclaim the wat'ry War,
And mounting upwards with a mighty Roar,
March onwards, and insult the rocky Shoar.
They mate the middle Region with their Height;
And fall no less, than with a Mountain's Weight:
The Waters boil, and belching from below,
Black Sands, as from a forceful Engine, throw. DRYDEN.

But who can read the admirable Description of the Scythian Winter Piece without shivering?

At non, qua Scythiæ gentes, Mæoticaque unda, Turbidus & torquens flaventes Ister arenas: Quaque redit medium Rhodope porretta sub axem: Illic clausa tenent stabulis armenta; neque ulla Aut berba campo apparent, aut arbore frondes: Sed jacet aggeribus niveis informis, & alto Terra gelu late, septemque assurgit in ulnas. Semper byems, semper spirantes frigora Cauri. Tum Sol pallentes baud unquam discutit umbras: Nec cum invectus equis altum petit ætbera; nec cum Præcipitem Oceani rubro lavit æquore currum. Concrescunt subitæ currenti in flumine crustæ: Undaque jam tergo ferratos sustinet orbes, Puppibus illa prius patulis, nunc bospita plaustris. Æraque dissiliunt vulgo, vestesque rigescunt Induta, cadunique securibus bumida vina, Et totæ solidam in glaciem vertere lacuna, Stiriaque impexis induruit borrida barbis.

Interea toto non secius aere mingit in blind on and of I Intereunt pecudes : stant circumfusa pruinis in the Corpora magna boum : confertoque, agmine cervi Torpent mole nova, & Jummis vix cornibus exstant, & Hos non immissis canibus, non cossibus ullis, and i cont Puniceæve agitant pavidos formidine penne : soll uno I Sed frustra oppositum trudentes pectore montem, Cominus obtruncant ferro; graviterque rudentes Cædunt; & magno læti clamore reportant. Ipsi in defassis, specubus, secura sub alta Otia agunt terra, congestaque robora, totasque, wone 10 Advolvere focis ulmos, ignique dedere: Hic nottem ludo ducunt, & pocula lati | wor'sxob sel T Fermento, atque acidis imitantur vitea forbisminde dill Talis Hypenboreg septem subjects trioniq to egod di W Gens effrena virûm Ripbaa tunditur Eura in solo sul Et pecudum fulvis velantur corpora fetis.de slidw beiA Not fo the Scythian Shepherd tends his Fold; Nor he who bears in Thrace the bitter cold: Nor he who treads the bleak Meotian Strand; Or where proud Ister rolls his yellow Sand. Early they stall their Flocks and Herds; for there No Grass the Fields, no Leaves the Forests wear: The frozen Earth lies bury'd there, below A hilly Heap, feven Cubits deep in Snow; And all the West Allies of stormy Boreas blow: The Sun from far peeps with a fickly Face; Too weak the Clouds, and mighty Fogs to chace; When up the Skies he shoots his roy Head; Or in the ruddy Ocean feeks his Bed. Swift Rivers are with sudden Ice constrain'd; And fludded Wheels are on its Back fuffain'd. An Hoftry now for Waggons, which before

Tall Ships of Burthen on its Bosom bore,

PREFACE to the GEORGICS.

The brazen Cauldrons with the Frost are flaw'd; The Garment, stiff with Ice, at Hearths is thaw'd: With Axes first they cleave the Wine, and thence By Weight, the folid Portions they dispense. From Locks uncombed, and from the frozen Beard. Long Ificles depend, and crackling Sounds are heard. Mean time, perpetual Sleet, and driving Snow. Obscure the Skies, and hang on Herds below: The starving Cattle perish in their Stalls, Huge Oxen ftand inclos'd in wint'ry there Of Snow congeal'd; whole Herds are buried Walls Of mighty Stags, and scarce their Horns appear. The dext'rous Huntiman wounds not these afar, With Shafts, or Darts, or makes a distant War With Dogs, or pitches Toils to stop their Flight: But close engages in unequal Fight: And while they strive in vain to make their Way Through Hills of Snow, and pitifully bray; Affaults with Dint of Sword, or pointed Spears: And homeward, on his Back, the joyful Burden bears, The Men to subterranean Caves retire: Secure from Cold, and crowd the chearful Fire: With Trunks of Elms and Oaks the Hearth they load, Nor tempt th'Inclemency of Heaven Abroad, Their jovial Nights in Frolicks and in Play They pass, to drive the tedious Hours away. And their cold Stomachs with crown'd Goblets chear, Of windy Cyder, and of balmy Beer. Such are the cold Riphean Race; and fuch The favage Scytbian, and unwarlike Dutch. Where Skins of Beafts, the rude Barbarians wear, The Spoils of Foxes, and the Furry Bear.

DRYDEN.

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The Murrain that rag'd among the Cattle on the Alps, with which he concludes this Book, is likewife represented in most sublime Expressions, and can never be enough admir'd.

But of all the Books of the Georgics, Virgil feems to have exerted his Skill more especially on the Fourth: Nor, had he ransack'd all Nature, could be possibly have made Choice of a Subject more curious, or more adapted to his Purpose, than that of the Bees, if, as an ingenious Author observes, he had it in his View to recommend to the Romans Obedience to their Prince, and Submission to the Laws both to Prince and People, by the Example of these wonderful Creatures; neither could any Subject promise fairer to have a due Instuence on the Romans, as they had a religious Veneration for Bees, and look'd upon them as peculiarly consecrated to Jupiter. Indeed the Polity and Government of the Bees is vastly surprising, nor are there any other Creatures in the World, Men excepted, that have any such Thing.

Solæ communes natos, consortia tecta
Urbis babent, magnisque agitant sub legibus ævum:

Of all the Race of Animals alone,
The Bees have common Cities of their own,
And common Sons; they're rul'd by mighty Laws,
Their Country and their Gods the common Cause.

And what Obedience the Romans were to pay to Augustus, Virgil shews them by that of the Bees to their King, who do not think even their Lives too dear for him.

Præterea regem non sic Ægyptus, & ingens Lydia, nec populi Partborum, aut Medus Hydaspes, Observant. Rege incolumi, mens omnibus una est; Ille operum custos, illum admirantur, & omnes Circumstant fremitu denso, stipantque frequentes, Et sape attollunt humeris, & corpora bella de antill Objectant, pulchramque petunt per vulnera mortem.

lubiance Expertions, and can never be enough admic'd, Besides, nor Egypt, nor the boundless Space Of Lydia's Empire, nor the Parthian Race, Nor whom Hydaspes cools with Medean Springs, to and Pay fuch fincere Obedience to their Kings; no mone to due and an While he is fafe, in Concord and Content as di good and The Commons live, by no Divisions rentanamona or wal V slove He rules their Works, all him admire alone, do no mandad And ftrut around him with a humming Tone back at the They raise him on their Shoulders with a Shout : 1 01 101111 And when their Sovereign's Quarrel call them out, and when min in His Foes to mortal Combat they defy, which of hour in mon and and think it Honour at his Feet to die. allegant villey at and

Nor did ever the Armies of Eneas and Turnus make a more folemn Preparation for Battle than they: For, if a Difference happens between two Kings, they hum a hoarfe Alarm, refembling the broken Sound of a Trumpet, upon which they affemble together, prepare their Wings, whet their Stings, and sharpen their Claws; then repair to their King's Pavillon, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noise, and engage with the greatest Courage and Bravery, refolv'd to conquer or die; of which Virgil has given this most beautiful Description: And what Obedience the Romans were to pay to Augulus, Firgil

World, Men excepted, that have any fuch Things.

Much Sin autem ad pugnam exierent (nam fæpe duobus (d and) awall Regibus incessit magno discordia motu) do oot esvi laisan asy Continuoque animos vulgi, & trepidantia bello Corda licet longe præsciscere: namque morantes Martius ille eris rauci canor imrepat; & vox Auditur, fractos sonitus imitata tubarum. Tum trepidæ inter se coëunt, pennisque coruscant, Spiculaque exacuunt rostris, aptantque lacertos;

PREPACE to the GEORGICS. xxviii.

Et circa regem atque ipsa ad prætoria densæ

Miscentur, magnisque vocant clamoribus bostem.

Ergo ubi ver nactæ sudum, camposque patentes,

Erumpunt portis; concurritur: ætbere in alto

Fit sonitus: magnum mistæ glomerantur in orbem,

Præcipitesque cadunt: non densior aëro grandr,

Nec de concussa tantum pluit ilice glandis.

Ipsi per medias acies, insignibus alis,

Ingentes animos angusto in pectore versant:

Usque adeo obnixi non cedere, dum gravis, aut bos,

Aut bos, versa suga victor dare terga subegit.

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But if to Battle jarring Swarms draw out, For oft two mighty Kings their Rights dispute, Which foon inflames both Nations to the War, You'll hear them chide the lazy from afar; And warlike Noises through their Camps rebound, Like the hoarfe Clangor of the Trumpet's Sound: They run to Arms, and ruftle with their Wings, They ply their nimble Joints, and whet their Stings; Their King and royal Tent arm'd Crowds inclose, And with loud Cries provoke the ling'ring Foes: A Day for Battle when both Armies find, Serene from Clouds, and undiffurb'd by Wind; Then from their Camps they ruth high in the Air, And the shrill founding Charge is heard afar; They glow with Anger, and with Fury shine, They charge, both Bodies in one Cluster join: Thick fall the Dead as Acorns, thick as Hail, Both Sides each other with fuch Rage affail; The glitt'ring Kings both Armies Courage fire, Their little Bodies mighty Minds inspire: So bent to conquer, and fo loth to yield, 'Till one has beat the other from the Field.

LAUDERDALE.

wis PREFACE to the GEORGICS.

Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The first is to clip their Kings Wings; and the next to plant Orchards near them, and Gardens well stock'd with all Manner of Herbs and Flowers; whence he takes Occasion to give us a beautiful Platform of a little Garden, and instances the vast Advantage an old Corycian's Bees had over those of his Neighbours, and the great Benefit that accrued to himself, by the singular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

Atque equidem, extremo ni jam sub fine laborum Vela trabam, & terris festinem advertere proram: Forsitan & pingues bortos que cura colendi Ornaret, canerem, biferique rosaria Pæsti : Quoque modo potis gauderent intyba rivis, Et virides apio ripe, tortusque per berbam Cresceret in ventrem cucumis : nec sera comantem Narcissum, aut flexi tacuissem vimen acantbi, Pallentesque ederas, & amantes litora myrtos. Namque sub Oebaliæ memini me turribus altis, Qua niger bumeetat flaventia culta Galesus, Corycium vidisse senem: cui pauca relicti Jugera ruris erant; nec fertilis illa juvencis, Nec pecori opportuna seges, nec commoda Baccho. Hic rarum tamen in dumis olus, albaque circum Lilia, verbenasque premens, vescumque papaver, Regum æquabat opes animis: seraque revertens Notte domum, dapibus mensas onerabat inemtis. Primus vere rosam, atque autumno carpere poma Et cum tristis byems etiam nunc frigore saxa Rumperet, & glacie cursus franaret aquarum; Ille comam mollis jam tum tondebat acantbi,

XXX

Æstatem increpitans seram, Zephyrosque morantes. Ergo apibus fætis idem atque examine multo Primus abundare; & spumantia cogere pressis Mella favis: illi tiliæ, atque uberrima pinus: Quotque in slore novo pomis se fertilis arbos Induerat, totidem autumno matura tenebat. Ille etiam seras in versum distulit ulmos, Eduramque pyrum, & spinos jam pruna ferentes Jamque ministrantem platanum potantibus umbras.

But that my rural Labour's near an End, Since to the Port with falling Sails I tend; I would Pomona, and her Treasure, fing, And how bright Flora beautifies the Spring: How twice a Year the fam'd Lucanian Rose, Near Pastum blooms; how creeping Parsley grows, And Succory, which wat'ry Banks inclose. To raise Acanthus and the Daffodil. How bending Cucumbers their Bellies fill; How Ivy-Twigs the Trunks of Trees furround, And Venus' Myrtles on the Shore abound. For once I knew an old Corycian Swain, Where deep Galesus wets Tarentum's Plain, Heir to few Acres of a barren Field. Which neither Wine, nor Corn, nor Grass did yield; He Coleworts planted, Vervain, Poppy fow'd; Where Thorns once grew, his Beds of Lillies stood: When he return'd at Night, with Plenty stor'd, His unbought Dishes heap'd his homely Board, Nor envy'd he the Wealth which Royal Courts afford. First in the Spring he blushing Roses sees, In Autumn first unloads his fruitful Trees; When Winter cleaves the Rocks, and Nature pains, And Rivers languish under Icy Chains,

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XXXI PREFACE to the GEORGICS.

He gathers Cotton from th' Egytian Thorn,
Chiding the ling'ring Spring, and Phabus' flow Return.
His Grounds with Pines and fragrant Limes are fill'd,
His Bees the first of all the flow'ry Field,
Produce their young, the first their Honey yield.
And all the Blossoms which his Orchards bear,
Rip'n into Fruit, when Harvest crowns the Year:
He plants his Pear-trees and his Elms in Rows;
The Damask Plum on Thorns ingrafted grows;
His spreading Plains their pleasant Shade extend,
Where he enjoys his Bottle and his Friend.

LAUDERDALE.

He then proceeds to shew the great Œconomy of the Bees, their unwearied Industry, and the Way to come at their Honey without destroying them quite: But if they should happen to be all destroy'd, he shews the Method how to restore their Kind, in the charming Episode of Aristans recovering his Bees, with which he concludes these admirable Poems.

These and innumerable other Beauties, obvious to every judicious Reader, have gain'd the Georgics the Esteem and Admiration of all Ages, as the most finish'd Piece of all Antiquity: For who can help being charm'd with the agreeable Manner in which the Poet lays down his Precepts, the Justness of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expressions, and the inexpressible Beauty of his Descriptions. So that we may well say in the Poet's own Words,

Tale tuum carmen nobis, divine Poeta,
Qule sopor fessis in gramine; quale per estum
Dulcis aque saliente sitim restinguere rivo.
Nam neque me tansum venientis sibilus Austri,
Nec percussa juvant sluctu tam litora, nec que
Saxosas inter decurrunt stumina valles.

So fweet, so charming to my ravish'd Ears,

PREFACE to the GEORGICS. XXXII

As to the weary Swain, with Cares opprest,
Beneath the Sylvan Shade, refreshing rest:
As to the feav'rish Traveller, when first
He finds a Crystal Stream to quench his Thirst.
The cool soft Zephyrs don't delight me more,
Nor murm'ring Billows on the sounding Shore;
Nor winding Streams that through the Valley glide;
And the scarce cover'd Pebbles gently chide.

DRYDEN.



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THE ÆNEID, in which Virgil imitates Homer, is a Poem of a nobler Kind, as it is an Epic or Heroic Poem, which, as Mr. Rapin has observed, is the greatest Work the Soul of Man is capable of performing: For of it may be justly said what Scaliger says of Buchanan,

Namque ad supremum perducta poetica culmen In te stat; nec quo progrediatur habet.

Nature's great Efforts can no further tend, Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one Heroic Action, its Design is to form our Morals, and inflame our Mind with the Love of Virtue: And this indeed is the chief and principal Design of all Poetry, as plainly appears by this and every other Species of it. For the Lyric celebrates the Virtues of great Men for our Imitation; Tragedy regulates our Pity and Fears; Comedy and Satire correct our Vices; Elegy sets Bounds to our Sorrow; and the Ecloque or Pastoral sings the innocent Pleasures of a Country Life; So that all

all of them have a Tendency to make us wifer and better. This was the Defign Homer and Virgil had in View in their Poems. those Master-pieces of human Wit, which have been so justly and highly admir'd in all Ages. This appears by the very Plan of their Works. In the Iliad, Achilles quarrels with Agamemnon, shuts himself up in his Tent, and refuses to fight. Upon which the Greeks, who had hitherto been victorious, are beat every Day, and reduc'd to the last Extremity; nor could they recover their former Glory, but by the Reconciliation of these two Princes; by which Homer teaches us, That the Safety and Welfare of a Nation depends on the Harmony of its Rulers. In the Odyssey, Ulysses being necessarily absent from his Family, and at a great Distance from his Country, neighbouring Princes take the Advantage of his Absence, make Encroachments on his Estate, lay Snares for his Son, and commit Outrages of all Sorts: But no fooner does Ulyffes return, than he restores his Kingdom and Family to their former Peace and Quiet. By which Homer would teach us, That the Presence and Vigilance of a Master and Prince are absolutely necessary to keep good Order in a Family or Kingdom. Homer's Defign in these two Poems, is plainly to establish National and Family Happiness; nor could a more noble Thought enter the Mind of Man.

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Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the Aneis, with a View to establish the Authority of Augustus, and the Happiness of the Romans; and to this End chuses for the Hero of his Poem, a Man whom the Gods order to found a Kingdom in Italy; to obstruct which, Juno uses all her Authority and all her Art, and exerts herself the more to prevent its Accomplishment, that Aneas was at the Head of it, to whom she bore an inveterate Enmity, as he was a Trojan, and the Son of Venus, her great Enemy and Rival. She applies to Anolus the God of the Winds to sink his Fleet; uses all the Policy she was Mistress of to detain him at Carthage; and destroys Part of his Fleet in Sicily: But in spite of all her Opposition, he arrives in Italy, and founds the Roman State. By all which Virgil shews us this

this great Truth, That when it is the Will of Heaven to fet a Prince over a People, their plain Duty is bumbly to submit to his Authority. These are the excellent Morals of those three inestimable Poems. But to confine ourselves to Virgil: If from his general Instructions. which is the Structure of his Poem, we descend to particular Lessons, which are of great Use in the Conduct of Life, how innumerable are they! Nor has he delivered these Instructions in dogmatical Precepts and Maxims, but exhibits them to us in the Person of his Hero, to whom he affigns a constant Piety, the Height of filial Affection, in running so many Risks of his Life to fave his Parents, and a ready Obedience to the Command of Heaven, in forfaking a Queen for whom he had the greatest Affection, wherewith Love and Gratitude could inspire the Heart of Man. Nor does he only take this modest Way of conveying these important Lessons to us by a third Person, but to make us in Love with them, he infinuates himself into our Hearts, by foreading Charms over every Thing he touches, and enriches his Poem with curious Descriptions, fine Episodes, beautiful Allegories. lofty Expressions, and Numbers so very harmonious, as must charm the Ear of every Reader. But, as it would be endless to recite Examples of all the Beauties of this inimitable Poem, I shall instance only a few of them: And first, what a beautiful Defcription does our Author give us of a Storm at Sea, in the First Book, in these expressive Words:

Hæc ubi ditta, cavum conversa cuspide montem Impulit in latus; ac venti, velut agmine fatto, Quà data porta, ruunt, & terras turbine persant. Incubuere mari, totumque à sedibus imis Una Eurusque Notusque ruunt, creberque procellis Africus, & vastos volvunt ad litora fluttus. Insequitur clamorque virûm, stridorque rudentum. Eripiunt subito nubes, cælumque, diemque Teucrorum ex oculis: ponto nox incubat atra. Intonuere poli, & crebris micat ignibus æther:

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Præsentemque viris intentant omnia mortem. Extemplo Eneæ solvuntur frigore membra. Ingemit, & duplices tendens ad fidera palmas. Talia voce refert : O torque quaterque beati, Queis ante ora patrum, Trojæ sub mænibus altis. Contigit oppetere! ô Danaum fortisime gentis Tydide, mene Iliacis occumbere campis Non potuisse, tuaque animam banc effundere dextra? Sævus ubi Æacidæ telo jacet Hector, ubi ingens Sarpedon: ubi tot Simois correpta sub undis Scuta virûm, galeasque & fortia corpora volvit. Talia jactanti, stridens Aquilone procella Velum adversa ferit, fluctusque ad sidera tollit. Franguntur remi: tum prora avertit, & undis Dat latus: insequitur cumulo præruptus aquæ mons. Hi summo in fluctu pendent; bis unda debiscens Terram inter fluctus aperit: furit æstus arenis. Tres Notus abreptas in saxa latentia torquet; Saxa vocant Itali, mediis que in fluctibus, Aras; Dorsum immane mari summo. Tres Eurus ab alto In brevia & Syrtes urget, (miserabile visu) Illiditque vadis, atque aggere cingit arene. Unam quæ Lycios fidumque vehebat Orontem, Ipsius ante oculos ingens à vertice pontus In puppim ferit: excutitur pronusque magister Volvitur in caput: ast illam ter fluctus ibidem Torquet agens circum, & rapidus vorat æquore vortex. Apparent rari nantes in gurgite vasto: Arma virûm, tabulæque & Troja gaza per undas. Jam validam Ilionei navem, jam fortis Achatæ; Et qua vectus Abas, & qua grandævus Alethes, Vicit biems: laxis laterum compagibus omnes Accipiunt inimicum imbrem, rimisque fatiscunt.

XXVII PREFACE to the ENEID.

He faid, and hurl'd against the Mountain Side His quiv'ring Spear, and all the God apply'd. The raging Winds rush through the hollow Wound. And dance aloft in Air, and skim along the Ground: Then fettling on the Sea, the Surges sweep; Raise liquid Mountains, and disclose the Deep. South, East, and West, with mix'd Confusion roar, And roll the foaming Billows to the Shore. The Cables crack, the Sailors fearful Cries Afcend; and fable Night involves the Skies : And Heaven itself is ravish'd from their Eyes. Loud Peals of Thunder from the Poles enfue. Then flashing Fires the transient Light renew: The Face of Things a frightful Image bears, And prefent Death in various Forms appears. Struck with unufual Fright, the Trojan Chief. With lifted Hands and Eyes implores Relief. And thrice and four times happy those, he cry'd That under Ilian Walls before their Parents dy'd. Tydides, bravest of the Gracian Train, Why could-not I by that strong Arm be stain, And lie by noble Hestor on the Plain; Or great Sarpedon, in those bloody Fields, Where Simois rolls the Bodies and the Shields Of Heroes, whose dismember'd Hands yet bear The Dart aloft, and clench the pointed Spear? Thus while the pious Prince his Fate bewails, Fierce Boreas drove against his flying Sails, And rent the Sheets: The raging Billows rife, And mount the toffing Veffel to the Skies: Nor can the shiv'ring Oars sustain the Blow: The Galley gives her Side, and turns her Prow: While those aftern descending down the Steep, Through gaping Waves behold the boiling Deep.

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Three Ships were hurry'd by the fouthern Blaft, And on the fecret Shelves with Fury cast. Those hidden Rocks, th' Ausonian Sailors knew. They call'd them Altars, when they rose in View. And shew'd their spacious Backs above the Flood. Three more, fierce Eurus in his angry Mood Dash'd on the Shallows of the moving Sand. And in mid Ocean left them moor'd a-land. Orontes' Bark that bore the Lycian Crew, (A horrid Sight!) even in the Hero's View, From Stem to Stern, by Waves was overborn: The trembling Pilot, from his Rudder torn. Was headlong burl'd; thrice round, the Ship was toft, Then bulg'd at once, and in the Deep was loft. And here and there above the Waves were feen, Arms, Pictures, precious Goods, and floating Men. The stoutest Vessel to the Storm gave Way, And fuck'd thro' loofen'd Planks the rushing Sea, Ilioneus was her Chief: Alethes old, Achates faithful, Abas young and bold Endur'd not less: Their Ships, with gaping Seams, Admit the Deluge of the briny Streams. DRYDEN.

What a moving Scene is that in the Second Book, where Æneas, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman resolute on continuing in Troy, and sharing the same Fate with it, maugre all the Arguments he could use to the contrary; nay, tho' he, Creisa, and Ascanius, with Tears in their Eyes, begg'd of him to consult his own Safety by leaving Troy. What filial Affection and Duty does Æneas express in that moving Speech.

Mene efferre pedem, genitor, te posse relicto Sperasti? tantumque nesas patrio excidit ore? Si nibil ex tanta Superis placet urbe relinqui, Vol. I.

Es

XXXIX PREFACE to the ANEID.

Et sedet boc animo, perituræque addere Trojæ
Teque tuosque juvat: patet isti janua letho.
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me, per tela, per ignes,
Eripis? ut mediis bostem in penetralibus, utque
Ascaniumque, patremque meum, juxtaque Creüsam,
Alterum in alterius mattatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais: sinite instaurata revisam
Prælia: nunquam omnes bodie moriemur inulti.

To fly the Foe, and leave your Age alone, Could fuch a Sire propose to such a Son? If 'tis by yours and Heav'n's high Will decreed That you and all with hapless Troy must bleed; If not her least Remains you deign to fave; Behold! the Door lies open to the Grave. Pyrrbus will foon be here, all cover'd o'er, And red from Priam's venerable Gore: Who stabb'd the Son before the Father's View. Then at the Shrine the Royal Father flew. Why! heav'nly Mother, did thy guardian Care Snatch me from Fires, and shield me in the War? Within these Walls to see the Grecians roam. And purple Slaughter stride around the Dome; To fee my murder'd Confort, Son, and Sire, Steep'd in each other's Blood, on Heaps expire! Arms! Arms! my Friends, with Speed my Arms supply, 'Tis our last Hour, and summons us to die; My Arms! - in vain you hold me, - let me go! Give, give me back this Moment to the Foe. 'Tis well, - we will not tamely perish all. But die reveng'd, and triumph in our Fall.

Рітт.

But when Æneas (finding his Father still obstinate) put on his Armour, and offers to rush out at the Door, chusing rather to die by the Hand of the Enemy, than see his Father, Wife and Son butcher'd before his Eyes, who can read what follows without falling into Tears?

Ecce autem complexa pedes in limine conjux-Hærebat, parvumque patri tendebat Iülum. Si periturus abis, & nos rape in omnia tecum: Sin aliquam expertus sumtis spem ponis in armis, Hanc primum tutare domum: cui parvus Iülus, Cui pater, & conjux quondam tua dista relinquor?

When, at the Door, my weeping Spouse I meet,
The fair Creüsa, who embrac'd my Feet,
And clinging round them, with Distraction wild,
Reach'd to my Arms my dear unhappy Child:
And oh! she cries, if bent on Death thou run,
Take, take with thee, thy wretched Wise and Son;
Or, if on glimmering Hope from Arms appear,
Defend these Walls, and try thy Valour here:
Ah, who shall guard thy Sire, when thou art slain,
Thy Child, or me thy Consort once in vain!
Thus while she raves, the vaulted Dome replies
To her loud Shrieks, and agonizing Cries.

PITT.

And when the good old Man was at last persuaded there was no Way to save himself and Family but by leaving his beloved Troy, what Compassion and Tenderness does Eneas shew to his aged, helpless Father? How soft are these Words?

Ergo age, chare pater, cervici imponere nostræ:

Ipse subibo bumeris nec me labor iste gravabit.

Quo res cunque cadent, unum & commune periclum,

Una salus ambobus erit: mibi parvus Iülus

Sit

Sit comes, & longe servet vestigia conjux.

Vos famuli, quæ dicam, animis advertite vestris.

Est urbe egressis tumulus, templumque vetustum

Desertæ Cereris: juxtaque antiqua cupressus,

Religione patrum multos servata per annos.

Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu, patriosque Penates.

Me, bello è tanto digressum & cæde recenti,

Attrestare nesas; donec me slumine vivo

Abluero.

Hafte, my dear Father, ('tis no Time to wait) And load my Shoulders with a willing Freight. Whate'er befals, your Life shall be my Care; One Death, and one Deliv'rance we will share. My Hand shall lead our little Son; and you, My faithful Confort, shall our Steps pursue. Next, you, my Servants, heed my strict Commands: Without the Walls a ruin'd Temple stands, To Ceres hallow'd once; a Cypress nigh, Shoots up her venerable Head on high; By long Religion kept: There tend your Feet; And in divided Parties let us meet. Our Country Gods, the Relicks, and the Bands, Hold you, my Father, in your guiltless Hands: In me 'tis impious holy Things to bear, Red as I am with Slaughter, new from War: 'Till in fome living Stream I cleanse the Guilt Of dire Debate, and Blood in Battle spilt. DRYDEN.

Virgil, in all his Poems, shews he thoroughly understood the human Passions; but he has painted none of them in such strong and lively Colours, as that of Love, in the Passion of Dido for Eneas, in his Fourth Book: But to point out all the Beauties of this Book would be to transcribe almost the Whole of it: Wherefore, I shall

shall mention only two; the one is that beautiful Description the Poet gives of Dido and Æneas going a hunting, in which how charming is the Comparison of Æneas to Apollo?

Oceanum interea surgens Aurora reliquit. It portis jubare extorto delecta juventus: Retia rara, plagæ, lato venabula ferro, Massylique ruunt equites, & odora canum vis. Reginam thalamo cunstantem ad limina primi Panorum exspectant: ostroque insignis & auro Stat sonipes, ac frena ferox spumantia mandit. Tandem progreditur, magna stipante caterva, Sidoniam picto chlamydem circumdata limbo: Cui pharetra ex auro, crines nodantur in aurum, Aurea purpuream subnectit fibula vestem. Necnon & Phrygii comites, & lætus Iülus, Incedunt: ipse ante alios pulcherrimus omnes Infert se socium Æneas, atque agmina jungit. Qualis, ubi bybernam Lyciam, Xanthique fluenta Deserit, ac Delum maternam invisit Apollo, Instauratque choros: mistique altaria circum Cretesque Dryopesque fremunt, pittique Agatbyrsi: Ipse jugis Cynthi graditur, mollique fluentem Fronde premit crinem fingens, atque implicat auro: Tela sonant bumeris. Haud illo segnior ibat Æneas: tantum egregio decus enitet ore.

Scarce had Aurora left her Orient Bed,
And rear'd above the Waves her radiant Head,
When, pouring through the Gates, the Train appear,
Massylian Hunters with the steely Spear,
Sagacious Hounds, and Toils, and all the Sylvan War.
The Queen engag'd in Dress, with Reverence wait
The Tyrian Peers before the Regal Gate.

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Her Steed, with Gold and Purple cover'd round, Neighs, champs the Bit, and foaming paws the Ground. At length she comes, magnificently dreft, (Her Guards attending) in a Tyrian Vest. Back in a golden Caul her Locks are ty'd; A golden Quiver rattles at her Side; A golden Clasp her purple Garment binds, And Robes, that flew redundant in the Winds. Next, with the youthful Trojans, to the Sport, The fair Ascanius issues from the Court. But far the fairest, and supremely tall, Tow'rs great Aneas, and outshines them all. As when from Lycia bound in wintry Frost, Where Xanthus' Streams enrich the smiling Coast; The beauteous Phabus in high Pomp retires, And hears in Delos the triumphant Quires; The Cretan Crowds, and Dryopes, advance, And painted Scythians round his Altar dance; Fair Wreaths of vivid Bays his Head infold, His Locks bound backward, and adorn'd with Gold; The God majestic moves o'er Cynthus' Brows, His golden Quiver rartling as it goes: So mov'd Æneas; fuch his charming Grace; So glow'd the purple Bloom, that flush'd his godlike Face.

PITT.

The other is that inimitable Description of Fame, which, a great Critick says, ought to be considered as one of the greatest Ornaments of the *Aneid*.

Extemplo Libyæ magnas it Fama per urbes:
Fama, malum quo non aliud velocius ullum:
Mobilitate viget, viresque acquirit eundo:
Parva metu primo; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.

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Illam Terra parens, irâ irritata Deorum,
Extremam (ut perhibent) Cœo Enceladoque sororem
Progenuit, pedibus celerem & pernicibus alis:
Monstrum borrendum, ingens: cui quot sunt corpore plumæ,
Tot vigiles oculi subter (mirabile dictu!)
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno:
Luce sedet custos, aut summi culmine tecti,
Turribus aut altis, & magnas territat urbes:
Tam sicti pravique tenax, quam nuncia veri.

Now Fame, tremendous Fiend! without Delay, Through Lybian Cities took her rapid Way. Fame, the swift Plague, that every Moment grows, And gains new Strength and Vigour as the goes. First small with Fear, she swells to wond'rous Size, And stalks on Earth, and tow'rs above the Skies; Whom, in her Wrath to Heav'n, the teeming Earth, Produc'd the last of her gigantic Birth; A Monster huge, and dreadful to the Eye, With rapid Feet to run, or Wings to fly. Beneath her Plumes the various Fury bears A thousand piercing Eyes and liftning Ears; And with a thousand Mouths and babbling Tongues appears. Thund'ring by Night, through Heav'n and Earth she flies, No golden Slumbers feal her watchful Eyes; On Tow'rs or Battlements she sits by Day, And shakes whole Towns with Terror and Dismay; Alarms the World around, and, perch'd on high, PITT. Reports a Truth, or publishes a Lie.

How remarkably curious is the Description, in the Sixth Book, of Æneas's Descent into Hell! where the Sybil, after explaining to him the various Scenes of the infernal Regions, conducts him to Anchises,

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Anchises, who instructs him in those subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shews him the glorious Race of Heroes that were to descend from him and his Posterity; and closes this noble Account with the Character of their Genius; then concludes all with the Character of the elder Marcellus, in order to introduce that noble heroic Elegy on the Death of the younger Marcellus, who was the Darling of Augustus, Octavia, and of all the Romans.

Atque bic Aneas (una namque ire videbat Egregium forma juvenem & fulgentibus armis; Sed frons læta parum, & dejecto lumina vultu) Quis, pater, ille virum qui fic comitatur euntem? Filius? anne aliquis magna de stirpe nepotum? Quis strepitus circa comitum? quantum instar in ipso est! Sed nox atra caput trifti circumvolat umbra. Tum pater Anchises lacrymis ingressus obortis: O nate, ingentem luctum ne quære tuorum : Ostendunt terris bunc tantum fata, neque ultra Elle finent. Nimium vobis Romana propago Visa potens, superi, propria bæc si dona fuissent. Quantos ille virûm magnam Mavortis ad urbem Campus aget gemitus! vel qua, Tyberine, videbis Funera, cum tumulum præterlabere recentem! Nec puer Iliaca quisquam de gente Latinos In tantum spe tollet avos: nec Romula quondam Ullo se tantum tellus jattabit alumno. Heu pietas! beu prisca fides! invictaque bello Dextera! non illi quisquam se impune tulisset Obvius armato: seu cum pedes iret in hostem, Seu spumantis equi foderet calcaribus armos. Heu, miserande puer: si qua fata aspera rumpas, Tu Marcellus eris. Manibus date lilia plenis: Purpureos spargam flores, animamque nepotis His saltem accumulem donis, & fungar inani Munere.

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Say, who that Youth (he cries) o'ercast with Grief; The Youth who follows that victorious Chief; His Son? or one of his victorious Line? What Numbers crowd, and shout around the Form divine! His Port how noble! how august his Fame! How like the former! and how near the fame! But gloomy Shades his pensive Brows o'erspread, And a dark Cloud involves his beauteous Head. Seek not, my Son, replies the Sire, to know (And, as he spoke, the gushing Sorrows flow) What Woes the Gods to thy Descendants doom. What endless Grief to every Son of Rome! This Youth on Earth the Fates but just display, And foon, too foon, they fnatch the Gift away! Had Rome for ever held the glorious Prize, Her Bliss had rais'd the Envy of the Skies! Oh! from the Martial Field what Cries shall come! What Groans shall echo thro' the Streets of Rome! How shall old Tyber, from his oozy Bed, In that fad Moment rear his reverend Head, The length'ning Pomp, and Fun'ral to furvey, When by the mighty Tomb he takes his mournful Way! A Youth of nobler Hopes shall never rise, Nor glad, like him, the Latian Fathers Eyes: And Rome, proud Rome shall boast, she never bore, From Age to Age, so brave a Son before! Honour and Fame, alas! and antient Truth, Revive and die with that illustrious Youth! In vain embattled Troops his Arms oppose: In every Field he tames his Country's Foes, Whether on Foot he marches in his Might, Or spurs his fiery Courfer to the Fight. Poor pitied Youth! the Glory of the State! Oh! could'st thou shun the dreadful Stroke of Fate,

Rome shou'd in thee behold, with ravish'd Eyes,
Her Pride, her Darling, her Marcellus rise!
Bring fragrant Flow'rs, the whitest Lillies bring,
With all the purple Beauties of the Spring;
These Gifts at least, these Honours shall be paid
To the dear Youth, to please his pensive Shade. Piro

In the Ninth Book, what a noble Description does the Poet give of true Friendship in that samous Episode of Nisus and Euryalus, which consisting of 474 Lines, is of too great a Length to insert here; I shall therefore only take Notice of some of the principal Parts of it. However, it will be necessary to premise what gave Occasion to this noble Episode, which was this: Æneas having gone, in Person, to beg Auxiliaries of Evander against Turnus, who was at War with him on Account of Lavinia; Turnus takes the Advantage of his Absence, and besieges the City in which his Troops were garrison'd. The Trojans, in the utmost Distress for want of Æneas, and Nisus and Euryalus, two dear Friends, then standing Centinels in their Turn, and observing the Rutulians sunk in Wine and Sleep, persuaded themselves they could make their Way to Æneas, Nisus makes the Proposal to Euryalus:

Nisus ait: Dîne bunc ardorem mentibus addunt,
Euryale? an sua cuique Deus sit dira cupido?
Aut pugnam, aut aliquid jamduaum invadere magnum,
Mens-agitat mibi; nec placida contenta quiete est.
Cernis, quæ Rutulos babeat siducia rerum:
Lumina rara micant: somno vinoque soluti
Procubuere: silent late loca. Percipe porro
Quid dubitem, & quæ nunc animo sententia surgat.
Ænean acciri omnes, populusque, patresque,
Exposcunt: mittique viros, qui certa reportent.
Si tibi, quæ posco, promittunt (nam mibi facti
Fama sat est) tumulo videor reperire sub illo
Posse viam ad muros & mænia Pallantea.

Has Heav'n (cry'd Nisus first) this Warmth bestow'd? Heav'n? or a Thought that prompts me like a God?

This

PREFACE to the ANEID.

This glorious Warmth, my Friend, that breaks my Rest? Some high Exploit lies throbbing at my Breast.

My glowing Mind, what generous Ardors raise,

And set my mounting Spirits on a Blaze!

See the loose Discipline of yonder Train,

The Lights, grown thin, scarce glimmer from the Plain:

The Guards in Slumber and Debauch are drown'd;

And mark! — a general Silence reigns around:

Then take my Thought; the People, Fathers, all,

Join in one Wish, our Leader to recall.

Now, would they give to thee the Prize I claim,

(For I cou'd rest contented with the Fame—)

An easy Road, methinks, I can survey

Beneath you Summit to direct my Way.

PITT.

To whom young Euryalus makes this charming Answer, in which he she's resolv'd to run all Risques with his Friend, and takes it amis he should once think of leaving him behind.

Obstupuit magno laudum perculsus amore

Euryalus: simul bis ardentem affatur amicum:

Mene igitur socium summis adjungere rebus,

Nise, sugis? solum te in tanta pericula mittam?

Non ita me genitor bellis assuetus Opheltes

Argolicum terrorem inter Trojæque labores

Sublatum erudiit: nec tecum talia gessi,

Magnanimum Ænean & sata extrema secutus.

Est bic, est animus lucis contemptor; & istum

Qui vita bene credat emi, quo tendis, bonorem.

The brave Euryalus, with martial Pride, Fir'd with the Charms of Glory, thus reply'd: And will my Nisus then his Friend disclaim? Deny'd his Share of Glory and of Fame? And can thy dear Euryalus expose Thy Life, alone, unguarded to the Foes? Not so my Father taught his generous Boy, Born, train'd and season'd in the Wars of Trey.

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And where the great *Eneas* led the Way,
I brav'd all Dangers of the Land and Sea:
Thou too canst witness that my Worth is try'd;
We march'd, we fought, we conquer'd Side by Side.
Like thine, this Bosom glows with martial Flame,
Burns with a Scorn of Life, and Love of Fame,
And thinks, if endless Glory can be sought
On such low Terms, the Prize is cheaply bought.

PITT.

To which Nifus makes this moving and affectionate Reply:

Nisus ad bæc: Equidem de te nil tale verebar,
Nec sas: non: ita me referat tibi magnus ovantem
Jupiter, aut quicunque oculis bæc aspicit æquis.
Sed si quis (quæ multa vides discrimine tali)
Si quis in adversum rapiat casusve Deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, prætiove redemptum,
Mandet bumo solita; aut, si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulcro.
Neu matri miseræ tanti sim causa doloris:
Quæ te sola, puer, multis è matribus ausa
Prosequitur; magni nec mænia curat Acestæ.

Let no such jealous Fears alarm thy Breast,
Thy Worth and Valour stand to all confest;
But let the Danger sall (he cries) on me;
For this Exploit, I durst not think on thee!
No—as I hope the blest Etherial Train
May bring me glorious to thy Arms again!
But should the Gods deny me to succeed,
Should I—(which Heav'n avert!) but should I bleed;
Live thou;—in Death some Pleasure that will give;
Live for thy Nisus' Sake; I charge thee, live.
Thy blooming Youth a longer Term demands;—
Live, to redeem my Corpse from hostile Hands;
And decent to the silent Grave commend
The poor Remains of him who was thy Friend:

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Or raise at least, by kind Remembrance led,
A vacant Tomb in Honour of the Dead.
Why should I cause thy Mother's Soul to know
Such Heart-felt Pangs? unutterable Woe!
Thy dear, fond Mother, who, for Love of thee,
Dar'd every Danger of the Land and Sea!
She lest Acestes' Walls, and she alone,
To follow thee, her only, darling Son!

PITT.

But all Nifus's Reasons and Remonstrances are in vain; wherefore they wait on their Generals, who were then holding a Council of War, and having receiv'd their Instructions they fet out. Having past the Enemy's Trenches fafely, they find them fast asleep after a Debauch of Wine, among whom they made great Slaughter; but Day approaching, they refolve to retire. Euryalus. like most young Warriors, taken with the glittering Spoils of the Kill'd and Wounded, feizes, among other things, Maffapus's crested Helmet, and puts it on his own Head; which inconsiderate Action prov'd fatal to both him and his Friend Nisus; for by it Volicens, at the Head of a Party of Horse, espies them in their Retreat, upon which they fly to a neighbouring Wood for Safety, where Euryalus loses his Way, nor does Nisus miss him till he was got a great Way off; but low great is his Surprize, when, boldly returning in quest of him, he sees him in the Hands of the Enemy? Resolv'd to rescue his Friend, he throws two Lances unobserv'd, and kills two of their Men, which to enraged Volfcens, that he resolves to revenge their Deaths on Euryalus, and drawing his Sword, makes up to him; then cries out Nisus in these beautiful Words, which admirably express the Confusion he was in, and at the same time the great Power of true Friendship.

Me, me; adsum qui feci; in me convertite ferrum, O Rutuli: mea fraus omnis: nibil iste, nec ausus, Nec potuit: cælum boc, & conscia sidera testor: Tantum infelicem nimium dilexit amicum.

Me, me, to me alone, your Rage confine; Here sheath your Javelins; all the Guilt was mine. By yon bright Stars, by each immortal God,
His Hands, his Thoughts are innocent of Blood!
Nor cou'd, nor durft the Boy the Deed intend;
His only Crime (and oh! can that offend?)
Was too much Love to his unhappy Friend!

This did not hinder Volscens from giving the fatal Wound to Euryalus, whose Death, and Nisus's brave Revenge of it on Volscens are painted to Admiration in the following Words:

Talia dieta dabat : sed viribus enfis adaetus Transabiit coftas, & pettora candida rumpit. Volvitur Euryalus letho, pulchrosque per artus It cruor, inque bumeros cervix collapsa recumbit. Purpureus veluti cum flos succisus aratro. Languescit moriens; lassove papavera collo Demisere caput, pluvia cum forte gravantur. At Nisus ruit in medios, solumque per omnes Volscentem petit; in solo Volscente moratur. Quem circum glomerati bostes, binc cominus atque binc Proturbant: instat non secius, ac rotat ensem Fulmineum: donec Rutuli clamantis in ore Condidit adverso, & moriens animam abstulit bosti. Tum super exanimum sese projecit micum Confossus, placidaque ibi demum morte quievit. In vain he spoke, for ah! the Sword, addrest With ruthless Rage, had pierc'd his lovely Breast. With Blood his fnowy Limbs are purpled o'er, And, pale in Death, he welters in his Gore. As a gay Flow'r with blooming Beauties crown'd, Cut by the Share, lies languid on the Ground; Or fome tall Poppy, that o'ercharg'd with Rain, Bends the faint Head, and finks upon the Plain; So fair, so languishingly sweet he lies, His Head declin'd, and drooping, as he dies! Now midst the Foe distracted Nisus flew; Volscens, and him alone he kept in View.

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The gathering Train the furious Youth furround;
Dart follows Dart, and Wound succeeds to Wound;
All, all, unfelt, he seeks their guilty Lord;
In siery Circles slies his thundering Sword;
Nor ceas'd, but found at length the distant Way;
And, buried in his Mouth, the Faulchion lay.
Thus, cover'd o'er with Wounds on every Side,
Brave Nisus slew the Murtherer as he dy'd;
Then, on the dear Euryalus's Breast,
Sunk down, and slumber'd in eternal Rest.

PITT.

Thus even Death itself could not separate these two sincere Friends, to whom Virgil gives this noble Elogy.

Fortunati ambo! si quid mea carmina possunt, Nulla dies unquam memori vos eximet ævo; Dum domus Æneæ Capitoli immobile saxum Accolet, imperiumque Pater Romanus babebit.

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Hail happy Pair! if Fame our Verse can give,
From Age to Age, your Memory shall live;
Long as the Imperial Capitol shall stand,
Or Rome's majestic Lord the conquer'd World command.

PITT.

It would be endless to point out all the Beauties of the Æneid; but there is one Thing so very remarkable, not only in this, but in all Virgil's Poems, that it would be unpardonable to omit it: I mean the great Art and Dexterity Virgil shews in making the Sound of his Verse expressive of its Sense; of which I shall give a few Instances from each of his Poems.

How admirably does the Sound of this Line express the warbling of the Pipe,

Formosam resonare doces Amaryllida sylvas.

Ecl. i. 5.

And the Sound of this a forrowful Parting,

Et, longum formose vale, vale, inquit, Iola.

Ecl. iii. 79.

How

How flow does the Waggon move in this Line,

Tardaque Eleusinæ matris volventia plaustra. G. i. 163.

One can scarcely help thinking he hears the Sheep bleating while he reads this Verse,

Balantumque gregem fluvio mersare salubri.

G. i. 272.

These Lines seem to heave, in which Virgil describes the Giants laying Mountain upon Mountain,

Ter sunt conati imponere Pelio Ossam Scilicet, atque Ossæ frondosum involvere Olympum. G. i. 281.

There never was a Crab-tree rougher than this Verse, describing the ingrafting a Filberd on a Crab-stock.

Inseritur vero ex fætu nucis arbutus borrida. G. ii. 69.

How expressive is this Line of the Swiftness of Time,

Sed fugit interea, fugis irreparabile tempus. G. iii. 284.

And this of the Fury of the Storm?

Una Eurusque Notusque ruunt, creberque procellis. A. i. 89.

How foft and expressive of filial Love and Affection are these Words of Æneas to his Father,

Ergo, age, care Pater, cervici imponere nostra. Æ. ii. 707:

And how harsh does this Line read, expressing the frightful Figure Polyphemus made,

Monstrum borrendum, informe, ingens, cui lumen ademptum. Æ. iii. 658.

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Ma

In

In reading the following Verse one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimisque tremens procumbit bumi bos. A. v. 481.

How admirably does this Line express not only the Swiftness of the Horse, but the Sound of his Feet!

Quadrupedante putrem sonitu quatit ungula campum.

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Æ. viii. 596.

Nor is the Sound of the Trumpet itself more shrill than the Sound of this Verse.

At Tuba terribilem sonitum procul ære canoro. Æ. ix. 503:

With fuch Charms does Virgil's Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. Trapp observes, can help being enamoured with the unaffected Beauty of his Pastorals, the finish'd and chaste Elegance of his Georgics, their entertaining Descriptions, their useful Precepts in Husbandry, and their noble Excursions upon every proper Occasion, into Subjects of a more sublime Nature?

But who can read the divine *Eneid*, without being transported, and as it were lost in a Mixture of Pleasure and Admiration? Who can help being astonished at that Force of Imagination, tempered with so cool a Judgment? In what human Composition is there so exact a Harmony, and so much Beauty in all its Parts? It would be endless to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conslict of Passions and almost every Object of the Imagination beautifully describ'd, all Nature unfolded, the great Events, the surprizing Revolutions, the Incentives to Virtue, the most finish'd Eloquence in the several Speeches, the sublimest Majesty in the Thoughts and Expressions, in short, the most confurmate

fummate Art by which all these Things are brought into one uniform and perfect Piece.

Wherefore we may justly say of the Poet what his great Modesty

would not allow him to fay of himfelf,

Exegit monumentum ære perennius, Regalique situ Pyramidum altius; Quod non Imber Edax, non Aquilo impotens Possit diruere, aut innumerabilis Annorum series, & suga temporum.

He has rais'd a Monument will furpass
The Age of those that stand in solid Brass;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies:
The Force of boist'rous Winds and mould'ring Rain,
Years after Years an everlasting Train,
Shall ne'er destroy the Glory of his Name,
Still shall he shine in Verse and live in Fame.

As TO THIS TRANSLATION OF VIRGIL, tho' there have been many in Verse, some of which are of great Merit; yet as the Translators have confin'd themselves to Measure and Numbers, none of them have express'd the Author's Meaning so sully and exactly as may be done by a Translator in Prose. For the Poet is often necessitated, for the Sake of his Measures, to add, retrench, or otherwise deviate from the precise Meaning of his Author, especially if he be shackled and hemm'd in by Rhymes. Besides, as this Work was chiefly intended for the Use of Schools, and of those who have made but small Proficiency in the Knowledge of the Latin Tongue, it was judg'd necessary to be much more literal and exact than a Poetical Translation can well bear.

When I call this Translation literal, I don't mean, that I have render'd Wirgel's Latin Word for Word into English; for this the different Idioms of the two Languages will not admit of; but, that

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Care has been taken all along, to preferve the full Senie of the Author, and to adhere as elofely to the Letter as was confiftent with Spirit, Elegance, and Propriety of Style; above all, to prefent to the Reader the fame Ideas in English, which the Author does in Latin, and carefully to affix the precise determinate Meaning to every one of his Words, distinguishing them from others commonly reckon'd fynonymous, or that nearly refemble them in Senfe, however different in Sound. And herein, if I am not mistaken, will be found to lie the precise Difference between this and the Interpretation of Rueus and others, which, in Numbers of Places, have not fo much given the strict and proper Sense of their Author, as fomething like it; that is, they substitute one Idea for another, which is the more apt to miflead the Reader, as it bears a near Resemblance to that of the Author, without being exactly the fame. And tho' this might happen in translating fome Authors without doing them much Injury, yet in fo judicious and correct an Author as Virgil, whose Sentiments on every Subject are so just, every little Deviation from the Ideas of the Original becomes confiderable; for if we alter them at all it must be for the worfe.

I have only this further to add with regard to the Translation, that the Prose seem'd better adapted than Verse to my Design of being almost quite literal; yet the nervous comprehensive Style of the Original oblig'd me frequently to adopt the Language of Poetry, setting aside the Numbers. For which Purpose, I not only consulted the best of our poetical Versions, but borrow'd Aid from the Works of our celebrated Poets, who have made Virgil their Standard, and happily imitated his Manner.

Nor will this Work be useful only to Boys at School, or mere Novices in the Latin, but may without Vanity promise to be of some Service even to greater Proficients. Many, even of those who think themselves pretty much Masters of Virgil, will find, upon Resection, that they have but a confus'd, or at best, but a very superficial and general Knowledge of his Meaning. To such it may possibly be no unprofitable Labour to bestow some Time

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and Attention, even on fludying the Words of an Author, whose Choice is so nice and delicate. Especially, if they will take the Trouble to confult the Notes subjoin'd to the Translation, which are extracted from the best Commentators ancient and modern, interspersed with several that occurr'd to the Translator himself, and which feem'd necessary, either to supply the Defects of others, or to support the Sense of the Translation, where it differs from the commonly received Explication. As these Notes are not calculated to make a vain Parade and Oftentation of Learning, but merely to explain and illustrate the Author, they are generally short and concife, except where the clearing up of more remarkable Difficulties, or the folving fome curious Questions, requir'd a longer Discussion. What I found of chief Use in compiling them, was to make Virgil his own Interpreter, and illustrate one Passage by comparing it with others that are parallel. This often prov'd the only Resource in Difficulties which were either intirely overlook'd by Commentators, or where they disagreed among themselves.

As to the Latin Text, no Pains has been spared to present it to the Reader in its genuine Purity and Correctness: For I all along compar'd the most celebrated Editions, namely, those of H. Stephen, Heinsius, Emmenessius, Masvicius, Servius, and La Cerda. And for the Satisfaction of the Curious, I have also taken Notice of the most material of the various Readings from Pierius, Servius,

Stephen, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in most Editions is exceeding erroneous, I have alter'd throughout, and endeavour'd to set it to rights: Considerable Instances of this the Reader will find in Geor. iv. 241. En. vii. 390. and En. ix. 140.

P. VIRGILII.

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P. VIRGILII MARONIS

UCOLICA

ECLOGA I.

MELIBOEUS, TITYRUS.

ITYRE, tu, patulæ recubans fub tegmine fagi, Silvestrem tenui Musam medi- tegmine patulæ fagi, meditaris taris avenâ:

Nos patriæ fines, et dulcia linquimus arva; Nos patriam fugimus: tu, Tityre, lentus in umbra, Formosam resonare doces Amaryllida filvas.

ORDO.

filveftrem Musam tenui avena : Nos linquimus fines patria, et dukia arwa; nos fugimus pa-triam: tu, Tityre, lentus in umbrâ, doces filwas resonare for-5 mojam Amaryllida.

TRANSLATION.

OU, Tityrus, lying all along the Covert of that full-spread Beech, practife your woodland Lays on a slender oaten Pipe: We are forced to leave the Bounds of our Country, and our pleasant Fields; we fly our Country, while you, Tityrus, in the Shade at Ease teach the Woods to re-eccho fair Amaryllis.

The Occasion of the first Pastoral was this: When Augustus had settled himself in the Roman Empire, that he might reward his veteran Troops for their past Service, he distributed among them all the Lands that lay about Man-distinguishes them. Metam. Book 10. Lines tua and Cremona, turning out the right Owners 91 and 92. for having fided with his Enemies. Virgil, or his Father, was a Sufferer among the rest; but afterwards recovered his Estate by the Intercession of Mecanas, Pollio, and Varus. Virgil, as an Instance of his Gratitude, composed the following Pastoral; where he sets out his Father's good Fortune in the Person of Tityrus, and the Calamities of his Mantuan Neighbours, in the Character of Melibæus. To this Piece of History Martial refers in the following Lines. tory Martial refers in the following Lines:

Sint Mecanates, non deerunt, Flacce, Marones, Virgiliumque tibi vel tua rura dabunt. Jugera perdiderat m seræ vicina Cremonæ, Flebat et abdustas Tityrus æger oves. Risit Thuscus eques, poupertatemque malignam Reppulit, ut celeri jussit abire suga.

Accipe divitias, et vatum maximus efto,

2. Silveftrem Mufam. i. e. Rufticum carmen, Lucretius, Lib. II.

Fiftula silvestrem ne cesset findere Musam. 2. Meditaris. i. c. Exerces, as in Ploutus

5. Amaryllida. By Amaryllis fome under-frand Rome, and Virgil's Friends at Rome: But there is no Occasion for such Refinement: The Paftoral will appear more beautiful by confider-ing Amaryllis fimply as the Shepherd's Mistress, whose Praises he sings at his Ease. See Theocritus, Idyll. III.

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Tit. O Melibee, Deus fecit bæc otia nobis ; namque ille erit sem-per Deus mibi : sæpe tener agnus, ab nostris twilibus, imbuet aram illius. Ille permist meas bowes errare, ut cernis, et me ipsum ludere quæ carmina vellem a-greste calamo. Mel. Equidem non invideo tibi; miror magis: turbat.r usque aded totis agris andique. En ego ipse æger ago meas capellas protenus : Tityre, etiam vix duco banc : namque modò connixa gemelles, spem gregis, bic inter densas corylos, ab ! reliquit eos in nuda filice. Memini quercus, taffas de cœlo, fæpe pradicere box malum nebis, fi mens non fuisset læva: sæpe sinistra cornix præd.xit hoc ab cava ilice. Sed tamen, Tityre, da nobis, qui iste Deus sit. Tit. Melibæe, ego sul-tus putavi urbem, quam dicunt Romam, similem buic nostræ Mantuæ, quò nos pastores sæpe folemus depellere teneros fetus ovium. Sie noram catulos fimi-les cambus, fic noram bædes fimiles matribus; sic solebam componere magna parvis. Verum bec Roma extulit caput inter alias urbes, tantum quantum cupreffi folent inter lenta viburna.

TIT. O Melibæe; Deus nobis hæc otia fecit; Namque erit ille mihi semper Deus : illius aram Sæpe tener noftris ab ovilibus imbuet agnus. Ille meas errare boves, ut cernis, et ipsum Ludere, quæ vellem, calamo permifit agrefti. 10

MEL. Non equidem invideo; miror magis; undique totis

Usque adeò turbatur agris. En ipse capellas Protenus æger ago: hanc etiam vix, Tityre, duco: Hic inter densas corvlos modò namque gemellos, Spem gregis, ah! filice in nudâ connixa reliquit. 15 Sæpe malum hoc nobis, si mens non læva fuisset, De cœlo tactas memini prædicere quercus: Sæpe finistra cava prædixit ab ilice cornix. Sed tamen, ifte Deus qui sit, da, Tityre, nobis.

TIT. Urbem, quam dicunt Romam, Melibœe, putavi Stultus ego huic nostræ similem, quò sæpe solemus Pastores ovium teneros depellere setus. Sic canibus catulos fimiles, fic matribus hoedos Nôram; fic parvis componere magna solebam. Verum hæc tantum alias inter caput extulit urbes, Quantum lenta folent inter viburna cupressi.

TRANSLATION.

TIT. A God, O Melibœus, hath vouchsafed us this Tranquillity; for to me he shall always be a God: A tender Lambkin from our Folds shall often stain his Altar with its Blood. 'Tis he hath licensed my Heisers to feed at large, as you fee, and myself to play what Tunes I pleased on my rural Reed.

MEL. Truly I envy you not; but rather am amaz'd at your good Fortune; now that all around there are such Confusions in the Country. Lo myself, sick as I am, drive far hence my tender Goats: This too, O Tityrus, I drag along with much ado: For here just now among the thick Hazles having yeaned Twins, the Hope of my Flock, she left them, alas! on the naked flinty Rock. This Calamity, I remember, my Oaks struck with Lightning from Heaven often presaged to me, had not my Mind been under Infatuation: Often the ill-boding Crow from an old hollow Oak prefaged it. But tell me, Tityrus, whois this God of yours.

TIT. The City, Melibous, which they call Rome, I foolishly imagined to be ike this our Mantua, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ewes. So I had known Whelps like Dogs, fo Kids like their Dams; thus was I wont to compare great Things with small. But that City hath raised its Head as far above others as the Cypresses use to do above the limber Shrubs.

NOTES.

bis, of theirs, or of any third Per on. 23. Sic. He thought it only different in

19. Ifte. Is the true Reading: Him ifte, Magnitude, not in Kind: But, when he came to and ille, being thus diffinguished: Hic Deus, is fee Rome, he then not only found it diffinguished this God of mine, or whom I mentioned; ifte Deus, in Degree, but even in Species: It was a quite is that God of yours; and ille Deus, that God of other fort of City, just as the Cypress differs in him of their or of the property of the company of the compa Species from a Shrub.

Ecl. I. P. VIRG. MAR. BUCOLICA.

MEL. Et quæ tanta fuit Romam tibi causa videndi?

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Tit. Libertas, quæ sera, tamen respexit inertem;
Candidior postquam tondenti barba cadebat:
Respexit tamen, et longo post tempore venit: 30
Postquam nos Amaryllis habet, Galatea reliquit.
Namque (fatebor enim) dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculs.
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi;
Non unquam gravis ære domum mihi dextra redibat mihi tomdenti: tamen respexit, et venit longo tempore pest; postguam Amaryllis babet nas, et
Galatea reliquit nos. Namque,
sum Galatea tenebat me (enim
fatebor) erat mihi nec spes
libertatis, nec cura peculs.
Quamvis multa wistima exiret
premeretur nostræ ingratæ urbi
Mantoæ; dextra non unquam
redibat mibi domum gravis are

Mel. Mirabar, quid mœsta Deos, Amarylli, vocares;

Cui pendere sua patereris in arbore poma. Tityrus hinc aberat: ipsæ te, Tityre, pinus, Ipsi te sontes, ipsa hæc arbusta vocabant.

Tir. Quid facerem? neque fervitio me exire licebat.

Nec tam præsentes alibi cognoscere Divos. Hic illum vidi juvenem, Melibæe, quotannis Bis senos cui nostra dies altaria sumant.

Hic mihi responsum primus dedit ille petenti : 4.

Mel. Et quæ fuit bbi tanta causa videndi Remam? Tit. Libertas : que licet fera, tamen re pexit me inertem ; poff. quam candidior barba cadebat mihi tondenti : tamen respexit, et venit longo tempore post; post-gram Amaryllis babet nos, et Galatea reliquit nos. Namque, futebor) erat mihi nec fpes libertatis, nec cura peculi. Quamvis multa victima exiret 35 meis septis, et pinguis caseus premeretur nostræ ingratæ urbi Mantuæ; dextra non unquam redibat mibi demum gravis ære. Mel. Amarylli, mirabar quid tu mæsta vocares Deos; cui patereris poma pendere in sua arbore, Tityrus aberat binc : Tityre, pinus ipsa vocabant te, fontes ipsi, bæc arbusta ipsa vo-40 cabant te. Tit. Quid sacrem? neque licebat me exire servitio, nec cognoscere tam præsentes Divos alibi. Melibæe, bic vidi illum juvenem, cui nofira altaria fumant bis senos dies quotannis. Hic ille primus dedit responsum. mibi petenti ab illo ; ait, Pueri,

TRANSLATION.

MEL. And what important Cause had you to visit Rome?

Tit. Liberty, which, tho' late, yet cast an Eye upon me in my inactive Time of Lise; after that my Beard began to fall of a grizled Colour when I shaved: Yet on me she cast her Eye, and after a long Period of Slavery came at last: Ever since that Amaryllis sways me, and Galatea hath cast me off. For, I will not disown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. Tho' many a Victim went from my Folds, and many a stat Cheese was pressed by me for the ungrateful City, I never returned Home with my Hands full of Money.

Mel. I admired, Amaryllis, why disconsolate you was still invoking the Gods; for whom you suffered the Apples to hang on their native Tree. Now I see the Cause. Your Tityrus from hence was absent: The very Pines, O Tityrus, the Fountains, these very Groves invited thee to return.

Tit. What could I do? It was neither in my Power, while here I flaid, to rid me of my Thraldom, nor elsewhere could I experience Gods so propitious. Here, Melibeus, I saw that divine Youth, to whom for twice six Days our Altars yearly smoke with Incense. Here first he gave this gracious Answer to me

NOTES.

28. Libertas. Not that Virgil or his Father Stock of a Slave; in which Sense it is fitly apwere really Slaves: But he speaks of the Oppressions he sustained at home in his own Country as a kind of Slavery.

Stock of a Slave; in which Sense it is fitly applied to Tityrus, who personates the Character of a Slave.

36. Non unquam, &c. Literally, My Right.

33. Peculi. Peculium is properly the private band never returned Home leaded with Money.

unate fenex, ergo tua rura manebunt, et magna fatis tibi : quamvis nudus lapis, palusque
obducat omnia tua pascua l'mso
junco; insueta pabula non tentabunt tuae graves setas oves: nec mala contagia vicini pecoris lædent eas. Fortunate Jenex, bic inter nota flumina, et facros fontes, coptabis opacum frigus. Hinc fepes, qua, ab vicino li-m.te, fem er depafta quoad florem faliai ab Hyblæis a ibus, sæpe suadebit tibi inire somnum levi susurro. Hinc frondator ca-net ad auras sub alta rupe. Tamen interea neceroucæ palumbes, tua cura, nec turtur ceffabit gemere ab aeria ulmo. Tit. Ante, ergo leves cervi pa centur in æ-there, et freta destituent pisces nudos in litore; antè, aut Par-

pascite boves ut ante, et sub- "Pascite, ut ante, boves, pueri, submittite tauros."

MEL Fortunate seney ergo tua rara manchine. MEL. Fortunate fenex, ergo tua rara manebunt; Et tibi magna fatis: quamvis lapis omnia nudus, Limosoque palus obducat pascua junco; Non infueta graves tentabunt pabula fetas; 50 Nec mala vicini pecoris contagia lædent. Fortunate senex, hic inter flumina nota, Et fontes facros, frigus captabis opacum. Hinc tibi, quæ femper vicino ab limite fepes Hyblæis apibus florem depafta falicti, 55 Sæpe levi fomnum fuadebit inire fufurro. Hinc alta fub rupe canet frondator ad auras: Nec tamen interea raucæ, tua cura, palumbes, Nec gemere aëria cessabit turtur ab ulmo.

Tir. Antè leves ergo pascentur in æthere cervi, Et freta destituent nudos in litore pisces; Ante, pererratis amborum finibus, exful

TRANSLATION.

his Suppliant: "Swains, feed your Heifers as formerly, yoke your Steers."

MEL. Happy old Man, your Lands shall then remain still in your Possession, and large enough for you: Tho' naked Stones and Marsh with slimy Rushes overspread all the Pasture-grounds; yet no unaccustomed Fodder shall taint thy pregnant Ewes; nor noxious Diseases of the neighbouring Flocks shall hurt them. Happy old Man, here between the well known Streams, and facred Fountains, you shall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring Marsh, whose fallow Blooms are ever fed on by Hyblæan Bees, shall often court you by its gentle Hummings to indulge Repose. On the other Hand the Wood-lopper beneath a lofty Rock shall sing aloud to Heaven: Nor mean while shall either the hoarse Wood-pigeons, thy Delight, or the Turtle from his airy Elm cease to cooe.

Tit. Sooner therefore shall fleet Stags feed in the Air, and the Seas leave Fishes naked on the Shore; sooner, each others Bounds being mutually traversed,

NOTES.

46. Pueri. Puer has three Significations. 1. same as babens florem salisti depaffum.

A Slave. 2. A Boy in Opposition to a Girl. 55. Hyblæis apibus. i. e. Bees suc 3. Puerilis ætas.

50. Graves fetas, i. e. Pragnantes: Nam feta fine add to, et de gravida, et de puerfera dicitur. In the first Sense it occurs, Æn. VIII. 630.

Fecerat et viridi fetam Mawortis in antro

Procubuiffe lupam. 52. Inter flumina. The Mincio and the Po. 53. Frigus opacum. Literally, the shady Cool-

54. Ab vicino limite. The fame as in, &c. 55. Florem depafta falitti. A Grecifm, the Skies, as the Phrase is used elsewhere.

55. Hyblæis apibus. i. e. Bees such as those of Hybla, a Mountain in Sicily, productive of the finest Honey.

57. Frondator. Servius gives it three Significations. 1. The Wood-man in general. The Vine-dreffer, who clears away the Vineleaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that fings among the Boughs; whence fome render it the Nightingale.

57. Ad auras. In die, says Servius: But I rather think it means aloud, so as to pierce the

63. Paribus.

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Aut Ararim Parthus bibet, aut Germania Tigrim, Ouam nostro illius labatur pectore vultus.

Quam nostro illius labatur pectore vultus.

Mel. At nos hine, alii sitientes ibimus Afros: 65

Pars Scythiam, et rapidum Cretæ veniemus

Oaxem.

Quam nostro illius labatur populore Mel. At nos pulsi bine,
alii ibimus ad sitientes Afros:

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Et penitùs toto divisos orbe Britannos.

Et unquàm patrios longo post tempore fines,
Pauperis et tugurî congestum cespite culmen,
Post aliquot, mea regna, videns mirabor aristas? 70
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en quò discordia cives
Perduxit miseros! en queis consevimus agros!
Insere, nunc, Melibæe, pyros: pone ordine vites.
Ite meæ, selix quondam pecus, ite capellæ: 75
Non ego vos posthàc, viridi projectus in antro,
Dumosa pendere procul de rupe videbo.
Carmina nulla canam; non, me pascente, capellæ,
Florentem cytisum, et salices carpetis amaras.

Tit. Hic tamen hanc mecum poteris requiefcere noctem

Fronde super viridi. Sunt nobis mitia poma, cere banc noctem mecum super viridi fronde. Sunt nobis mitia poma,

thus exul bibet fluvium Ararim, aut Germania bibet fluvium Tire Mel. At nos pulsi bine, alii ibimus ad ficientes Afros? pars veniemus Scythiam et rapidum Oaxem fluvium Creta, et Britannos penitus divijos toto orbe. En unquam ego videns miraber tatries fines longo tem-pore post, et culmen pau eris tuque à congestum cespite, post ali-quot arissas mea regna? An impius miles babebit bee tam culta novalia? An Barbarus ha-bebit bas segetes? En que dis-cordia perduxit miseros ciwes! en queis confevimus agros! Melibæc, nunc insere pyres: pone vites ordine. Ite, ne meæ cafellæ, quendam felix pecus. Ego, projeglus in viridi antro, non videbo vos possbac pendere precul de dumosa rupe. Canam nulla carmina; vos. capellæ non carpetis florentem cytisum et a-maras salices, me pascente vos. Tit. Hic tamen poteris requi-

TRANSLATION.

shall the Parthian Exile drink the Soane, or Germany the Tigris, than his lovely Image be effaced from my Breast.

Mel. But we must go hence, some to the parched Africans; some of us shall visit Scythia, and Oaxes the rapid River of Crete, and the Britons quite disjoined from all the World besides. Say, shall I ever, after a Length of Time, with Wonder see my native Territories, and the Roof of my poor Cot covered over with Turf, standing behind some Ears of Corn, my Kingdom, my All? Shall then a Russian Soldier possess these so well cultivated Lands of mine? A Barbarian these my Fields of standing Corn? See to what Extremity civil Discord hath reduced us, wretched Citizens! See for whom we have sowed our Fields! Now, Melibœus, graft your Pear-trees, in order range your Vines. Begone, my Goats, begone, once a happy Flock: No more shall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Bushes overgrown. No Carols shall I sing; no more, my Goats, tended by me, shall you browze the slowery Cytisus and bitter Sallows.

TIT. Yet here this Night you may take up your Rest with me on a Bed of green Leaves. We have mellow Apples, Chestnuts soft and ripe, and Plenty of

NOTES.

63. Parthus. Is not here to be taken for a particular Native of Parthia, but for the Parthian Nation in general; as Germania in the other Part of the Verse fignifies the Germans all to some, as Claudian says, decimas emensus aristas. in a Body. So that the Meaning is, That these But this agrees not with longo post tempore; the two Nations shall some exchange Countries with one implying a long, and the other a short Dune another than, &c. Had the Critics attended ration; or at best it would be an idle Repertition.

P. VIRG. MAR. BUCOLICA. Ed. II.

montibus,

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molles castaneæ, et copia pressi. Castaneæ molles, et pressi copia lactis. Et jam summa culmina villarum procul fumant, majo- Et jam summa procul villarum culmina sumant, resque umbra cadunt de aliis Majoresque cadunt altis de montibus umbræ.

TRANSLATION.

Curds and Cream. And now the high Tops of the Villages at Distance smoke, and larger Shadows fall from the lofty Mountains.

NOTES.

tition of the same Idea. Therefore by aristas it seems better to understand thin Fields of Corn, where are but a sew Ears to be seen; which also suits best with mea regna, which in the natural Order of Construction must refer to aliquot jagged.

82. Castance molles. Molles either signifies ripe, or such Chesnuts as were called soft, in Opposition to the hirsute, Ecl. VII. 53. the one being smooth in the Husk, the other rough and tural Order of Construction must refer to aliquot erifias, not to culmen pauperis tuguri.

ECLOGA II.

ALEXIS.

Paftor Corydon ardebat formo-fum Alexin, delicias domini; nec babebat quid speraret. Tan-tum veniebat affidae inter densas fagos habentes umbrofa cacumina: ibi folus jeftabat bæt incondita carmina montibus et filvis inani fludio.

Ormofum paftor Corydon ardebat Alexin, Delicias domini; nec, quid speraret, habebat. Tantum inter denfas, umbrosa cacumina,

Affidue veniebat: ibi hæc incondita folus Montibus, et filvis studio jactabat inani.

TRANSLATION.

HE Shepherd Corydon burned for fair Alexis, the Darling of his Master; nor had he any Hope of Success. Only among the thick Beeches, with high embowering Tops, he continually resorted: There all alone with unavailing Fondness he threw away to the Mountains and the Woods these indigested Complaints.

NOTES.

By Corydon here some would have us to understand Virgil himself, and by Alexis a young Slave of Mecana, for whom Virgil had conceived a violent Affection, and sollicited his Patron to make him a Present of the Boy: To which Martial is thought to allude in the Verses above quoted, Ecl. I. Be that as it will, Corydon is here represented making Love to this beautiful Youth. His Way of Courtship is wholly pastoral: His complaints of the Boy's Coynese; recommends himself for his Beauty and selection in the Pastoral than a Description of Friendship or Platonic Love; the Sentiments, the chaste, are too warm and passionate for a more Platonic Rice.

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O crudelis Alexi, nihil mea carmina curas; Nil noftri miserere; mori me denique coges. Nunc etiam pecudes umbras et frigora captant; Nunc virides etiam occultant spineta lacertos; Thestylis et rapido fessis messoribus æstu Allia ferpyllumque herbas contundit olentes: At mecum raucis, tua dum vestigia lustro, Sole sub ardenti resonant arbusta cicadis. Nonne fuit fatius, triftes Ameryllidis iras, Atque superba pati fastidia? nonne Menalcan? 15 Quamvis ille niger, quamvis tu candidus effes. O formose puer, nimium ne crede colori. Alba ligustra cadunt, vaccinia nigra leguntur. Despectus tibi sum, nec qui sim quæris, Alexi; Quàm dives pecoris nivei, quàm lactis abundans. 20 Mille meæ Siculis errant in montibus agnæ. Lac mihi non æstate, novum non frigore defit. Canto, quæ folitus, si quando armenta vocabat, defit mibi non æstate, non frigore hyemis. Canto hæc carmins,

O crudelis Alexi, curas mea carmina nibil; miserere noftri nil; denique coges me mori. Nunc etiam pecudes captant umbras et frigora; nunc etiam fpi-neta occultant wirides lacertos; 10 et famula Ibeftylis contundit allia serpyllumque, olentes berbas, messeribus sessis rapido astu. At, dum lustro tua vestigia, d A-lexi, arbusta resonant raucis cicadis mecum sub ardenti sole. Nonne fuit satius pati triftes iras-Amaryllidis, atque ejus superbae fostidia? nonne suit satius pati Menalcan? quamvis ille esset niger, quamvis tu esses candidus. O formose puer, ne crede ni-mium tuo colori. Alba ligustra cadunt, nigra vaccinia leguntur. Sum despectus tibi, Alexi, nec quæris qui sim : quam dives nivei pecoris, quam abundans la-Elis. Meæ mille agnæ errant in Siculis montibus, Novum lae

TRANSLATION.

Ah cruel Alexis, to my Songs thou hast no Regard; on me thou hast no Pity; thou wilt furely be my Death at last. Even the Cattle now in this Noontide Heat pant after Shades and cool Retreats; now the thorny Brakes shelter the wilest Reptiles even the green Lizards; and Thestylis pounds the Garlic and wild Thyme, strong-scented Herbs, for the Reapers spent with viclent Heat. But to the hoarse Grashoppers and me the Groves resound, while under the scorching Sun I trace thy Steps. Was it not better to endure the rueful Spite and proud Disdain of Amaryllis? Had it not been better to endure Menalcas, tho' he was black, tho' thou art fair? Ah comely Boy, trust not too much to a Complexion. White Privets fall neglected, the purple Hyacinths are gathered. By thee, Alexis, I am neglected; nor once enquire you who I am; how rich in fnowy Flocks, how abounding in Milk. A thousand Ewes of mine stray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold of Winter. I warble the same Airs which Theban Amphion was wont to practife, what time

NOTES.

nic Lover. But there is no Reason to charge fcribing a Paffion which he by no Means approves. "The Paffion for Boys, Mr. Bayle " observes, was as common in Pagan Times as that for Girls; a Writer of Eclogues therefore might make his Shepherds talk accord-" ing to that abominable Passion, as we at present make the Heroes and Heroines of " Romances talk, without approving the Paf-" fions therein mentioned."

18. Vaccinia. Some will have this to be Virgil on that Account with the unnatural Love Bilberries; Servius makes it the Violet; but of Boys; a Poet may shew his Talent in de- from that Virgil himself plainly diffinguishes it, Ecl. X. 39.

Et nigræ violæ, sunt et vaccinia nigra.
Salmafius and others explain it of the Hyacinth, chiefly because vaccinium answers to vaxiv 3105. in that Line of Theocritus, which Virgil here not only imitates, but almost literally trans-

Kai Te 109 Mihar syri nai apparra vaxis Sieg.

ua Dircaus Ampbion erat folitus cantare in Allao Aracyntho, si quando vocabat armenta. Nec sum aded informis: nuper stans in litore vidi me, cum mare staret placidum ventis. Ego on metuam Dapbnin, te judice, 6 imago nunquam fallat. O tantum libeat tibi babitare, mecum, rura fordida, atque bumi-les casas, et figere cervos, compellereque gregem bædorum com viridi bibiseo! Imitabere Pana canendo und mecum in filvis. Pan primus instituit conjungere plures calamos cerá: Pan curat eves, magistrosque ovium. Nec puniteat te, Alexi, triviffe la-bellum calamo. Quid Amyntas non faciebat, ut sciret bæc ea-dem a me? Est mibi fistula, compalla septem disparibus cicutis quam fiftulam Damætas olim dedit mibi dono, et moriens dixit mihi: Nunc ifta fistula babet te secundum dominum.

Amphion Direxus in Activo Aracyntho. Nec fum adeò informis : nuper me in litore vidi, 25 Cum placidum ventis staret mare. Non ego Daphnin,

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Judice te, metuam, fi nunquam fallat imago. O tantum libeat mecum tibi fordida rura, Atque humiles habitare casas, et figere cervos, Hœdorumque gregem viridi compellere hibifco! Mecum una in filvis imitabere Pana canendo. 31 Pan primus calamos cerà conjungere plures Instituit: Pan curat oves, oviumque magistros. Nec te pœniteat calamo triviffe labellum. Hæc eadem ut sciret, quid non faciebat Amyntas? Est mihi disparibus septem compacta cicutis Fistula: Damœtas dono mihi quam dedit olim; Et dixit moriens: Te nunc habet ista secundum. Dixit Damoetas: Invidit stultus Amyntas. Præterea duo, nec tutâ mihi valle reperti.

Damætas dixit hoc : ftultus Amyntas invidit mihi. Præterea duo capreoli reperti mibi nec tuta

TRANSLATION.

On Attic Aracynthus he called his Herds together. Nor am I so deformed as to be the Object of your Disdain: Upon the Shore I lately viewed myself, when the Sea stood unruffled by the Winds. I will not fear to compare even with Daphnis, thyself being judge, if the Image does not deceive me. O wouldst thou but vouchsafe to inhabit with me our mean rural Retreats, and humble Cots, to pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of Kids! In the Woods along with me thou shalt rival even Pan bimself in Singing. Pan first taught us to join together several Reeds with Wax: Pan guards the Sheep and Shepherds both. Nor be thou averse to wear thy Lip with a Shepherd's Reed. What Pains did not Amyntas take to learn this same Art of mine? A Pipe I have of seven unequal Reeds compactly joined, of which Damœtas some time ago made me a Present; and in bis dying Moments said: Thou art now its fecond Master. Damætas said: Me the foolish Amyntas envied. Besides, I bave

NOTES.

24. Ampbion. The famous King of Thebes, the Country which gives you fuch Difgust. But who built the Walls of that City: The Stones that Construction seems not so natural; and whereof he is said to have made to dance into therefore we have joined tibi with libeat. As their Places by the Music of his Lyre. He is for fordida, it is a oroper enough Epithet to Cotcalled Direcus, either from Direc his Step-tages and rural Villages, which are but mean mother, whom he put to Death for the Injuries and poorly surnished. Or he speaks in the Cha-she had done to his Mother Antiope; or from a racter of a Lover, who thinks nothing good Fountain in Bectia of that Name.

24. Aracyntho. Aracynthus was a Town on the Confines of Attica and Beotia, where was the Fountain Dirce: It is called Actica, Attica, Ovid.

Action or Action, the Country about Attica, from 36. Cicutis. Hemlock, here used for any Fountain Dirce: It is called Actae, Arrica, from 36. Cicutis. Hemlock, here and Acta or Acta, the Country about Actica, from hollow Reeds.

Met. Lib. II. 720. Sic sujer Actaes agains hollow Reeds.

38. Te nunc, &c. Literally, Now it has you seed the superscript of the superscript.

28. Tibi fordida rura. Servius, and all the its fecond Mafter. Commentators after him, join t.b. with fordida,

enough for his beloved Object.
30. Hibifco. A flender Twig or Rush; as

51. Mala.

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Capreoli, sparsis etiam nunc pellibus albo, Bina die ficcant bovis ubera: quos tibi fervo. Jampridem à me illos abducere Thestylis orat : Et faciat: quoniam fordent tibi munera nostra.

Hùc ades, ô formose puer: tibi lilia plenis Ecce ferunt nymphæ calathis: tibi candida Nais, Pallentes violas et fumma papavera carpens, Narcissum et slorem jungit benè olentis anethi. Tum casia, atque aliis intexens suavibus herbis, Mollia luteolâ pingit vaccinia calthâ. Ipfe ego cana legam tenerâ lanugine mala, Castaneasque nuces, mea quas Amaryllis amabat. Addam cerea pruna: honos erit huic quoque pomo: Et vos, ô lauri, carpam, et te, proxima myrte: Sic positæ quoniam suaves miscetis odores.

Rufticus es, Corydon; nec munera curat Alexis: Nec, fi muneribus certes, concedat Iolas. Eheu, quid volui misero mihi? floribus Austrum Perditus, et liquidis immisi sontibus apros.

ditus immifi Auftrum floribus, et apros liquidis font bus.

etiam nunc pellibus sparfis albo. ficcant bina ubera cons die : quos capreolos ego fervo tibi. Jam-pridem Theffylis orat abducere illes à me : et faciat : quoniam nostra munera ordent tibi. Ad-45 es buc, ô formose uer: ecce Nymphæ ferunt lilia tibi plenis calathis: candida Nais, carpens pallentes violas et fumma papavera tibi, jangit Narciffum et florem bene olentis anethi. Tum intexens illos flores casia, atque aliis juavibus berbis, pingit mol-ha vaccinia luteola caltba. Ego ipje legam cana mala tenera lanugine, castemeasque nuces, quas mea Amaryllis amabat. Addam cerea pruna: et bonos erit buie pomo queque: et carpam vos, ô lauri, et te, myrte proxima lauris : quoniam vos fic positæ mis-cetis suaves odores. Corydon, et rusticus, nec Alexis curat tua munera: nec Iolas concedat tibi. fi certes muneribus. Ebeu, quid volui mibi misero? ego per-

TRANSLATION.

two young He-goats, which I found in a Valley not without Danger, whose Skins even now are fleched with white, each Day they drain both the Udders of a Ewe: These I reserve for thee. Long Thestylis has begged to have them from

me; and let her have them; fince my Prefents are disdained by you.

Come hither, O lovely Boy: Behold the Nymphs bring thee Lillies in full Baskets: For thee, fair Nais, cropping the pale Violets and Heads of Poppies, joins the Narcissus and Flower of sweet-smelling Anise. Then, interweaving them with Cassis and other fragrant Herbs, sets off the soft Hyacinths with Saffron Marygold. Myself will gather for thee Quinces whitening with tender Down. and Chesnuts which my Amaryllis loved. Plums I will add of waxen Hue: On this Fruit too shall Honour be conferred : And you, ye Laurels, I will grop, and thee, O Myrtle, next in Dignity to the Laurel: For thus arranged you mingle fweet Perfumes.

Ab Corydon, thou art a filly Clown thus to flatter thyself. Alexis neither minds thy Presents: Nor if by Presents thou shouldst strive to win him, would Iolas, thy richer Rival, yield. Alas, what was in my wretched Mind? Undone, undone, I have let the South-wind loofe among my Flowers, and the Boars to pollute

NOTES.

with Servius, and all the Commentators; whereof the white are the best and most fragrant. See

Pliny XXI. 6. But the Description here given

7. Islas. Those who think Corydon perso-Pliny XXI. 6. But the Description here given feems rather to agree to the Peach, as Mr. nates Virgil, and Alexis the Slave of Mecanas

53. Cerea. Of a beautiful Colour as Wax. ftand Mecanas. See La Cerda. The et is wanting in all the an-cient Manuscripts: It seems to have been added Expression, applicable to those who wish for vilVoL. I.

51. Mala. We have translated it Quinces, by some Transcriber, who had fancied the

whom he loved, by Iolas here of Course under-

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wa leana Sequitur lupum, lupus ipfe fequitur capellam; lasciva capella sequitur sorentem cyti-fum; Corydon sequitur te, ô Alexi. Sua voluptas trabit quemque. Aspice, juvenci rese-runt aratra su pensa jugo, et sol decedens duplicat cre centes umbras: tamen amor urit me. E-nim quis modus adsit amori? Ab, Corydon, Corydon, quæ dementia cepit te? Est tibi semiputata vitis in frondo a ulmo. Quin tu ptiùs paras detexere aliquid saltem, quorum usus in-diget, viminibus mollique junco? invenies alium Alexin, fi bic Alexis faftidit te,

Ab, demens! quem fugis? Di Quem fugis, ah, demens! habitârunt Dî quoque purque Dardan: usque Paris babitârunt filvas. Pallas ipsa colat arces quas condidit: filvæ Dardaniusque Paris. Pallas, quas condidit, arces placeant nobis ante omnia. Tor-Ipía colat: nobis placeant ante omnia filvæ. Torva leæna lupum sequitur, lupus ipse capellam; Florentem cytifum fequitur lasciva capella; Te, Corydon, ô Alexi. Trahit sua quemque voluptas.

Aspice, aratra jugo referent suspensa juvenci; Et sol crescentes decedens duplicat umbras: Me tamen urit amor. Quis enim modus adfit amori? Ah, Corydon, Corydon! quæ te dementia cepit? Semiputata tibi frondosa vitis in ulmo est. Quin tu aliquid faltem, potius quorum indiget usus, Viminibus, mollique paras detexere junco? Invenies alium, fi te hic fastidit, Alexin.

TRANSLATION.

my cristal Springs. Ah, witless Bay, whom dost thou sly? The Gods themselves have dwelt in Woods, and there the Trojan Paris dwelt. Let Pallas inhabit Palaces of which she is the Foundress: Let us in Woods above all Things delight. The grim Lioness pursues the Wolf, the Wolf himself the Goat; the wanton Goat pursues the flowery Cytisus; and Corydon thee, O Alexis. Each is drawn away

by some peculiar Pleasure.

See, the labouring Steers bring home the Plough borne lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love flitt confumes. For what Bounds can be fet to Love? Ah, Corydon, Corydon; what Frenzy hath possessed thee? Half-pruned is thy Vine propped on the leasy Elm. Why rather trieft thou not to weave, of Ofiers and pliant Rushes, some one or other at least of those Implements which thy Work requires? Thou wilt find another Alexis. if this disdains thee.

NOTES.

Things that prove destructive to them; the South-wind by its hot, sultry Quality being noxjous to Flowers. Hence Papin. Lib. III. Sylv.

Pubentesque rose primes moriuntur ad austros.

61. Dardaniusque Paris. Paris was exposed by his Father in a Wood, in order to clude the that are suspended in a Balance,

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ECLOGA III.

MENALCAS, DAMOETAS, PALÆMON.

I C mihi, Damœta, cujum pecus? an Melibœi?

D. Non; verum Ægonis. Nuper D. Non; verum est Ægonis. mihi tradidit Ægon.

M. Infelix ô femper oves pecus! ipfe Neæram Dum fovet, ac, ne me fibi præferat illa, veretur; Hic alienus oves custos bis mulget in horâ, Et fuccus pecori, et lac fubducitur agnis.

D. Parcius ista viris tamen objicienda memento. Novimus et qui te, transversa tuentibus hircis, Et quo, sed faciles nymphæ risere, facello.

M. Tum, credo, cum me arbustum videre Myconis,

Atque mala vites incidere falce novellas.

D. Aut hic ad veteres fagos, cum Daphnidis falce. D. Aut bic ad veteres arcum

ORDO.

M. Damæta, die mibi enjum pecus est? an est Melibæi? Ægon tradidit illud mibi nuper. M. O oves, sem er infelix peæram, ac veretur ne illa præ-ferat me sibi; bic alienus custos 5 mulget oves bis in bora: et succus subducitur pecori, et lac sub-ducitur agnis. D. Tamen memento ista objicienda esse viris jarcius. Et novimus qui cor-ruperit te, bircis tuentibus transversa, et quo sacello, sed faciles nymphæ rijere. M. Credo su-isse tum, cum illæ videre me incidere arbustum Myconis, atque ejus novellas vites mala fagos, qum fregisti arcum et calamos Dapbnidis, quæ tu,

TRANSLATION.

M. TELL me, Damoetas, whose is that Flock? Is it that of Melibœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while the Master himself caresses Neæra, and fears that she prefers me to him; this hireling Shepherd milks his Ewes twice in an Hour; and by him the Juice from the Flock, and the Milk from the Lambs is filched away.

D. Remember, however, that these Scandals should with more Reserve be charged on Men. We know both who seduced you, and in what facred Cave, while the Goats looked askance; but the good-natured Nymphs winked thereat,

and imiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down My-

con's Grove and tender Vines.

D. Or here by these old Beeches, when for Spite you broke the Bow and Arrows of Daphnis: Which when you, cross-grained Menalcas, faw given to the

NOTES.

Strokes of Country Raillery, resolve to try who has the most Skill at a Song; and accordingly make their Neighbour Palæmon Judge of their Performance: Who, after a full Hearing of both Parties, declares himself unfit for the Decision of so weighty a Controversy, and leaves the victory undetermined. victory undetermined.

Dameetas and Menalcar, after feme fmart | 7. Viris. There is a particular Emphasis lies

16. Fures.

perwerse Menalca, cum midisti donata puero, et delebas, et esses mortuus, si non nocuisses ei aliqua. M. Quid domini ipsi faciant, cum servi sures audent talia s an non ego vidi te, pessime, excipere caprum Daminis insisti, Lycisca latranie multums et cum ego clamarem: Exciper tums et cum ego clamarem: Et, cum nunc ille sur proripit ses Tityre, coge tuum pecus: tu latebas post caresta. D. An mon ille, vistus cantando, reddret mibi caprum, quem mea sistus caprum, quem mea sistus caprum id, sed megabat se posse reddere eum. M. Tu vicissi illum cantando? aut unquam suit tibi ssitus junsta cèrà s an mon tu, indote, solicbas disperdere miserum carministis sur unquam fuit tibi ssitus junsta cèrà s an mon tu, indote, solicbas disperdere miserum carmin stridenti stridin trivitis. D. Vis ergo ut vicissi cum trivitis sur unquam fuit tibi ssitus junsta cerà s an mon tu, indote, strident D. Vis ergo ut vicissi metricum carmin stridenti stripula in trivitis. D. Vis ergo ut vicissi cum trivitis. Strident possiti e ego de ono banc vitulam la si ven que forte recules eam, bis die viciti ad multiram, alit binos Depondes sur unquam fut tidi, quo pignore certes mecum.

Fregisti et calamos: quæ tu, perverse Menalca, Et, cum vidisti puero donata, dolebas; Et, si non aliqua nocuisses, mortuus esses. Ec

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M. Quid domini faciant, audent cum talia fures? Non ego te vidi Damonis, pessime, caprum Excipere insidiis; multum latrante Lycisca? Et, cum clamarem: Quò nunc se proripit ille? Tityre, coge pecus: tu post carecta latebas. 20

D. An mihi cantando victus non redderet ille, Quem mea carminibus meruisset sistula caprum? Si nescis, meus ille caper suit; et mihi Damon Ipse satebatur: sed reddere posse negabat.

M. Cantando tu illum? aut unquam tibi fiftula cerâ

Juncta fuit? non tu in triviis, indocte, folebas Stridenti miserum stipula disperdere carmen?

D. Vis ergo inter nos, quid possit uterque, vicissim Experiamur? ego hanc vitulam (no forte recuses, Bis venit ad mulctram, binos alit ubere setus) 30 Depono: tu die, mecum quo pignore certes.

TRANSLATION.

Boy, you both repined; and, hadst thou not by some Means or other done him a

Mischief, thou hadst burst for Envy.

M. What may not Masters do, when pilfering Slaves are so audacious? Miscreant! did not I see thee insidiously snap the Goat of Damon, while his Mongrel barked with Fury? And when I cried out, Whither is he now sneaking off? Tityrus, gather your Flock together: You skulked away behind the Sedges.

D. Ought he not when vanquished in piping to give me the Goat which my Flute by its Music won? If you know not, I will let you know, that Goat was my own; and Damon himself owned to me the Debt, but alledged he was not

able to pay.

M. You wanquish him in piping? Or was there ever a Wax-jointed Pipe in your Possession? Wast thou not wont, thou Dunce, in the Cross-ways to murder a pi-

tiful Tune on a squeaking Straw?

D. Are you willing then that we shall each of us try by Turns what we can do? This young Heifer I stake, and, lest you should possibly reject it, she comes twice a Day to the Milking-Pail, two Calves she suckles with her Udder: Say you what Stake you will lay against me.

NOTES.

16. Fures, i. e. Slaves; tecsuse Slaves were and a Bitch, from hunce, lupus, and nuay, canis. much addicted to Pilfering; Hence Plautus, speaking to a Slave, says: Tu trium literarum bomo, vituperas me? 1. e. tu fur.

18. Lycifca. The Mongrel Breed of a Wolf With what Stake you will contend with me.

38. Lente

M. De grege non aufim quicquam deponere tecum:

Est mihi namque domi pater, est injusta noverca: Bisque die numerant ambo pecus, alter et hædos. Verum, id quod multo tute ipse fatebere majus, 35 Infanire libet quoniam tibi, pocula ponam Fagina, cœlatum divini opus Alcimedontis: Lenta quibus torno facili superaddita vitis Diffusos hedera vestit pallente corymbos. In medio duo figna, Conon : et, quis fuit alter, 40 Descripfit radio totum qui gentibus orbem; Tempora quæ messor, quæ curvus arator haberet? Necdum illis labra admovi, fed condita fervo.

D. Et nobis idem Alcimedo duo pocula fecit: Et molli circum est ansas amplexus acantho: Orpheaque in medio posuit, filvasque sequentes. Necdum illis labra admovi, fed condita fervo. Si ad vitulam spectas, nihil est quod pocula laudes.

M. Nunquam hodie effugies: veniam quocunque vocaris.

M. Non ausim deponere quicquam de grege tecum: namque eff mibi pater domi, eft injufta noverca: bisque die ambo numerant jecus, et alter numerat boedos. Verum, quoniam libet tibi insanire, ponam id, quod tute ipse fatebere effe majus pignus, scilicet, duo fagina pocu-la, cœlatum opus divini Alcimedontis: quibus poculis lenta witis, superaddita faciu torno, westi corymbos dissuss pallente bederā. In medio sunt duo sig-na, Conon: et, quis suit alter, ille qui descripsit totum orbem gentibus radio, quæ tempora mefor, quæ tempora curvus arator baberet ? necdum admovi mea labra illis, sed servo illa confectt duo pocula nobis, et eft circum amplexus ansas eorum milli acantho: pofunque Orphea in medio, filvasque se-quentes eum. Necdum admovi mea labra illis, sed servo illa condita. Si spectes ad vitulam,

off nibil propter quod laudes pocula. M. Nunquam effugies certamen bodiè : veniam quocunque vocaris me.

TRANSLATION.

M. I dare not flake any thing from the Flock: For I have a Sire at home, I have a harsh Step-dame: And twice a Day they number the Cattle both, and one the Kids. But, what thyfelf shalt own of far greater Value, since thou choosest to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon: Round which a curling Vine, superadded by the easy skilful Carver's Art, mantles the clustering Berries diffusely spread from a pale Ivy-bough. In the midst two Figures are embossed, Conon the one: And, who was the other, he who with his Wand distributed among the Nations the whole Globe; who taught what Seafons the Reaper, what the bending Ploughman should observe? Nor have I yet applied my Lips to them, but keep them carefully laid up.

D. For me too the fame Alcimedon made two Bowls, and with foft Foliage wreathed their Handles round: Orpheus in the midst he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up If you consider the Heiser, you have no Reason to praise so much your

Bowls.

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M. By no Means shalt thou this Day escape: I will descend to any Terms you

NOTES.

sus takes vitis for vimen, but quotes no Autho- in such fort, that the Ivy-berries were shaded by rity: And the whole of his Interpretation appears harder than the Original. Vitis I take in 40. Quis sur sur alter? Supposed to mean either pears harder than the Original. Vitis I take in the usual Sense: By turno facili, the easy carwing Tool, understand the ingenious Carver, who handles the graving Tool with Ease and Address: called Bear's foot, or Bear's breech.

And by diffusor bedera pallente corymbos, the Ber
40. Quis suite alter? Supposed to mean either Acanthus is properly the Plant called Bear's foot, or Bear's breech.

49. Nunquam bodic effugies, Damætas seem-

38. Lenta quibus, &c. These two Verses are ries diffused on the Ivy-boughs. So that the plain somewhat intricate, and the Commentators have Meaning will be, that each of these Cups was enmade them much more so by their Glosses. Ru-graved with Vine and Ivy-branches interwoven,

Tantum vel ille qui venit audiat bæc, ecce, Palæmon : efficiam, ne lacessas quemquam voce post-bac. D. Quin age, si babes quid; non erit ulla mora in me: net fugio quemquam. Tantum, vicine Palæmon, reponas bæc imis sensibus mentis, res non est parva. P. Dicite; quando-quidem consedimus in molli berba: et nunc omnis ager, nunc em-nis arbos parturit : nunc filvæ frondent, nunc annus est formo-fissmus. Incipe, Damæta, tu deinde sequêre, Menalca. Dicetis alternis carminibus : Camona amant alterna carmina.

D. Mua, principium sit ab Jowe: omnia sunt plena Jovis:
ille colit terras, mea carm na sunt
illi cura. M. Et Phæbus amat me : funt Phoebo semper apud me sua munera, lauri, et suave rubens byacintbus. D. Galetea, lasciwa puella, petit me malo, et fugit ad salices, et cupit se wideri à me ante quam

fugiat. M. At meus ignis A-myntas offert sese mibi ultro; ut non Delta sit natior nostris cani-

bus.

Audiat hæc tantum vel qui venit, ecce, Palæmon: Efficiam posthàc ne quemquam voce lacessas.

D. Quin age, si quid habes; in me mora non

Nec quemquam fugio. Tantum, vicine Palæmon, Sensibus hæc imis, res est non parva, reponas.

P. Dicite; quandoquidem in molli confedimus herbâ:

Et nunc omnis ager, nunc omnis parturit arbos: Nunc frondent filvæ, nunc formoliffimus annus. Incipe, Damœta: tu deinde fequêre, Menalça. Alternis dicetis: amant alterna Camenæ.

D. Ab Jove principium, Musæ: Jovis omnia

Ille colit terras, illi mea carmina curæ.

M. Et me Phœbus amat: Phœbo fua femper

Munera funt, lauri, et suave rubens hyacinthus.

D. Malo me Galatea petit, lasciva puella; Et fugit ad falices, et se cupit ante videri. M. At mihi sese offert ultro meus ignis Amyntas; Notior ut jam fit canibus non Delia nostris.

TRANSLATION.

name. Let but that very Person who comes (lo, it is Palæmon) listen to this Debate: I'll take care you shall not challenge any henceforth at Singing.

D. Come on then, if thou hast any Manhood; in me there shall be no Delay: Nor do I decline any Judge. Only, good Neighbour Palæmon, weigh this Debate with the deepest Attention; it is a Matter of no small Importance.

P. Sing then; fince we are feated on the foft Grass: And now every Field, now every Tree is budding forth: Now the Woods look green, now the Year is in its highest Beauty. Begin Damœtas: Then you, Menalcas, follow. Ye shall in alternate Measures : Alternate Measures please the Muses.

D. Frem Jove, ye Muses, let us begin: All Things are full of Jove: He che-

the Earth, my Songs are his Regard.

And me Phæbus loves: For Phæbus are still with me his facred Gifts, the Laurel, and fweet-blushing Hyacinth.

D. Galatea, a wanton Girl, pelts me with Apples; then to the Sallows flies.

but wishes first to be seen.

M. But my Darling Amyntas voluntarily offers himself to me; that now not Delia's felf is more familiar to our Dogs.

NOTES.

ed to confirme Menaleas's Backwardness to flake to any Terms you name; if you insist on my a Heiser as an Attempt to evade the Combate, and still insisted on that Condition: Upon which Menaleas turns short upon him, retorts the Menaleus turns fhort upon him, retorts the Charge of Faintheartedness, and takes him on his own Terms: Nunquam bodie, Sec. Think not that any of your evasive Arts will serve your acinth were facred to Apollo; the one on ac-Turn; ventam quotunque vocaris; I will descend count of Dapone, Apolh's Mistress, who was

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the H Prefen ces 1 reof D. Parta meæ Veneri funt munera: namque D. Munera junt parta meæ

Ipse locum, aëriæ quo congessere palumbes.

M. Quod potui, puero filveftri ex arbore lecta 70 Aurea mala decem misi; cras altera mittam.

D. O quoties, et quæ nobis Galatea locuta est! Partem aliquam, venti, Divûm referatis ad aures.

M. Quid prodest, quod me ipso animo non feratis aliquam partem corum fpernis, Amynta,

Si, dum tu sectaris apros, ego retia servo? D. Phyllida mitte mihi: meus est natalis, Iola.

Cum faciam vitula pro frugibus, ipse venito.

M. Phyllida amo ante alias, nam me difcedere flevit:

Et, longum formose vale, vale, inquit, Iola.

D. Trifte lupus stabulis; maturis frugibus imbres ; 80

Arboribus venti: nobis Amaryllidis iræ.

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M. Dulce fatis humor; depulsis arbutus hœdis; Lenta falix feto pecori; mihi folus Amyntas.

butus eft depulfis bædis ; lenta falix eft feto pecori ; Amyntas felus eft dulce mibi.

Veneri: namque ego ipse no-tavi locum, in quo aeriæ pa-lumbes congesser nidamenta. M. Ego misi decem aurea mala puero Amyntæ, letta ex filveftri arbore, quod unum potui facere : mittam altera. D. O quoties, et quæ verba Galatea eft lecuta nobis! vos venti read aures Divum. M. Quid prodest mihi, Amynta, quod to ipse non spernis me animo, si ego fervo retia, dum tu fectaris apros? D. Iola, mitte Phyllida mibi, eft meus natalis dies. Cum faciam sacra vitula pro frugibus, tu ipse venito. M. Isla, ano Phyllida ante alias feminas, nam flevit me difcedere; et inquit, fermose Menalca, vale longum tempus, vale. D. Lupus est trifle stabulis; imbres sunt maturis frugibus; venti sunt arboribus; ira Amaryllidis funt trifte nobis. M. Humor est dulce fatis; or-

TRANSLATION.

D. I have a Present provided for my Love: For I myself marked the Place where the airy Ring-doves have built their Neft.

M. What I could I fent to my Boy, ten golden Apples gathered from a Tree

in the Wood: To-Morrow I will fend him other ten.

D. Oh how often, and what charming Things Galetea spoke to me! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you despise me not in your Heart, if, while you hunt the Boars, I watch the Toils, and share not with you the Danger ?

D. Iolas, fend home to me the charming Phyllis: It is my Birth-day. When for the Fruits I facrifice a Heifer, come thyself.

M. Iolas, I love Phyllis above others, for at my Departure she wept; and faid, Adieu, fair Youth, a long Adieu.

D. The Wolf is + fatal to the Flocks; Showers of Rain to ripened Corn;

shaking Winds to Trees; to me the Wrath of Amaryllis.

M. Moisture is grateful to the springing Corn; the Arbutus to weaned Kids; limber Willows to the teeming Cattle; to me Amyntas only.

+ a sad Thing.

NOTES.

transformed into the Laurel; and the other of in Sentiments of Love and Tendernels, Hyacintbus his favourite Boy, whom he accidentally killed with a Quoit, and from whose Blood
forung ti Flower of his Name. See Banier's

Mythology

Myth Mythology.

ythology.

77. Faciam vitulâ, i. e. Faciam, sacra ex vitulâ.

74. Quid prodest, &c. Damætas mentions 80. Stabulis. Stalls, here put for Herds or

the Happiness he had enjoyed in his Mistress's Flocks of Cattle.

Presence and Converse; and in her Absence soces himself with the delightful Remembrance from the Resemblance of its Fruit to a Strawcof: Menaleas here firives to go beyond him berry.

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D. Pollio amat noftram Mufam, quamvis fit ruftica : Pierides, pafeite vitulum veftrs leBori. M. Et Pollio ipfe facit nova carmina; jaseite illi taurum, qui jam petat cornu, et qui spar-gat arenam tedibus. D. Qui amat te, Pollio, weniat, quò gaudet te quoque venisse: mella Buant illi, et asper rubus fe-rat amomum. M. Qui non odit Bavium poetam, amet tua carmina, Mavi : atque idem jungat wulpes jugo, et mulgeat bircos.

D. O queri, qui legitis fores,
et fraga na centia bumi, fugite
binc, frigidus anguis latet in
berba. M. Oves, parcite procedere nimium ; non creditur bene ripe: etiam aries pse nune sic-cat rellera. D. Tuyre, resce pascentes capellas à slumine: ego ipse lavabo omnes in sonte, abi erit tempus. M. Pueri, eogite oves in ovile : fi effus præceperit lac, ut nuper, fruftra preffabimus ubera earum pal-#/S.

D. Pollio amat nostram, quamvis est rustica,

Pierides, vitulam lectori pascite vestro. 85

M. Pollio et ipse facit nova carmina: pascite

Jam cornu petat, et pedibus qui spargat arenam.

D. Qui te, Pollio, amat, veniat, quò te quoque gaudet :

Mella fluant illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina, Mævi :

Atque idem jungat vulpes, et mulgeat hircos.

D. Qui legitis flores, et humi nascentia fraga, Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.

M. Parcite oves nimium procedere; non be-

ne ripæ

Creditur: Ipse aries etiam nunc vellera siccat. 95 D. Tityre, pascentes à flumine reîce capellas: Ipfe, ubi tempus erit, omnes in fonte lavabo.

M. Cogite oves, pueri: fi lac præceperit æstus, Ut nuper, frustra pressabimus ubera palmis.

TRANSLATION.

D. Pollio loves my Muse, tho' rustic: Ye Pierian Sisters, feed a Heiser for your Reader.

M. Pollio himself too composes noble Verses: Feed for him the Bull which al-

ready butts with the Horn, and spurns the Sand with his Feet.

D. Let him who loves thee, Pollio, rife to those Honours to which he joys that thou baft rifen: For him let Honey flow, and the prickly Bramble bring forth Amomum.

M. Who hates not Bavius's Verse, may he love thine, O Mævius: And the

fame Fool may join Foxes in the Yoke, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow lowly on the Ground, oh fly hence, a cold deadly Snake lurks in the Grass.

M. Forbear my Sheep to advance too far; 'tis not safe trusting to the Bank:

The Ram himself is but now drying his Fleece.

D. Tityrus, from the River remove your browzing Goats: I myself, when it

is time, will wash them all in the Pool.

M. Pen up the Sheep, ye Swains: If the Heat shall dry up the Milk, as of late, in vain shall we squeeze the Teats with our Hands.

NOTES.

88. Veniat quò. May he arrive at the Con- sweet Odour amonum. ne folship, and all those Honours which you have 98. Praceperit. Shall take it busore us, or attained.

89. Amomum. What is commonly called a-

86. Nova. i. e. Magna, miranda, fuch as momum Plinii, or Berry-bearing Nightspade:
are rare and unmatched.

But Salmassus thinks the Ancients called every

prevent us of it.

105. Tres

D. Eheu, quam pingui macer est mihi taurus D. Ebeu, quam macer taurus of in arvo! Idem amor exitium pecori est, pecorisque magistro.

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M. His certè neque amor causa est : vix offibus hærent:

Nescio quis teneros oculus mihi fascinat agnos.

D. Dic, quibus in terris, et eris mihi magnus Apollo,

Tres pateat cœli spatium non amplius ulnas. 105 flores nascaniur, inscripti quoed M. Dic, quibus in terris inscripti nomina Regum

Nascantur flores; et Phyllida solus habeto.

P. Non nostrum inter vos tantas componere lites: vos et tu es dignus vieula, et Et vitula tu dignus, et hic; et quisquis amores Aut metuet dulces, aut experietur amaros. Claudite jam rivos, pueri : fat prata biberunt.

mili in pingui arvo! idem a-mor est exitium pecori, magis-troque pecoris. M. Certe neque amor est causa bis meis ovibus cur funt macræ : vix bærent ossibus: nescio quis oculus fascinat teneras agnos mibi. D. Die in quibus terris, spatium cocii pateat tres ulnas, et non amplius, et eris magnus Apello mibi. M. Tu die, in quibus terris nomina regum, et tu solus ba-beto Phyllida. P. Non est nos-trum componere tantas lites inter bic; et quisquis aut metuet dulces, aut experietur amaros a-mores. Jam, pueri, claudite r. was : prata biberunt fate

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TRANSLATION.

D. Alas, how lean is my Bullock in a fertile Field! the same Love is the Bane of the Herd, and of the Herdiman.

M. Surely Love is not the Cause why these too are so lean: They scarce flick to their Bones: I know not what malignant Eye bewitches my tender Lambs.

D. Tell me, and you shall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inscribed with the Names of Kings; and

have Phyllis to thyfelf alone.

P. 'Tis not in me to determine this weighty Controverly between you: Both you and he deserve the Heifer; and whoever so well shall fing the Fears of sweet fuccessful Love, and experimentally describe the Bitterness of Disappointment. Now, Swains, thut up your Streams: The Meads have drank enough.

NOTES.

Bottom of a Well.

May mean, In the ter; i. e. shall fing the Fears and Jealoufies that mingle with sweet successful Love, and from Ex-The 106. Inscripti nomina regum, &c. Flower here meant is propably the Hyacinth, of which Pliny says: Hyacinthum comitatur fa-bula duplex, hullum præserens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita discurrentibus venis, ut figura literarum Gracarum Ai, legatur inscripta, Lib. XXI. Cap. 2. This Account, I doubt, is like many others in Pliny, built but on a flight Foundation: But it is sufficient for Virgil if there was such a Tra-

110. Metuet dulces, &c. Literally, Shall either fear fweet Amours, or experience the bit.

perience describe the Pangs and Bitterness of Disappointment. The one was the Case of Menalcas, Dulce fatis bumor, &c. the other that of Da-mætas, Trifte lupus flabulis, &c. In the Lan-guage of Poetry Persons are said to do what they naturally describe. So Ecl. VI. 62.

Tum Phaethontiadas mu co circumdat amaræ Corticis, &c.

111. Claudite, &c. An allegorical Expref-fion, denoting that it was time to give over their Songs, now that they had given sufficient Proof of their Talent.

VOL. I.

ECLOGA

ECLOGA IV.

POLLIO.

ORDO.

Musa Sicelides, comus pau-lo majora carmin, Arbusta, bumilesque myrica, on juvant bumilesque myrica, on juvant omner. Si can.mus ploat, silva-fint dignæ consule. Jam ultima ætas Cumæi carminis venit : jam magnus ordo seculorum nascitur ab integro. Et jam Virgo Aftræa redit, Saturnia regna redeunt: jam nova progenies de-mittitur alto cælo. Tu modo, casta Juno Lucina, save nas-centi puero, sub quo serrea gens primum desinet, ac aurea gens surget in toto mundo: jam tuus Apollo regnat. Adeòque boc decus ævi inibit, te, Pollio, te con ule : et magni menses incipient procedere.

Icelides Musæ, paulò majora canamus. Non omnes arbusta juvant, humilesque my-

Si canimus filvas, filvæ fint Confule dignæ. Ultima Cumæi venit jam carminis ætas: Magnus ab integro feclorum nascitur ordo. Jam redit et Virgo, redeunt Saturnia regna: Jam nova progenies cœlo demittitur alto. Tu modò nascenti puero, quo ferrea primum Definet, ac toto furget gens aurea mundo, Casta fave Lucina: tuus jam regnat Apollo. 10 Teque adeò decus hoc ævi, te consule, inibit Pollio: et incipient magni procedere menses.

TRANSLATION.

TE Sicilian Muses, let us sing somewhat higher Strains. The Groves and lowly Tamarisks delight not all. If rural Lays we fing, let those Lays be worthy a Consul's Ear. The last Æra, the Subject of Cumæan Song, is now arrived: The great Series of revolving Ages begins anew. Now too returns the Virgin Afraa, returns the Reign of Saturn: Now a new Progeny from high Heaven descends. Be thou but provitious to the Infant Boy, by whom first the Iron Age shall cease, and the golden Age over all the World arife. O chafte Lucina; now thy own Apollo reigns. While thou too, Pollio, while thou art Conful, this Glory of our Age shall make his Entrance; and the

NOTES.

Among the various Conjectures about the Doign of this Pastoral, the most probable is, that Virgil therein celebrates the Birth of the famous Marcellus, the Ne hew of Augustus by Octavia; the same who died in the Flower of his Age, and whose Memory the same Poet has perpetuated by that celebrated Funeral Elogy in the fixth Æneid. The Time of his Birth agrees to the Year of Pollio's Gonfulship, A. U. C. 714, when the Child here described is said to have come into the World: This Event fell out in a happy Conjuncture, just after Augustus and Antony had ratisfied a League of Peare, and Ocavia by marrying Antony fealed that Peace; which reflored Plenty to Rome, re-established the Tranquility of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Pastoral a Prophecy of Our Blessed Sawour, there being several remarkable Passages in it applicable to Him.

1. Sicelides Musa. Sicilian or paftoral Mufes, because Theocritus, the original pastoral Poet,

was a Native of Sicily.
3. Silvæ. Woods, here put for pastoral rural Subjects.

5. Magnus ordo. Thought to refer to the great Platonic Year which Cicero fays, tum efficitur, cum Solis, et Lunæ, et quinque errantium ad eandem in-ter se comparationem consectis omnium statiis, est facta conversio, 2 de Nat. Deor. And Clavius, C. I. Sphæræ quo tempore quidam volunt omnia, quæcunque in mundo sunt, eodem ordine effe reditura, quo nunc cernuntur.

11. Inibit. Is a much finer Word, and more emphatic, than any of those the Commentators substitute in the room of it : It implies, he shall enter on the Happiness of his Life, and Glories

of his Reign.

19. Hederas.

Ecl. Te d Irrita Ille I Perm Pacat At ti Erra Mift Ipfæ Uber Ipfa 1 Occi Occi At fi lam Mol Incu Et d Pauc Qua Opp Alte

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Te duce, si qua manent sceleris vestigia nostri, Irrita perpetuâ solvent formidine terras. Ille Deûm vitam accipiet, Divisque videbit Permistos heroas, et ipse videbitur illis: Pacatumque reget patriis virtutibus orbem. At tibi prima, puer, nullo munuscula cultu, Errantes hederas passim cum baccare tellus, Mistaque ridenti colocasia fundet acantho. Ipíæ lacte domum referent diftenta capellæ Ubera: nec magnos metuent armenta leones. Ipfa tibi blandos fundent cunabula flores. Occidet et serpens, et fallax herba veneni Occidet: Assyrium vulgo nascetur amomum. 25 At fimul heroum laudes, et facta parentis Jam legere, et quæ fit poteris cognoscere virtus : ta tui parentis, et cognoscere quæ Molli paulatim flavescet campus aristà, Incultifque rubens pendebit fentibus uva: Et duræ quercus fudabunt rofcida mella. Pauca tamen suberunt priscæ vestigia fraudis, Quæ tentare Thetin ratibus, quæ cingere muris Oppida, quæ jubeant telluri infindere fulcos. Alter erit tum Tiphys, et altera quæ vehat Argo Delectos heroas; erunt etiam altera bella; que vebat delectos beroas : etiam altera bella erunt ;

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Te duce, si qua vestigia nestri sceleris manent, illa irrita solvent terras perpetuâ formidine. 15 Il'e puer accifiet vitam Deorum, videbitque beroas permistos Digetque pacatum orbem patriis virtutibus. At tellus fundet prima munuscula tibi, quer, nullo cultu, errantes bederas passim cum bac-20 care, funderque colocafia mifta ridenti acantbo. Capelle ipfe referent ubera domum, diffenta laste : nec armenta metuent magnos leones. Cunabula ip a fun-dent blandos flores tibi. Et fer-pens occidit, et fallax berba weneni occidet: Assyrium amomum na cetur vulgo. At simul poteris jam legere laudes beroum, et facvertus fit : tunc campus flavef-cet paulatim melli arifta, rubenfque uva sendebit incultis senti-bus: et duræ quercus sudabunt roscida mella. Tamen pauca rojeina mella. Tamen pauca vostigia prisca fraudis suberunt, qua jubeant homines tentare Ibetin ratibus, qua jubeant cingere opoida cingere oppida muris, quæ ju-beant infindere sulcos telluri. Tum erit alter Tipbys gu-Tipbys gubernator, et altera navis Argo,

TRANSLATION.

great Months begin to roll, Under thy Conduct, whatever Vestiges of our Guilt remain, shall by soing done away release the Earth from Fear for ever. He shall partake the life of Gods, shall see Heroes mingled in Society with Gods, himself be seen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, fweet Boy, as her first Offerings, shall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with smiling Acanthus intermixed. The Goats of themselves shall homeward convey their Udders distended with Milk: Nor shall the He huge over-grown Lions. The very Cradle thall pour thee forth fai The Serpent shall die, and the Posson's fallacious Plant shall Affyrian Spikenard shall grow in every Soil. But soon as thou shalt be able to read the Praises of Heroes, and the Atchievements of thy Sire, and to understand what Virtue is; the Field shall by Degrees grow yellow with foft Ears of Corn, blushing Grapes shall hang on the rude Brambles, and hard Oaks shall distil the dewy Honey. Yet some few Footsteps of ancient Vice shall still remain, to prompt Men to tempt the Sea in Ships, to inclose Cities with Walls, and cleave Furrows in the Earth. Another Tiphys then shall be, and another Argo to waft chosen Heroes over the Main: There shall be likewise other Wars, and

NOTES.

Puftores bedera crescentem ornate poetam.

¹⁹ Baccare. The Herb Baccar, or Ladies Glove, thought to have Virtue against Fascination.

^{19.} Hederas. He promises him Ivy as a su- 26. At simul. i. e. As soon as you shall arrive ture Poet, Ecl. Vil. 25.

^{26.} Falla parentis. This is referred to Auguffus, the adoptive Father of Marcellus.

atque magnus Achilles mittetur iterum ad Trojam. Hinc, ubi jam firmata ætas fecerit te virum, et vector ipfe cedet mari ; nec nautica pinus mutabit merces : omnis tellus feret omnia. Non bumus patietur rasiros, non vi-nea patietur falcem : jam quoque robustus arator selvet juga tauris. Nec lana discet mentiri varios colores: sed aries ipse, in pratis, mutabit sua vellera, jam suave rubenti murice, jam croceo luto. Sandyx veftiet pascentes agnos sua sponte. Sorores Parca, concordes stabili numine fatorum, dixerunt fuis fusis, ô talia secla currite, O clara so-boles Deûm, magnum incrementum Jovis, aggredere magnos bonores, jam tempus aderit. Afpice mundum canvexo fondere nutantem, terralque, tractufque maris, profundumque cœlum: afpice, ut omnia lætentur boc aureo feclo venturo.

Atque iterum ad Trojam magnus mittetur Achilles. Hinc, ubi jam firmata virum te fecerit ætas, Cedet et ipse mari vector; nec nautica pinus Mutabit merces: omnis feret omnia tellus. Non rastros patietur humus, non vinea falcem: 40 Robustus quoque jam tauris juga solvet arator. Nec varios discet mentiri lana colores: Ipse sed in pratis aries jam suave rubenti Murice, jam croceo mutabit vellera luto. Sponte fua fandyx pascentes vestiet agnos. Talia fecla, fuis dixerunt, currite, fufis Concordes stabili fatorum numine Parcæ. Aggredere ô magnos (aderit jam tempus) honores, Clara Deûm foboles, magnum Jovis incrementum. Afpice, convexo nutantem pondere mundum, Terrasque, tractusque maris, cœlumque profundum: Afpice, venturo lætentur ut omnia seclo.

TRANSLATION.

great Achilles shall once more be sent to Troy. After this, when confirmed Age shall now have ripened thee into Man, the Sailor shall of himself renounce the Sea: Nor shall the naval Pine barter Commodities: All Lands shall all Things produce. The Ground shall not endure the Harrow, nor the Vineyard the Pruning-hook: Now the sturdy Ploughman too shall release his Bullocks from the Yoke. Nor shall the Wool learn to counterfeit various Colours: But the Ram himself shall in the Meadows tinge his Fleece, now with sweet-blushing Purple, now with Saffron-dye. Scarlet shall spontaneous cloath the Lambs as they feed. The Destinies harmonious in the established Order of the Pates sung to their Spindles: "Ye fo happy Ages run, hafte farward to the Birth." Bright Offspring of the Gods, illustrious Progeny of Jove, fet forward in thy Way to fignal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee in fign of Gratulation, the Earth, the Regions of the Sea, en fublime: See how all Things rejoice at the Approach of this happy

NOTES.

confirmed Age shall now bave made thee a Man, i. e. When thou art now arrived at the Years of full Maturity.

44. Luto. Lutum is an Herb with which

they dyed yellow.
46. Talia fecla currite. Some make the Con-Aruction to be, currite talia fecla, or per talia fecla ; i. e. interrupt not the Course of such bappy Ages. The Expression seems borrowed from Ca-tullus, who has, currite ducentes subtemina, cur-rite susse. I have given what I take to be the Sense of currite: The Poet represents the Destinies well pleased in spinning such happy Events,

37. Firmata wirum, &c. Literally, When and haftening to bring forth the glorious Schemes of Fate.

> 48. Aggredere. Expresses the Greatness of Mind with which he was to rife to Honour, and furmount all Difficulties that opposed his Advancement; the affuming that Power to himfelf with which he was to subdue Vice and establish Virtue.

49. Clara. Others read chara.

50. Aspice convexo nutantem pondere. Some explain it thus: Look with Compassion on a World nutantem mole vitiorum, labouring and oppressed with Guilt and Misery.

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O mihi tam longæ maneat pars ultima vitæ, Spiritus et quantum fat erit tua dicere facta! Non me carminibus vincet nec Thracius Orpheus, Nec Linus; huic mater quamvis, atque huic pater adfit,

Orphei Calliopea, Lino formosus Apollo.
Pan etiam Arcadiâ mecum si judice certet,
Pan etiam Arcadiâ dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem: 60
Matri longa decem tulerunt fastidia menses:
Incipe, parve puer: cui non risere parentes,
Nec Deus hunc mensa, Dea nec dignata cubili est.

O utinam ultima pars tam longa vitæ maneat mibi, et tantum spiritus, quantum erit sat dicere tua sacta ! mon quivis wincet me carminibus, nec Thracius Orpheus, nec Linus; quamvis mater Calliopea adsit buic Orphei, atque pater formosus. Apollo adsit buic Lino. Si etiam Deus Panipse certet mecum, Arcadiâ judice, etiam Panipse dicat se esse victum, Arcadiâ judice. Parve pur, incipe cognoscere matrem risu: decem menses tulerunt longa sastidia tuæ matri. Incipe, parve puer: cui puero parentes non risere, nec Deus est dignatus bunc mensa, nec Dea est dignata

hunc cubili.

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TRANSLATION.

Age. O that my last Stage of Life may continue so long, and so much Breath as shall suffice to sing thy Deeds! Neither Thracian Orpheus, nor Linus shall surpass me in Song, tho' his Mother aid the one, and his Sire the other, Calliopea Orpheus, and fair Apollo Linus. Should even Pan with me contend, Arcadia's self being Judge; even Pan should own himself o'ercome, Arcadia's self being Judge. Begin, sweet Babe, to distinguish thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, sweet Babe: That Child on whom his Parents never smiled, nor God e'er honoured with his Table, nor Goddess with her Bed.

NOTES.

60. Risu cognoscere. Some explain it: Begin to distinguish thy Mother by smiling on her; but the Senie we have given agrees better with the following, cui non rifere parentes.

62. Cut non rifere parentes. No less a Man than Quintilian explains it: Those who have not smiled on their Parents; and, which is exceeding hatsh, alledges bune in the following Verse is for hot Infl. Lib. 1X

bos, Infl. Lih. IX. 3.
63. Nec Deus, &c. The Meaning seems to be this: Begin, sweet Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be advanced to that Life of

the Gods mentioned, Verse 15. Ille Deum vitamaccipiet, &c. For no God nor Goddels ever promoted any to their Society on whom their Parents did not smile.

Or it may be interpreted thus: Begin, fewest Boy, to know thy Parents by their Smile; for thy Parents must smile upon thee before thou canst be bosoured with the Table of a God, viz. Augustus, or Bed of a Goddess, viz. Julia. Both which Honours Marcellus arrived to by Augustus adopting him for his Son, and giving him Julia his Daughter in Marriage.

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Me. Mepse, quon am nos conenimus, ambo boni, tu inflare leves calamos, ego d cere versus, cur non considimus bic inter ulmos miftas corylis? Mo. Tu es major: est æquum me parere tibi, Menalca: five sub incereas umbras Zepbyris motantibus eas, five petius succedimus antro: apice, ut filvefiris labrufca sparsit antrum raris racemis. Me. In nostris montibus Amyntas folus certet tibi. Mo. Quid p idem Amyntas certet superare Phaebum canendo? Me. Mopfe, tu prior incipe, fi babes aut

ME. Our non, Mopse, boni quoniam convenimus ambo, verfus, Tu calamos inflare leves, ego dicere Hic corylis mistas inter considimus ulmos?

melesses marcat pars ultima vitte

I artt tua dicere 1961a !

Mo. Tu major: tibi me est æquum parere, Menalca:

Sive sub incertas Zephyris motantibus umbras, 5 Sive antro potius succedimus: aspice, ut antrum Silvestris raris sparsit labrusca racemis. [myntas.

ME. Montibus in nostris folus tibi certet A-Mo. Quid si idem certet Phoebum superare

ME. Incipe, Mopse, prior; si quos aut Phyllidis ignes, IO

TRANSLATION.

ME. C Ince, Mopfus, we are happily met, both skilful Swains, you in piping on the slender Reed, I in singing Verses, why have we not sat down here among the Elms intermixed with Hazles?

Mo. You, Menalcas, are my Superior: 'Tis just that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Clusters here and there hath mantled over the Grotto.

Mr. Amyntas alone in our Mountains may vie with thee.

Mo. What if the same presumptuous Youth should vie with Phæbus self in Song ?

ME. Begin you, Mopfus first; whether you are disposed to sing the Passion of

NOTES.

Two Shepherds, Menalcas and Mopfus, cele-brate the Funeral Elogy of Daphnis. Virgil himself is Menaleas, as appears from Verse 85, &c. Mopsus, some other Poet of Reputation in Rome, but young, and who had probably been Virgil's Disciple. Daphnis, some suppose to have been a Brother of his, who died in the Palme of his Age; others Quintilius Varus, tained of whom Horace says, nulli Bebilior quam tibi Mirgili: But here the Chronology does not agree; for Quintilius Varus died A. U. C. 730. Absen and Virgil wrote this Ecloque fifteen Years be-

fore: Others therefore with more Probability refer it to the Death and Deification of Julius Cæsar.

10. Phyllidis ignes. Phyllis, Queen of Thrace, fell in Love with Demophoon, the Son of The-feur, and married him. Some time after De-mophon having gone to Aibens, and being de-tained there beyond the Time when he had pro-mifed to return, Phyllis, tortured with the Pangs of a jealous Lover, grew impatient under his Absence, and at last hanged herself in DeAut Alconis habes laudes, aut jurgia Codri; Incipe: pascentes servabit Tityrus hœdos.

Mo. Imo hæc, in viridi nuper quæ cortice fagi Carmina descripsi, et modulans alterna notavi, Experiar: tu deinde jubeto certet Amyntas.

Mr. Lenta falix quantum pallenti cedit olivæ, Puniceis humilis quantum faliunca rosetis; Iudicio nostro tantum tibi cedit Amyntas.

Mo. Sed tu define plura, puer : fuccessimus

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Exstinctum nymphæ crudeli funere Daphnin 20 Flebant, vos coryli testes, et flumina nymphis: Cum, complexa fui corpus miserabile nati, Atque Deos atque aftra vocat crudelia mater. Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina: nulla neque

Libavit quadrupes, nec graminis attigit herbam. Daphni, tuum Pœnos etiam ingemuisse leones Interitum, montesque seri silvæque loquuntur.

aut laudes Alconis, aut jurgia Codri ; incipe : Tityrus fervabit pascentes bædos. Mo. Imd potius experiar bæc carmina, quæ earmina descripsi nuper in vi-ridi cortice fagi, et modulans no-15 tavi es cherna : deinde tu jubeto ut Amyntas certet mecum. Me. Qu'incum lenta falix cedit pallenti olivæ, quantum bumilis faliunca cedit puniceis rojetis; tantum Amyntas cedit tibi nostro judicio. Mo. Sed, puer, tu desine loqui plura verba: successimus antro. Nymphæ stebant Daphnin exstintium crudeli funere: vos coryli et flumina estis testes nymphis, cum mater complexa mi erabile corpus sui natt, wocat atque Dens atque aftra crudelia. Dapbni, non ulli pastores egere pastos boves ad frigida flumina illis diebus : nulla quairupes neque libavit amnem, nec attigit berbam graminis. Dapbni, serique montes silvaque leguentur, etiam Pænos leones ingemuisse tuum interitum.

TRANSLATION.

Phyllis, or the Praises of Alcon, or the glorious Strife of Codrus; Begin: Tityrus will tend the browzing Kids.

Mo. Nay, I'll rather try those Strains, which lately I inscribed on the green Bark of the Beech-tree, and fung and noted them by Turns: Then bid Amyntas

ME. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimfon Beds of Roses; so far is Amyntas, in my Judgment, inferior

Mo. But Shepherd, no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death; Ye Hazles and ye Streams witnessed the Mourning of the Nymphs: When the Mother, embracing the lamented Corple of her Son, reproaches both Gods and Stars of Cruelty. The mourning Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling Streams: No Quadruped or tasted of the Brook, or touched a Blade of Grass. The favage Mountains, Daphnis, and the Woods, can tell that the very Lions

NOTES.

11. Alconis. A famous Cretan Archer, who aimed an Arrow fo dextroufly at a Serpent wreathed about the Body of his Son, as to kill

11. Jurgia Codri. Codrus was King of the Athenians, and fignalized himself by dying for his People. For in a War between them and the Lacedæmonians, hearing that an Oracle had promised the Victory to that People whose King should die, and the Enemy being strictly enjoined not to kill the Atbenian King; he difguised himself in the Habit of a Peasant, went in among the Enemy, picked a Quarrel with fome of them, and was flain in the Scuffle The Enemy no fooner found out who he was than they threw down their Swords.

24. Non ulli. To this Ruceus refers thefe Words of Suctonius in Jul. C. 81. Proximis diebes equorum greges quos in trajeciendo flumine Rubicone consecuarat, ac wagos ac fine custo de dimiferat, comperit pertinacifime a pabulo abstinere, ubertimque flere.

38. Pur.

Daphnis at instituit subjungere Armenias tigres currui, Daph-nis instituit inducere thiasos Baccho, et intexere lentas bastas mollibus foliis. Ut vitis eft decori arboribus, ut uvæ vitibus, ut tauri gregibus, ut segetes pin-guibus arvis; tu es omne decus suis. Posquam fata abs-tule-runt te, Dea Pales ipsa, atque Apollo ipje reliquit agros. Sæ-pe, quibus fulcis mandavimus grandia bordea, infelix lolium, et steriles avenæ dominantur bis. Pro molli viola, pro pur-pureo narcisso, carduus et pali-urus surgit ucutis spinis. Paseores, spargite bumum foliis, et inducite umbras fontibus: Datb-mis mandat talia fieri sibi. Et sacite tumulum illi, et superad-dite hoc carmen tumulo: es dite hoc carmen tumulo: ego Daphnis jaceo hic, notus in filwis, bine usque ad fidero, custos formosi pecoris, ipse formofior. Me. Divine poeta, tuum
carmen est tale nobis, quale sopor est session in gramme, quale
restinguere sitim saliente rivo
dulcis aquæ. Nec æquiparas
magistrum catamis solum, sed
etiam voce. Fortunate puer,
nunc tu eris alter ab illo. Tamen me dicenus hoc nostra carmen nos dicemus bæc noftra carmina tibi viciffim, tollemufque tuum Dapbnin ad aftra :

Daphnis et Armenias curru subjungere tigres Instituit, Daphnis thiasos inducere Baccho, Et foliis lentas intexere mollibus haftas. Vitis ut arboribus decori est, ut vitibus uvæ, Ut gregibus tauri, segetes ut pinguibus arvis: Tu decus omne tuis. Postquam te fata tulerunt, Ipfa Pales agros, atque ipfe reliquit Apollo. Grandia sæpe quibus mandavimus hordea sulcis, Infelix lolium, et steriles dominantur avenæ. Pro molli violà, pro purpureo narciflo, Carduus, et spinis surgit paliurus acutis. Spargite humum foliis, inducite fontibus umbras, Pastores: mandat fieri sibi talia Daphnis. Et tumulum facite, et tumulo superaddite carmen: Daphnis ego in filvis, hinc usque ad sidera notus, Formosi pecoris custos, formosior ipse.

ME. Tale tuum carmen nobis, divine poeta, 45 Quale sopor fessis in gramine; quale per æstum Dulcis aquæ faliente fitim reftinguere rivo. Nec calamis folum æquiparas, fed voce magittrum. Fortunate puer, tu nunc eris alter ab illo. Nos tamen hæc quocunque modo tibi nostra vi-

ciffim Dicemus, Daphninque tuum tollemus ad aftra:

TRANSLATION.

in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot, Daphnis taught to lead up the Dances in Honour of Bacchus, and wreathe the pliant Spears with foft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as standing Corn of fertile Fields; so thou wast all the Glory of thy Fellow-swains. E'er fince the Fates snatched thee away, Pales herself, and Apollo too, have left the Plains. Luckless Darnel, and the barren Oats prevail in these Furrows where we were wont to fow the plump Barley. In lieu of the foft Violet, in lieu of the empurpled Narcissus, the Thistle springs up, and the Thorn with its sharp Prickles. Strew the Ground with Leaves, ye Shepherds, cover the Fountains with shady Boughs: These Rites Daphnis for himself ordains. And raise a Tomb, and on that Tomb inscribe this Epitaph: Here I Daphnis of the Groves repose, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myself than they.

ME. Such, matchless Poet, is thy Song to me, as Slumbers to the weary on the Grass; as in scorching Heat to quench Thirst from a salient Rivulet of fresh Water. Nor equal you your Master in the Pipe only, but also in the Voice. Happy Swain, you shall now be the next to him. Yet, as I can, I'll fing in my

NOTES.

38. Purpureo narcisso. There are a great dil; Diexorides particularly mentions one that is many different Kinds of the Narcissus or Dasso- auppoposition of a purple Hue.

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Critic Stile c Vo Daphnin ad aftra feremus: amavit nos quoque Daibnis amavit nos quoque. Mo. An quiequam sit majus Daphnis.

Mo. An quicquam nobis tali fit munere majus? fuit dignus contari : et jameri-Et puer ipse fuit cantari dignus: et ista

Jampridem Stimichon laudavit carmina nobis. ME. Candidus insuetum miratur limen Olympi, suetum limen Olympi, videtque nubes et sidera sub pedibus. Er-Sub pedibufque videt nubes, et fidera Daphnis. Ergo alacris filvas, et cætera rura voluptas, Panaque, pafforesque tenet, Dryadasque puellas. Nec lupus infidias pecori, nec retia cervis Ulla dolum meditantur: amat bonus otia Daphnis. Ipfi lætitiå voces ad fidera jactant Intonsi montes: ipsæ jam carmina rupes. Ipfa sonant arbufta: Deus, Deus ille, Menalca. Sis bonus ô felixque tuis! en quatuor aras;

Ecce duas tibi, Daphni, duoque altaria Phœbo. Pocula bina novo spumantia lacte quotannis, Craterasque duos statuam tibi pinguis olivi: crateras finguis olivi tibi.

nobis tali munere? et puer ipse dem Stimichon laudavit ifta tua carmina nobis. Me. Nunc Dapbnis, candidus, miratur ingo alacris voluptas tenet silvas, et cætera rura, Panaque, pas-toresque, quellasque Dryadas. Nec lupus meditatur insidias 60 pecori, nec ulla retia meditantur dolum cervis: bonus Daphnis amat ctia. Intonfi montes ipfi jactant voces ad fidera lætitiå: jom rupes ipfæ modulantur car mina. Jam arbusta ipsa sonant hoc: Menalca, ille est Deus, ille est Deus. Daphni, ô sis bonus felixque tuis! en aspice quatuor aras: ecce duas tibi, Dopbni, ducque altaria Phæbo. Statuam bina jocula spumantia novo laste quotannis, duosque

TRANSLATION.

Turn these Verses of mine, and exalt your Daphnis to the Stars: Daphnis I'll raise to the Stars: Me too Daphnis loved.

Mo. Can aught be more acceptable to me than fuch a Present? The Swain was both worthy himself to be celebrated, and Stimichon hath long since praised

to me that Song of yours.

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ME. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleasure fills the Woods, and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate mischievous Plots against the Sheep, nor are any Toils fet to infnare the Deer: Good Daphnis delights in Peace. For Joy, even the unshorn Mountains raise their Voices to the Stars: Now the very Rocks, the very Groves resound these Notes: A God, a God he is, Menalcas. Oh! be propitions and indulgent to thy own! See here four Altars; Two Bowls foaming with new lo, Daphnis, two for thee, and two for Phæbus. Milk, and two Goblets of fat Oil will I present to thee each Year: And chiefly,

NOTES

obscure and little known in Julius Cafar's Time; but Rucus thinks it may be explained of the Mantuans in general, who with the other People of Cifalpine Gaul were cherished and proteeted by Cafar.

34. Et puer ipje. Hence Servius infers that the Daphnis here celebrated cannot be Julius Cafar, fince puer ill agrees to a Man of fifty-fix Years. Ruæus contends that he may be called puer, as being now a God, whose Privilege is to preserve immortal Youth. But these refined Criticisms are very superfluous; Virgil in the Stile of paftoral Poetry represents Daybais, who-

52. Amavit nos quoque Daphnis. Virgil was | ever he was, as a Swain, and puer is the Word he uses all along in that Sense, Ecl. III. ult. VI.

> 56. Candidus. Servius makes this an Emblem of his Divinity, white being the Co'our of the coleftial Gods, Tibull. L. III. 6. Candide Liber, ades, Ov. Trift. V. 514. Candidus buc venias.

> 66. Altaria. Aræ, were Altars consecrated indifferently either to the celestial, or infernal Deities; but the altaria only to the former, and were of a larger Form: Hence Servius derives the Word from altus, bigb.

Et imprimis bilarans convivia multo Baccho, ante focum, si er t frigus, si erit messis, in um-bra, fundam Arvisia vina, novum nettar è calarbis. Damee. tas & Lydius Agon cantabunt mibi: Al befibæus imitabitur faltantes Satyres. Hæc facra semper erunt tibi, et cum reddemus solennia vota Nymphis, et cum luftrabimus agras. Dum aper amabit juga montis, dum piscis amabit fluvios, dumque apes pascentur thymo, dum cica-dæ pascentur rore; semper tuus bonos, tuumque nomen, laudefque manebunt. Agricolæ facient vota tibi quotannis sic ut Baccho Cererique: tu quoque damnabis eos votis folvendis. Mo. Quæ, quæ dona reddam tibi pro tali carmine? nam neque fibilus venientis Auftri juvat me tantum, nec litora perc fa fluctu tam juvant me, net flumina, quæ decurrunt inter saxosus valles. ME. Nos donabimus te ante bac fragili cicuta. Hæc cicuta docuit nos canere; Corydon ardebat formofum Alexin:

Et, multo inprimis hilarans convivia Baccho, Ante focum, si frigus erit, si messis, in umbra, 70 Vina novum fundam calathis Arvisia nectar. Cantabunt mihi Damœtas, et Lyctius Ægon: Saltantes satyros imitabitur Alphesibœus. Hæc tibi semper erunt, et cum solennia vota Redemus Nymphis, et cum lustrabimus agros. 75 Dum juga montis aper, sluvios dum piscis amabit, Dumque thymo pascentur apes, dum rore cicadæ; Semper honos, nomenque tuum, laudesque manebunt.

Ut Baccho Cererique, tibi fic vota quotannis.

Agricolæ facient: damnabis tu quoquè votis. 80

Mo. Quæ tibi, quæ tali reddam pro carmine dona?

Nam neque me tantum venientis fibilus Austri, Nec percussa juvant sluctu tam litora, nec quæ Saxosas inter decurrunt slumina valles.

ME. Hâc te nos fragili donabimus ante cicutâ. Hæc nos, Formosum Corydon ardebat Alexin:

TRANSLATION.

enlivening the Feast with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harvest in the Shade, I will pour thee forth Chian Wines rich as Nectar. Damcetas and Lyctian Ægon shall sing to me: Alphesibœus shall mimic the frisking Satyrs. These Rites shall be ever thine, both when we pay our solemn anniversary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar shall love the Tops of Mountains, while Fishes in the Floods delight, while Bees on Thyme shall feed, and Grashoppers on Dew; thy Honour, Name, and Praise shall still remain. As to Bacchus and Ceres, so to thee the Swains shall yearly perform their Vows: Thou too shalt bind them to their Vows.

Mo. What just, what grateful Returns shall I make thee for so excellent a Song? For neither the Whispers of the rising South Wind, nor Shores lashed by the Wave, nor Rivers that glide down among the stony Vales, please me so much.

ME. First will I present you with this brittle Reed. This taught me, " Cory-

NOTES.

71. Arvisia. From Arvisus, a Promontory in the Island of Chios, samous for excellent Wines. Novum nestar, i. e. quæ sunt novum nestar; Wines which are excellent as Nestar, the Drink of the Gods. Novus here signifies excellent, as above, Ecl. III. 86.

So. Damnabis tu quoque votis. Literally,

Thou shalt condemn them to their V.ws. When the Object of the Vow or Prayer was granted, then the Person was reus woti, or damnatus woti: So that damnare wotis is a Phrase equivalent to that of granting their Vows, or hearing their Prayers as a God.

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phy.

Hæc eadem docuit, cujum pecus? an Melibæi? Mo. At tu sume pedum, quod, me cum sæpe jum est pecus? an est Melibæi?

Mo. At, Menalca, tu sume pe-

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Non tulit Antigenes, (et erat tum dignus amari) Formosum paribus nodis atque ære, Menalca. 90 tum ille erat dignus amari.)

bæc eadem cicuta docuit nos, cudum, formosum paribus nodis atque ære, quod Antigenes non tulit, cum sæpe rogaret me (et

TRANSLATION.

" don for fair Alexis burned:" This fame hath taught me, "Whose is this " Flock? Is it that of Melibœus?"

Mo. But do you, Menalcas, accept this Sheep-hook adorned with uniform Knobs, and Rings of Brass, which Antigenes never could obtain, tho' he often begged it of me, and at that time he was worthy to be loved.

ECLOGA VI.

SILENUS.

PRima Siracofio dignata est ludere versu, Nostra nec erubuit silvas habitare Thali Nostra nec erubuit filvas habitare Thalia. Cum canerem reges et prœlia, Cynthius aurem Vellit, et admonuit : pastorem, Tityre, pingues Pascere oportet oves, deductum dicere carmen.

ORDO.

Noftra muía Thalia prima eft dignata ludere Siracofio versu, nec erubuit babitare filvas. Cum canerem reges et prælia, Cyn-thius Apollo vellit meam aurem, et admonuit me fic : Tityre, ofortet pafforem pafcere

pingues oves, et dicere dedudum carmen.

TRANSLATION.

TY Thalia is the first who deigned to sport in Sicilian Verse, nor blushed to be an Inhabitant of the Woods. When I offered to fing of Kings and Battles, Apollo twitched my Ear, and warned me thus: A Shepherd, Tityrus, should feed his fattening Sheep, and fing in humble Strain. Now then will I,

NOTES.

Silenus surprized in a Grotto by two Shepherds, Chromis and Mnafilus, and by the Nymph Egla, is sollicited to perform the Promise he had long sian wrote. given them of a Song. Upon which he explains to them the Origin of the World according to the Doctrine of the Epicureans; and then, to gratify their Curiofity, entertains them with several Fables agreeable to the Simplicity of Pastoral. This Eclogue is supposed to have been designed as a Compliment to Syro the Epicurean, who instructed Virgil and Varus in the Principles of that Philosophy.

1. Siracofio versu. In Syracufian Verse, i. e. in paftoral Poetry, fuch as Toeocritus the Syracu-

4. Pingues pascere over, i. e. Pascere ut pinguescant.

5. Deductum dicere carmen. An humble or stender Song; a Metaphor taken from Wool spun out till it becomes fine and slender. So Hor. Lib. II. 1. 225. Tenui deducta pcemata filo. And Tibul. Lib. 1. 3. 86. Deducat pana famina langa colo.

dicere tuas laudes, et condere trift a bella carminibus.) Non cano carmina injusta à Phœbo : tamen fi quis, si quis captus a-more tenuis leget bæc quoquè: Vare, noftræ myricæ canent te, omne nemus canet te : nec eft ulla pagina gratior Phæbo, quam illa quæ præscripsit nomen Vari sibi. Pierides, pergite. Chro-mis et Mna ylus duo pueri videre Silenum jacentem somno in antro, inflatum quoad venas besterno laccho, ut semper est mos illi. Serta, tantum delapfa capiti, jacebant procul abillo: et gravis cantbarus pendebat attrita anja. Pueri, aggreffi eum, fertis ipsis (nam æpe senex Silenus luferat ambo spe carminis.) Ægle addit se sociam pueris. su-pervenitque iis timidis, Ægle pulcherrima Naiadum, pingit-que frontem et tempora seni jam widenti sanguineis moris. Ille, Silenus, ridens dolum, inquit, Quò neditis vincula ?

Nune ego meditabor ogressem Nunc ego (namque super tibi erunt, qui dicere super erunt tibi, Vare, qui cupiant laudes,

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Vare, tuas cupiant, et triftia condere bella) Agrestem tenui meditabor arundine Musam.

Non injusta cano: si quis tamen hæc quoquè, si

Captus amore leget; te nostræ, Vare, myricæ, Te nemus omne canet: nec Phœbo gratior ulla est, Quàm fibi quæ Vari præscripsit pagina nomen. Pergite, Pierides. Chromis et Mnasylus in antro Silenum pueri fomno videre jacentem, Inflatum hesterno venas, ut imper, Iaccho. 15 Serta procul tantum capiti delapfa jacebant: Et gravis attrità pendebat cantharus ansà. Aggressi (nam sæpe senex spe carminis ambo Luserat) injiciunt ipsis ex vincula sertis. Addit se sociam, timidisque supervenit Ægle, 20 Ægle Naïadum pulcherrima, jamque videnti Sanguineis frontem moris et tempora pingit. Ille dolum ridens, Quò vincula nectitis? inquit;

TRANSLATION.

O Varus (for there will not be wanting fuch as are ambitious to celebrate thy Praises, and record thy disastrous Wars) exercise my rural Muse on the slender Reed. I fing not unbidden Strains, the bumble: Yet whoso enamoured with the rural Muse, whoso shall read even these; to bim, O Varus, our lowly Tamarisks, to bim each Grove shall sing of thee: Nor is any Page more acceptable to Phœbus, than on whose Front the Name of Varus is inscribed Proceed, O Muses. Chromis and Mnasylus, the youthful Swains, saw Silenus lying asleep in his Cave, his Veins, as usual, blown up with Yesterday's Debauch. His Garlands just fallen from his Head lay at some Distance, and his ponderous Tankard hung by its worn Handle. Laying hold on him (for often the Sire had amused them both with the Promise of a Song) they bind him with his own Wreaths. Ægle associates herfelf with them, and comes unexpectedly upon the timorous Swains, Ægle, the fairest of the Naids, and, just as he is opening his Eyes, she paints his Forehead and Temples with Blood-red Mulberries. He, smiling at the Trick, fays, Why these Bonds? Loose me, Swains, it is enough that I have suffered

NOTES.

7. Vare. Quintilius Varus, one of Augustus's Generals, who afterwards loft his Life and Army the Badge of a Drunkard.

to fing, viz, Varus's Battles.

10. Nostræ myricæ, i. e. Hamble Pastorals.

16. Serta. To be crowned with Garlands was

in Germany.

16. Procul. Apait, at some Distance; for . 9. Injusta. May mean Strains; I am forbid it seems absurd to make procul here, with Servius, fignify near band, and at other times far

31. Magnum

Solvite me, pueri: fatis est potuisse videri. Carmina, quæ vultis, cognoscite: carmina vobis; 25 Huic aliud mercedis erit. Simul incipit ipfe. Tum verò in numerum Faunosque ferasque videres Ludere, tum rigidas motare cacumina quercus. Nec tantûm Phœbo gaudet Parnassia rupes: Nec tantum Rhodope miratur et Ismarus Orphea. Namque canebat, uti magnum per inane coacta Semina terrarumque, animæque, marisque fuissent, Et liquidi fimul ignis: ut his exordia primis Omnia, et ipse tener mundi concreverit orbis. Tum durare folum, et discludere Nerea Ponto 35 Cœperit, et rerum paulatim sumere formas. Jamque novum ut terræ stupeant lucescere Solem, Altius atque cadant fubmotis nubibus imbres: Incipiant filvæ cum primum furgere, cumque Rara per ignotos errent animalia montes. Hinc lapides Pyrrhæ jactos, Saturnia regna, Caucaseasque refert volucres, furtumque Promethei. piant surgere, cumque rara animalia errent per ignotos montes. Hinc refert jactos lapides Pyrrbæ, Saturnia regna, Caucafeafque vo-

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Solvite me, pueri: eft fatis me potusse videri fic vobis. Vos cognoscite carmina quæ vultis: funt carmina vobis; erit aliud mercedis buic Ægle : simul ipse noipit. Tum vers videres Fau-no que ferosque ludere in numerum cantus ; tum videres rigidas quercus motare cacumina. Nec Parnassia rupes tantum gaudet Phaebo, nec mons Rhodope et Ifmarus tantum miratur Orphea canentem. Namque canebat, uti femino terrarumque, animæ-que, marifque, et fimul liquidi ignis fuiffent coalla per magnum inane spatium : uti ex bis primis emnia exordia, et tener orbis mundi ipse concreverit. Tum ut folum cæperit durare, et difcludere Nerea ponto, et sumere formas rerum paulatim. Jamque ut terræ stupeant novum so-40 lem lucescere, atque ut imbres cadant nubibus submotis altius à terrà: cum primum silvæ inci-

TRANSLATION.

myself to be seen. Hear the Song which you desire: The Song for you; for her I shall find another Reward. At the same time he begins. Then you might have feen the Fauns and Savages frisking about bim in measured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnassian Rock so much in Phœbus: Nor do Rhodope and Ismarus so much admire their Orpheus. For he sung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure ethereal Fire, had been together ranged: How from these Principles all the Elements. and the World's recent Globe itself combined into a System. Then how the Soil began to harden, to shut up the Waters apart within the Sea, and by Degrees to assume the Forms of Things. And how anon the Earth was struck to see the new-born Sun shine forth, and how from the Clouds suspended high the Showers descend: When first the Woods began to rise, and when the Animals as yet but few, began to range the unknown mountains. He rehearles next the Transformation of the Stones which Pyrrha threw, the Reign of Saturn, the Fowls of Caucasus, and the Theft of Prometheus. To these he adds the Fountain where the

NOTES.

whose Philosophy is here sung, taught that incorporeal Space, here called magnum inane, and corporeal Atoms were the first Principles of all Things: Their void Space they considered as the Womb, in which the Seeds of all the Elements were ripened into their diftinct Forms.

35. Et discludere Nerea ponto. Literally, to sout up Nereus apart in the Sea, i. e. to separate the Waters into their Channel: Nereus the Sea-god being here put for the Waters in general; and !

31. Magnum per inane. The Epicureans, | ponto for the Channel or Receptacle of thefe Waters.

41. Lapides Pyrrba. See the Fable, Ovid.

Met. I. 318. 42. Caucasea que volucres. Prometheus is fabled to have stolen Fire from Heaven, where-with he animated a Man of Clay of his own Formation: For which presumptuous Theft he was chained to a Rock in Mount Caucasus, and had a Vultur continually preying upon his Liver, that grew as fast as it was confumed.

43. Hylan,

Adjungit bis, quo fonte nautæ elamassent relictum Hylan: ut omne litus fonaret, Hyla, Hyla. Et folatur reginam Pafipbaen amore nivei juvenci, fortunatam, fi armenta nunquam fuissent. Ab, infelix virgo, quæ demen-tia ee, it te ? Prætides implerunt agros falsis mugitibus: attamen non ulla earum est secuta tam turpes concubitus pecudum, quamvis timuifet aratrum collo, et Sape quafiviffet cornua in levi fronte. Ab, infelix wirgo, nunc tu erras in montibus ! ille taurus, fultus quoad niveum latus molli byacintbo, ruminat pall ntes berbas fub nigra ilice, aut sequitur eliquam vaccam in magno grege. Nympha, Dictaa nympha, claudite, jam claudite faitus nemorum : ut videamus fi forte qua errabunda vestigia bovis, obvia se-rant e e nostris oculis. Forsitan oliqua vacca perducant illum ad Gortynia Babula, aut captum niridi berba, aut fecutum armenta.

His adjungit, Hylan nautæ quo fonte relictum Clamassent: ut litus, Hyla, Hyla, omne sonaret. Et fortunatam, si nunquam armenta suissent, Pafiphaen nivei folatur amore juvenci. Ah, virgo infelix, quæ te dementia cepit? Prœtides implerunt falsis mugitibus agros: At non tam turpes pecudum tamen ulla fecuta est Concubitus; quamvis collo timuisset aratrum, 50 Et sæpe in levi quæsisset cornua fronte. Ah, virgo infelix, tu nunc in montibus erras! Ille, latus niveum molli fultus hyacintho, Ilice sub nigrâ pallentes ruminat herbas, Aut aliquam in magno fequitur grege. nymphæ,

Dictææ nymphæ, nemorum jam claudite faltus: Si qua forte ferant oculis fese obvia nostris Errabunda bovis vestigia. Forsitan illum Aut herba captum viridi, aut armenta secutum; Perducant aliquæ stabula ad Gortynia vaccæ.

TRANSLATION.

Argonautic Sailors had invoked aloud their Hylas loft: How the whole Shore refounded Hylas, Hylas. And next he foothes Pasiphae in her Passion for the Snow-white Bull, happy Princes if Herds had never been! Ah, ill-fated Maid, what Madness seized thee? The Daughters of Proetus with imaginary Lowings filled the Fields: Yet none of them pursued such vile Embraces of a Beast; however they might dread the Plough to be yoked about their Necks, and often feel for Horns on their smooth Foreheads. Ah, ill-fated Maid, thou art now roaming on the Mountains! He, resting his snowy Side on the soft Hyacinth, ruminates the blanched Herbs under some gloomy ever-green Oak, or courts some Female in the numerous Herd. Ye Nymphs, shut up, now ye Dictaan Nymphs, shut up the Lawns and Openings of the Groves, if any where by Chance my Bullock's wandering Footsteps may offer to my Sight. Perhaps some Heifers may lead him on to the Gortynian Stalls, or enticed by the verdant Pasture, or in Pusuance of the Herd. Then he sings the Virgin Atalanta charmed with

NOTES.

43. Hylan. The Boy Hylas, Hercules's Favourite, and Companion in the Argonautic Expedition, having gone to fetch Water from a
Fountain near which the Argonauts, had landed,

phase apostrophizing the Woods and Groves. fell into the Well, and was drowned. Hercules and his fellow Argonauts, missing the Boy, went in search of him along the Coast, calling on him aloud by his Name.

48. Falfis mugitibus. They imagined them-

phae apostrophizing the Woods and Groves.

56. DiElea Nympha. The Nymphs of Crete, from Diele, a Mountain in that Island, where

Pasiphae was Queen.
56. Saltus. Signifies the Lawns or open Places in Forests and Parks, where the Cattle felves transformed to Heifers ; therefore he calls I have Room falire, to feed and frifk about.

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iffui Mo Tum canit Hesperidum miratam mala puellam: Tum Phaetontiadas musco circumdat amaræ Corticis, atque folo proceras erigit alnos. Tum canit, errantem Permessi ad slumina Gallum Aonas in montes ut duxerit una Sororum: Utque viro Phœbi chorus affurrexerit omnis; Ut Linus hæc illi divino carmine pastor, Floribus, atque apio crines ornatus amaro, Dixit: Hos tibi dant calamos, en accipe, Musæ, Ascræo quos antè seni; quibus ille solebat Cantando rigidas deducere montibus ornos. His tibi Grynæi nemoris dicatur origo: Ne quis fit lucus, quo se plus jactet Apollo. Quid loquar? ut Scyllam Nisi? aut quam fama secuta eft, Candida fuccinctam latrantibus inguina monstris, Dulichias vexasse rates, et gurgite in alto, Ah, timidos nautas canibus lacerafle marinis? Aut ut mutatos Terei narraverit artus? Quas illi Philomela dapes, quæ dona parârit? Quo cursu deserta petiverit, et quibus ante 80

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Tum canit puellam miratam ma-la Hesperidum: tum circumdat Phaetontiadas musco amaræ corticis, atque erigit eas proceras alnos solo. Tum canit, ut una fororum Musarum duxerit Gal-65 lum errantem ad flumina Permest in Aonas montes; utque omnis chorus Phæbi affurrexerit viro; ut Linus postor, ornatus quoad crines storibus atque amaro apio, dixerit bæc illi divino carmine : Galle, musæ dant tibi bos calamos, en accipe eos, quos dederant ante fent Afcræo ; quibus ille solebat deducere rigidas ornos montibus cantando. Origo Grynæi nemoris dicatur t bi bis calamis: ne fit quis lucus, in quo Apollo jaftet se plus. Quid loquar, ut narraverit, aut Scyllam filiam Nifi, aut eam quam, succinctam quoad candida inquina latrantibus monstris, fama est Secuta, vexoffe Dulichias rates et, in alto gurgite, ab, lacerasse timides nautas marinis canibus ? aut ut narraverit artus Terei fuisse mutatos in upupam? quas dapes, quæ dona Philomela paraverit illi ? quo curju Tereus

petiverit deserta, et quibus alis ille infelix supervolitaverit testa sua ante?

Infelix fua tecta fupervolitaverit alis?

TRANSLATION.

the Apples of the Hesperides: Then how the Sisters of Phaeton were wrapped about with the Moss of bitter Bark, and how from the Ground the stately Alders rose. Then sings how Gallus, wandering by the Streams of Permessus, was led to the Aonian Mountains by one of the Sifter-muses; and how the whole Choir of Phæbus rose up to do him Honour. How Linus the Shepherd of Song divine, his Locks adorned with Flowers and bitter Parsley, thus addressed him: Here take these Pipes, the Muses give thee, which before they gave to the Ascrean Sage: By whose Music he was wont to draw down the rigid wild Ash from the Moantains. On these the Origin of Grynium's Grove by you be sung: That in no Grove Apollo may glory more. Why should I tell, or how he fung of Scylla the Daughter of Nisus? or of her whom, round the snowy Waist begirt with barking Monsters, Fame records to have vexed the Dulichian Ships, and in the deep Abyss, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he described the Limbs of Tereus transformed? What Banquets and what Presents Philomela for him prepared? With what Speed he sought the Desarts, and with what Wings, ill-fated Prince, he fluttered over the Palace once his own?

NOTES.

62. Tum Phaetontiadas. Literally. Then he infolds the Sisters of Phaeton in the Mos of hitter Bark, and rears the tall Alders from the Ground; i. e. He sings their Transformation, and describes it to the Life. See the Note on Ecl. III. 110.

64. Permeffi. Permeffus, a River in Beotia,

issuing from Mount Helicon.

65. Aonas in montes. Helicon and Citheron, Mountains in Beotia; so called from Aon, the Son of Neftune, who reigned there,

70. Ascræo seni. Hesiod, whose Country was Ascræa, a Village of Bestia.

72. Grynæi nemoris. Grynium, according to Strabo, was a City of Eolis, where Apollo had a Temple of white Marble, and a facred Grove, where was a famous Oracle. See Banier's Mythology.

74, 78, 79. Scyllam-Terei-Philomela. Sei

all

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ille Silenus canit omnia, quæ beatus fluvius Eurotas audiit. Phæbo quondam meditante, juf-fitque lauros ediscere: pulsa welles referunt carmina ad sidera. Donec ve per juffit pastores cogere oves stabulis, referreque numerum earum, et proceffit Olympo invite.

Omnia quæ, Phæbo quondam meditante, beatus Audiit Eurotas, juffitque edifcere lauros, Ille canit: pulsæ referunt ad fidera valles. Cogere donec oves stabulis, numerumque referre 85 Justit, et invito processit vesper Olympo.

TRANSLATION.

All those Airs he fings, which happy Eurotas heard, and bade its Laurels learn, when Phœbus played of old. The Vallies struck with the Sound re-eccho to the Stars; till Vesper warned the Shepherds to pen their Sheep in the Folds, and recount their Number; and advanced on the Sky, full loth to lose the Song.

NOTES.

Mythology, and the Hiftory of them in Banier.

86. Invite Olympo. This beautifully repretents the Evening-star, that came unseasonably, as it sents the Sun and Sphere of Day, listening to the were, to interrupt their Pleasure.

all these Fables in Ovid, and the other Books of | Sweetness of the Song, which described their

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ECLOGA VII.

MELIBOEUS, CORYDON, THYRSIS.

ORDO. M. Forte Dapbnis consederat sub argutà ilice, Corydonque et Jub argutà ilice, Corydonque et Thyrsis compulerant greged in unum; Thyrsis compulerant capellas distentas lacte. Ambo florentes attaibus, ambo Arcades, et pares cantare, et parati respondere. Hic caper isse, vir gregis, deerraverat mibi: dum desendo teneras myrtos à frigore : atque ego aspicio Dapbnin :

M. Porte sub arguta consederat ilice Daphnis, Compulerantque greges Corydon et Thyrfis in unum;

Thyrfis oves, Corydon diftentas lacte capellas: Ambo florentes ætatibus, Arcades ambo: Et cantare pares, et respondere parati. Hic mihi, dum teneras defendo à frigore myrtos, Vir gregis ipse caper deerraverat: atque ego Daphnin

TRANSLATION.

M. Aphnis by chance fat down under a whispering ever-green Oak, and Corydon and Thyrsis had drove their Flocks together; Thyrsis his Sheep, Corydon his Goats diftended with Milk: Both in the Flower of their Age, Arcadians both: Equally matched at finging, and ready to answer each other's Challenge. Here, while I am fencing my tender Myrtles from the Cold, the He-goat himself, the Husband of the Flock, from me had strayed away: and lo I espied

NOTES.

Melibaus here gives us the Relation of a sharp | which he himself and Daphnis were present, who poetical contest between Thyrsis and Corydon; at | both declared for Corydon.

16. Et

Aspicio: ille ubi me contrà videt, ocyùs, inquit. Huc ades, ô Melibæe; caper tibi falvus, et hædi; Et, si quid cessare potes, requiesce sub umbra. 10 Huc ipfi potum venient per prata juvenci. Hic viridis tenerâ prætexit arundine ripas Mincius, eque facrà refonant examina quercu. Quid facerem? neque ego Alcippen, nec Phyllida habebam,

Depulsos à lacte domi quæ clauderet agnos: 15 Et certamen erat, Corydon cum Thyrside, mag-

Posthabui tamen illorum mea seria ludo. Alternis igitur contendere verfibus ambo Cœpère: alternos Musæ meminisse volebant.

Hos Corydon, illos referebat in ordine Thyrsis. 20 C. Nymphæ, noster amor, Libethrides, aut mihi carmen,

Quale meo Codro, concedite: (proxima Phœbi Verfibus ille facit) aut fi non possumus omnes, Hic arguta facrâ pendebit fiftula pinu.

T. Pastores ederà crescentem ornate poetam 25 Arcades, invidiâ rumpantur ut ilia Codro.

ubi ille videt me contrà, inquit, 6 Melibæe, odes buc ocyùs; caper est salvus tibi, et bædi; et, si potes cessare quid temporis, requiesce sub umbra. Juvenci ipsi venient per prata bue potum. Hie viridis Mineius pratexit ripas tenera arundine, examinaque apium resonant è sacrà quercu. Quid facerem? ego tabebam neque Alcippen, nec Phyllida, quæ clauderet domi agnos depulsos à laste: et erat magnom certamen, Corydon cet-tabat cum Thyrside. Tamen postbabui mea seria negotia ludo illorum. Igitur ambo copere contendere alternis versibus: Musæ volebant me meminisse alternos versus. Corydon refereba: bos, Thyrfis referebat illes in ordine. C. Nymphæ Libethrides, nofter amor, aut concedite tale carmen mibi, quale concesfift's men Codro : (ille facit carmina proxima versibus Phæbi:) assequi tale, bie arguta fistula pendebit sacra pinu. T. Vos pastores Arcades, ornate crescentem poetam bedera, ut ilia rum-

pantur Codro invidia.

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TRANSLATION.

Daphnis: When he again faw me, strait he cries, come hither, Melibœus; your Goat and Kids are safe; and, if you can stay a while, rest under this Shade. Hither thy Bullocks of themselves will come across the Meads to drink. Here Mincius hath fringed the verdant Banks with tender Reed, and from the facred Oak Swarms of Bees refound. What could I do? On the one Hand I had neither Alcippe, nor Phyllis, to shut up at home my weaned Lambs: And on the other Hand there was a mighty Match proposed, Corydon against Thyrsis. After all I postponed my serious Bufiness to their Play. In alternate Verses therefore the two began to contend: Alternate Verses the Muses would have me record. These Corydon, those Thyrsis, each in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with fuch a Song as you did my Codrus (he makes Verses next to those of Phæbus) or, if we cannot all attain to this, here on this facred Pine my tuneful Pipe shall

T. Ye Arcadian Shepherds, deck with Ivy your rifing Poet, that Codrus's Sides may burst with Envy. Or, if he praise me beyond what I defire, bind

NOTES.

16. Et certamen erat, Corydon cum Thyrfide. There is no Occasion here for having Recourse, with Servius, and other Commentators, to the Antiptofis, or Substitution of one Case for another: Carydon cum Thyrside is an Ellipsis for Corydon cum Thyrside; and full as easily understood as if the Verb had been expressed. VOL. I.

19. Alternos, &c. Se: Dr. Trapp's Note on this Passage.

21. Nymphæ Libetbrides. The Muses sre called Libetbrian Nymphs, from Libetbria, a

27. Laudarit,

Aut si laudărit eum ultră placitum, cingite ejus frontem baccare, ne mala lingua neceat suturo vati. C. Delia, parvus Mycon osfert boc capus setosi opri tibi, et ramosa cornua vivacis cervi. Si boc suerit proprium mihi, stabis tota de lævi marmore, evinsta quoad suras puniceo cotourno. T. Priațe, est sac liba quotannis: es custos pauperis borti. Nunc secimus te marmoreum pro tempore: at tu esto aureus, si fetura supplevent gregem. C. O Galatea Nerine, duscior mibi toymo Hybla, candidior cycnis, formosoralbă hederâ: cum primum pasti tauri repetent prasepa, si qua cura tui Corydonis babet te, venito. T. Imò ezo videar tibi amarior Sardois berbis, borridior rusco, vilior projestă algâ, si bec lux non est jam longior mibi toto anno. Pasti juvenci, ite domum, ite, si est vobis quis pudor.

Aut si laudărit eum ultrà pla- Aut si ultrà placitum laudârit, baccare frontem citum, cingite ejus frontem bac- Cingite, ne vati noceat mala lingua suturo.

C. Setosi caput hoc apri, tibi, Delia, parvus Et ramosa Mycon vivacis cornua cervi. 30 Si proprium hoc fuerit, lêvi de marmore tota Puniceo stabis suras evincta cothurno.

T. Sinum lactis, et hæc te liba, Priape, quot-

annis

Exspectare sat est: custos es pauperis horti.

Nunc te marmoreum pro tempore secimus: at tu,
Si setura gregem suppleverit, aureus esto.

36

C. Nerine Galatea, thymo mihi dulcior Hyblæ,

Candidior cycnis, ederâ formosior albâ: Cum primum pasti repetent præsepia tauri,

Si qua tui Corydonis habet te cura, venito. 40 T. Imò ego Sardois videar tibi amarior herbis, Horridior rusco, projectà vilior algâ, Si mihi non hæc lux toto jam longior anno est. Ite domum pasti, si quis pudor, ite juvenci.

TRANSLATION.

my Brow with Lady's-glove, lest his ill Tongue should hurt your future

C. To thee, Diana, young Mycon for me presents this Head of a bristly Boar, and the branching Horns of a long-lived Stag. If this Success be lasting, thou shalt stand at thy sull Length in polished Marble, thy Legs with scarlet Buskins bound.

T. A Pail of Milk, and these Cakes, Priapus, is enough for you to expect from me: You are the Keeper of a poor ill-furnished Garden. Now we have raised thee of Marble such as the Times admit: But, if the Breed recruit my Flock, thou shalt be all of Gold.

C. Divine Galatea, sweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy: Soon as the full-fed Steers shall return to their Stalls,

come, if thou hast any Regard for Corydon.

T. Nay, may I, fweet Maid, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthless than Sea-weed thrown out upon the Shore, if this Day be not longer to me than a whole Year. Go home my well-fed Bullocks, if you have any Shame, go home.

NOTES.

27. Laudârit, baccare fontem. Immoderate Praise was thought to be of a fascinating Nature. Hence says Pliny, Lib. VII. 2. Esse in Africâ familias quassam esfascinantium; quarum laudatione intereant probata, crescant arbores, emoriantur infantes. Therefore, to avert the malignant Insteence, they wore a Garland of Baccar or Lady's-glove by way of Amulet.

31. Si proprium, &c. The Meaning is, If you continue to give me such Success in Hunting.
35. Pro tempore. Intetally, according to the

Time; i. e. in proportion to my pre ont Ability.

37. Nerine Galatea. He compliments his Mistress, by giving her the Name of Galatea, the Daughter of Nereus; as much as to say, equal to ber in Charms.

41. Sardois berbis. An Herb like Smallage,

41. Sardois berbis. An Herb like Smallage, or, as some say, Holly-bush, growing in Sardinia, which, being bitter, causeth convulsive Laughter, with great Grinning. Hence Sar-

donious rifus, a forc'd Laughter.

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C. Muscosi fontes, et somno mollior herba, 45 C. Vos muscosi fontes, et berba Et quæ vos rarâ viridis tegit arbutus umbrâ, Solftitium pecori defendite: jam venit æftas Torrida; jam læto turgent in palmite gemmæ.

II.

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T. Hic focus, et tædæ pingues; hic plurimus ignis

Semper, et affiduâ postes fuligine nigri. Hic tantum Boreæ curamus frigora, quantum Aut numerum lupus, aut torrentia flumina ripas.

C. Stant et juniperi, et castaneæ hirsutæ; Strata jacent passim sua quæque sub arbore poma; Omnia nunc rident: at si formosus Alexis Montibus his abeat, videas et flumina ficca.

T. Aret ager; vitio moriens fitit aëris herba; Liber pampineas invidit collibus umbras: Phyllidis adventu nostræ nemus omne virebit: Jupiter et læto descendet plurimus imbri.

C. Populus Alcidæ gratissima, vitis Iaccho, Formosæ myrtus Veneri, sua laurea Phœbo; Phæbo;

mollior fomno, et viridis arbutus, quæ tegit vos rarâ umbrâ, defendete solstitium pecori: jam torrida aftas venit : jam gemmæ turgent in læto palmite. T. Hic est focus, et pingues tædæ; bic est plurimus ignis semper, et postes n gri assiduâ fuligine. Hic curamus frigora Borea tantum, quantum aut lupus curat numerum ovium, aut torrentia flumina curant ripas. C. Et juniperi, et birfutæ caftaneæ fant ; poma jacent Brata passim, quæ-que sub sua arbore; nunc omnia rident: at si formosus Alexis abeat bis montibus, videas et flumina ficca. T. Ager aret; berba fitit moriens vitio aeris Liber invidit pampineas umbras cellibus: omne nemus virebit 60 plurimus Jupiter descendet læto imbri. C. Populus est gratissima Alcidæ, vitis Iaccbo, myr-tus formofæ Veneri, sua laurea

TRANSLATION.

C. Ye mosty Fountains, and Grass more soft than Sleep, and the green Arbute-tree that cloathes you with its Shade, ward off the folftitial Heat from my Flock: Now scorching Summer comes; now the Buds swell on the fruitful Tendrils of the Vine.

T. Here is a glowing Hearth, and uncluous Pines; here is always a swinging Fire, and Lintels footed with continual Smoke. Here we just as much regard the Cold of Boreas, as either the Wolf does the Number of Sheep, or impetuous Rivers their Banks.

C. Now Junipers and prickly Chefnuts crown the Boughs; beneath each Tree its Apples here and there lie strewed; now all Nature smiles: But, were fair Alexis to go from these Hills, you would see even the Rivers dry.

T. The Field is parched; by the Intemperature of the Air the Herbage thirsts and dies; Bacchus has envied our Hills the Shadows of his Vine: At the Approach of our Phyllis every Grove shall look green; and Jove sull liberal descend in joyous Showers.

C. The Poplar is most grateful to Hercules, the Vine to Bacchus, to lovely Venus the Myrtle, to Phæbus his own Laurel; Phyllis loves the Hazles: These

NOTES.

53. Hirfute. Of the kind that were rough and prickly, in opposition to the fost and smooth ones mentioned Ecl. I. ad. fin. Or in general they fland rough; i. e. fill in the

53. Scant. Servius renders it plenæ sunt, viz. frustu, they are loaded with Friut, taking

confider fant in opposition to frata jacent in the next Verse: The one stand or hang ripening on the Boughs; the other in rich Profusion ftrew the Ground.

54. Sua, Gc. We muft either read quaque, or fua must be contracted into one Syllable fa, as Ennius says, fis for suis.

funiperi and caftaneæ for the Trees. I under-facred to Hercules, because he wore a Crown

Phyllis amat corylos: dum Phyllis amabit illas, nec myrtus, nec lowea Phabi wincet corylos. T. Fraxinus est pulcberrima in filvis, pinus in bortis, populus in fluvits, ab es in altis montibus: at si tu, formose Lycida, re-visas me sæpius, fraxinus in silvois, et pinus in bortis cedet tibi. M. Memini bæc carmina, et Ibyrsum victum conten-dere frustra. Ex illo tempore Corydon est Corydon nobis.

Phyllis amat corylos: illas dum Phyllis amabit. Nec myrtus vincet corylos: nec laurea Phœbi.

T. Fraxinus in filvis pulcherrima, pinus in hortis,

Populus in fluviis, abies in montibus altis: Sæpius at si me, Lycida formose, revisas; Fraxinus in filvis cedet tibi, pinus in hortis.

M. Hæc memini, et victum frustra conten-

dere Thyrsin.

Ex illo, Corydon, Corydon est tempore nobis. 70

TRANSLATION.

fo long as Phyllis loves, neither the Myrtle, nor the Laurel of Phæbus shall sur-

pass the Hazles.

T. The Ash is fairest in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains: But if, my charming Lycidas, you make me more frequent Visits, the Ash-tree in the Woods shall yield to thee, and the Pine-tree in the Gardens.

M. These Verses I remember, and that vanquished Thyrsis did in vain con-

tend. From that time 'tis Corydon, Corydon for me.

NOTES.

of that Tree when he went down to Hell. often along the Shore of the Sea, out of The Vine to Bacchus, because he was the Inwenter of Wine. The Myrtle to Venus, eiApollo, on account of Daphne, as is said ather for its delicious Smell, or because it grows bove.

ECLOGA

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ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

P Astorum Musam, Damonis et Alphesibæi, Immemor herbarum quos est mirata juvenca Certantes, quorum stupefactæ carmine lynces, Et mutata suos requierunt flumina cursus: Damonis Musam dicemus et Alphesibœi.

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Tu mihi, seu magni superas jam saxa Timavi, suos cursus, requierunt : dice-Sive oram Illyrici legis æquoris; en erit unquam Ille dies, mihi cum liceat tua dicere facta! En erit, ut liceat totum mihi ferre per orbem Sola Sophocleo tua carmina digna cothurno! 10 A te principium: tibi definet. Accipe juffis

ORDO.

Dicemus Musam pastorum Damonis et Alphesibæi, quos certantes quæque juvenca, immemor berbarum, eft mirata, car-5 facta, et flumina mutara quoad mus Musam Damonis et Alphe-sibæi. Tu, Pollio, save mibi, seu jam superas saxa magni Timavi, five legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mibi dicere tua facta! en illud tempus erit, ut liceat mibi ferre tua carmina,

sola digna Sophocleo cothurno per tetum orbem terrarum! duxi principium meorum laborum à tez labor defines tibi.

TRANSLATION.

HE Muse of the Shepherds, Damon and Alphesibœus, whom the Heifers mindless of their Pasture admired, contending, and to whose Song the Lynxes liftened with Aftonishment, and the Rivers, having changed their Courses. flood still: The Muse of Damon and Alphesibœus I sing.

Aid thou me, great Pollio, whether thou overpass the Rocks of broad Timavus, or cruize along the Coast of the Iberian Sea; say, shall that Day ever come, when I shall be indulged to fing thy glorious Deeds? Say, shall it come, that I may be indulged to diffuse through all the World thy Verse which sole merits to be praifed in Sophocles's lofty Stile? With thee, my Muse commenced, with thee

NOTES.

This Paftoral contains the Songs of Damon and Alphefibæus. The first of them bewails the Loss of his Mistress, and repines at the Success of his Rival Mopfus. The other repeats the Charms of some Enchantress, who endeavoured by her Spells and Magic to make Daphnis in love with her.

4. Requierunt. Here may be active, as in Propertius, Lib. II. 18. 25. Jupiter Alemenæ geminas requieverat Araos.

10. Tue carmina. Some by this understand

my Verses, in which your Praises are celebrated; but this feem very harsh.

10. Sopbocleo cotburno. In Sopbocles's Bufkins; i. e. in bis sublime tragic Stile. The Cothurnus fignifies the higher Kind of Shoe wore by Tragedians, hence put for Tragedy itself; as the Soccus the lower Kind of Shoe is for Comedy. Hor. de Art. Poet. 90.

Indignatur item privatis ac prope socco Dignis carminibus wartari cana Thyesta.

pratissimus peceri, est in tenera berba; Damon, incumbens te-reti olivæ, cæp t fic. D. Lueifer, nascere, ræveniensque age almum diem : dum ego, deceptus indigno amore conjugis Nife, queror; et moriens, tamen ex-trema bora vitæ, allog or Deos, guanquam profeci nil illis testi-bus. Mea tibia, incipe Manalios versus mecum. Mænalus semper babet argutumque nemus, loquentesque pinos : ille mons femper audit amores pafforum, Panoque ipfum Deum errum, qui primus non fuit passus ca-lomos esse inertes. Mea tibia, incipe Mænalios versus mecum. Nisa datur Mopso! qui nos amantes non peremus ? jam præsenti ævo grypbes jungentur equis: sequentique avo, timidi pocula. Mople, incide novas faces: uxor ducitur tibi. Marite, Sparge nuces : Hesperus deferit montem OEtam tibi.

Accipe carmina caepta tuis justis, Carmina caepta tuis: atque hanc sine tempora atque sine banc ederam serpere circum control sibis. Vix frigida umbra Inter victrices ederam tibi serpere lauros.

The decession of the control of the

Frigida vix cœlo noctis decesserat umbra, Cum ros in tenera pecori gratissimus herba; Incumbens tereti Damon fic cœpit olivæ.

D. Nascere, præque diem veniens age Lucifer

almum:

Conjugis indigno Nifæ deceptus amore Dum queror; et Divos, quanquam nil testibus illis Profeci, extrema moriens tamen alloquor hora. 20

Incipe Mænâlios mecum, mea tibia, versus. Mænalus argutumque nemus pinosque loquentes Semper habet; semper pastorum ille audit amores, Panaque, qui primus calamos non passus inertes.

Incipe Mænalios mecum, mea tibia, versus. 25 Mopfo Nifa datur! quid non speremus amantes? Jungentur jam gryphes equis: ævoque sequenti Cum canibus timidi venient ad pocula damæ. Mopfe, novas incide faces: tibi ducitur uxor. Sparge, marite, nuces: tibi deserit Hesperus OEtam. 30

TRANSLATION.

my Muse shall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what time the Dew on the tender Grass is most grateful to the Cattle, when Damon leaning against

a tapering Olive thus began.

D. Arife, fair Lucifer, and previous usher in the cheerful Day: While I, deceived by the feigned Passion of my Mistress Nisa, to her complain; and to the Gods; now that I die (tho' it hath bitherto availed me nought that I took them to Witness) yet in my last Hour appeal. Begin with me, my Pipe, Mænalian Strains. Mount Mænalus has Groves for ever filled with Melody, and Pines for ever vocal; he ever hears the Loves of Shepherds, and the Music of Pan, the first who suffered not the Reeds to be neglected, Begin with me, my Pipe, Mænalian Strains. Nisa is given away to Mopsus! What may we Lovers not expect? Griffins now shall match with Horses, and in the succeeding Age the timorous Does with Dogs shall come to drink. Mopsus, cut your fresh nuptial Torches: For thee a Wife is conducting home. Strew the Nuts, Bridegroom:

NOTES.

as maritus is put for a Lover or intended Huf-band, A. 1V. 536.

18. Conjugis Nifa, i. e. His defigned Wife, | them, was usual at Nuptials; for which seve-

Dand, ABD. IV. 536.

Quos ego sum totics jam dedignate maritos.

30. Tibi deserit Hesperus OEtam. OEta was a Mountain, or Range of Mountains, in Thesing Nuts, that the Boys might issamble for observes, being westward of Attica and Beotia,

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39. Servi he fa Incipe Mænalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea sistula, dumque capellæ,
Hirsutumque supercilium, prolixaque barba;
Nec curare Deum credis mortalia quemquam. 35

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Incipe Mænalios mecum, mea tibia, versus.

Sepibus in nostris parvam te roscida mala

(Dux ego vester eram) vidi cum matre legentem.

Alter ab undecimo tum me jam ceperat annus:

Jam fragiles poteram à terrâ contingere ramos.

Ut vidi, ut perii, ut me malus abstulit error!

ba unto doio: nec credis quemquam Deûm curare mortalia.

Mea tibia, incipe Mænalios vervam, legentem roscida mala cum
matre in nostris sepibus (ego
eram vesser dux). Fim tum alter annus ab undecimo ceperat
me: jam poteram contingere

Incipe Mænalios mecum, mea tibia, versus.

Nunc scio quid sit Amor: duris in cotibus illum
Ismarus, aut Rhodope, aut extremi Garamantes,
Nec nostri generis puerum, nec sanguinis edunt. 45

Incipe Mænalios mecum, mea tibia, versus.

Sævus amor docuit natorum fanguine matrem

Commaculare manus: crudelis tu quoquè mater:

Crudelis mater magis, an puer improbus ille?

Improbus ille puer: crudelis tu quoquè mater. 50

Mea t bia, incipe Manalios versus mecum. O Nisa conjuncta digno viro! dum despicis omnes alios præter illum Mopfum; dumque mea fiftula eft tibi odio, dumque meæ capellæ, birfutumque supercilium, prolixaque bar-ba funt odio: nec credis quemquam Deum curare mortalia. Mea tibia, inc pe Manalios vervam, legentem roscida mala cum matre in nostris sepibus (ego eram vester dux). Im tum al-ter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terra. Ut vidi, ut perii amore, ut malus error abstulit me! Mea tibia, incise Mænalios versus mecum. Nunc Scio quid Amor fit: Ifmarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus, illum puerum nec nostri generis, nec nostri sangui-nis. Mea tibia, incipe Mæna-lies versus mecum. Sævus amor docuit matrem Medeam commaculare manus sanguine natorum: tu, mater, fuisti crudelis

quoque: an mater fuit magis crudelis, an ille puer magis improbus? ille puer fuit improbus, tu crudelis quoque, mater.

TRANSLATION.

Hesperus for thee forsakes OEta, Begin with me, my Pipe, Mænalian Strains. O rarely matched to a worthy Spouse! while you distain all the World besides, and while you detest my Pipe and Goats, my shaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou wast but a Child, I saw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide; I had then just entered on the Year next after eleven: I was then just able to reach the slender Boughs from the Ground. How I looked, how I languished, how the fatal Delusion stole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Ismarus, or Rhodope, or the remotest Garamantes, produced him on rugged Cliss, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentless Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou wast: Whether more cruel was the Mother, or more impious the Boy! Impious was the Boy: Thou, Mother, too wast cruel.

NOTES.

the Inhabitants of those Countries used to obferve the Stars set and retire out of Sight behind that Mountain. So that, with respect to them, Hesperus leaves OEta, is the same as to say, the Evening-star is now setting. And the same Way of speaking was adopted by Poets of other Countries, the differently situated.

39. Alter ab undecimo, Literally, The Year next after eleven had then just taken hold of me. Servius makes it the thirteenth Year; for alter, he says, is said only of two. But alter ab illo,

Ecl. V. 49, plainly fignifies the next after, and so it would seem to do here.

44. Ismarus—Rhodepe. Two Mountains in Thrace, very wild and horrid. The Garamantes again were a savage People inhabiting the more inland Parts of Libra.

inland Parts of Libya,
47. Matrem. This cruel Mother is Medea,
who, to be revenged on Jason for preferring annother Mistress to her, slew her Sons whom she
bore to him before his Eyes,

56, Arion.

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Mea tibia, incipe Manalios persus mecum. Nunc et l'pus fugiat oves ultro: dura quereus ferant aurea mala: alnus Boreat narc []: myricæ sudent pinguia elegra corticibus; et ululæ certent cycnis; Tityrus sit alter Orpheus; Orpheus in fil-vis, Arion inter delebinas. Mea tibia, incipe Manalios versus mecum. Omnia fiant vel medium mare: filva vivite et medium mare: silva vivite et valete. Deserar præceps de specula aeru montis in undas: babeto boc extremum munus morientis amatoris. Tibia, desens, jam desne Mænalios werfus. Damon dixit bæc: vos, Pierides, dicite, qua Alphesibæus responderit. Omnes non possumus facere omnia. A. Effer aquam huc, famula, et cinge bæc altaria molli witta: adelense pingust perhenas et adelense pingust perhenas et adoleque pingues verbenas, et mascula thura: experiar aver-tere sanos sensus mei conjugis magicis sacris. Nibil nisi car-mina desunt bic,

Incipe Mænalios mecum, mea tibia, versus. Nunc et oves ultro fugiat lupus: aurea duræ Mala ferant quercus: narcisso floreat alnus: Pinguia corticibus sudent electra myricæ: Certent et cycnis ululæ: fit Tityrus Orpheus; Orpheus in filvis, inter delphinas Arion.

Incipe Mænalios mecum, mea tibia, versus. Omnia vel medium fiant mare: vivite filvæ. Præceps aërii specula de montis in undas Deferar: extremum hoc munus morientis habeto. Define Mænalios, jam define, tibia, versus.

Hæc Damon: vos, quæ responderit Alphesibœus.

Dicite, Pierides. Non omnia possumus omnes.

A. Effer aquam, et molli cinge hæc altaria vittå: Verbenasque adole pingues, et mascula thura: 65 Conjugis ut magicis fanos avertere facris Experiar fensus. Nihil hic nisi carmina defunt.

TRANSLATION.

Begin with me, my Pipe, Manalian Strains. Now let the Wolf of himself fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narcissus bloom: The Tamarisks distil rich Amber from their Barks: Let Owls with Swans contend; be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins. Begin with me, my Pipe, Mænalian Strains. All the World for me may even become one great Abyss: Ye Woods farewel. From the Summit of you aerial Mountain will I fling me headlong down into the Waves: Take this last Present from thy dying Swam. Cease, my Pipe, now cease Mænalian Strains.

Thus Damon: Ye Pierian Muses, say what Alphesibœus responsive sung.

Things we cannot all.

A Bring forth the Water, and bind these Altars with a fost Fillet: Burn thereon fat undiques Vervain, and male Frankincense: That I may try by facred Magic Spells to dispossess my Love of a found Mind. Nothing here but Charms

NOTES.

56. Arian. A Lyric Poet, who, in his Re- | And these Words she addresses to her Maid A-turn to Corinth his native Country, from Italy, maryllis, who is mentioned Verse 78. where he had enriched himfelf, was by the covetous Mariners thrown over board, while he was playing on his Lyre: But a Delphin, charmed with his Music, is faid to have taken him on its Back, and carried him to Tanarus.
59. Specula. Signifies an Eminence which

commands the Prospect of all the Country round. 64. Effer aquam, &c. Here Alphefibæus personates the Enchantress, whom we must now suppose to be entring on her magic Rites, in i.e. to throw him into the frantic order to recover the lost Affection of Daphnis: Love for me whom he has rejected.

65. Verbenas. According to the best Interpreters is here to be taken for all Sorts of Herbs used in such kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, Plin. Lib. XXII. 2.

65. Mascula thura, i. e. The purest and best, as La Cerda explains it from Dioscorides.

66. Conjugis, &c. To turn away the found Mind of him who was to have been my Spoule, i. e. to throw him into the frantic Passion of

71. Cantando.

Ducite ab urbe domum, mea carmina, ducite Mea carmina, ducite, ducite Daphnin.

Carmina vel cœlo poffunt deducere Lunam: Carminibus Circe focios mutavit Ulyssei: Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite

Daphnin.

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Terna tibi hæc primum triplici diversa colore Licia circumdo; terque hæc altaria circum Effigiem duco. Numero Deus impare gaudet. 75 Ducite ab urbe domum, mea carmina, ducite

Necte tribus nodis ternos, Amarylli, colores: Necte, Amarylli, modò: et, Veneris, dic, vincula necto.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Limus ut hic durescit, et hæc ut cera liquescit 80 Uno eodemque igni; fic nostro Daphnis amore. Sparge molam, et fragiles incende bitumine lauros. Daphnis me malus urit; ego hanc in Daphnide laurum.

Dapbnin ab urbe domum. Carmina vel p funt deducere Lu-nam cœlo: Circe mutavit socios Ulyssei carminibus : frigidus anguis, in pratis, rumpitur can-tando. Mea carmina, ducite, ducite Dapbnin ab urbe domum. Primum circumdo bæc tria licia tibi, diversa triplici colore, duceque tuam effigiem ter eircum bæc altaria. Deus gaudet im-Mea carmina, pare numero. ducite, ducite Dapbnin ab urbe domum. Famula Amarylli, necte ternos colores tribus nodis: Amarylli, nette cos modo: et dic hæc verba, nesto vincula Veneris. Mea carmina, ducite, ducite Dapbnin ab urbe domum. Ut bic limus durescit, et ut bæe cera liquescit uno eodemque igni; fic Daphnis durescat aliis, et liquescat nostro amore. Sparge molam, et incende fragiles lauros bitumine. Malus Daponis writ me; ego uro banc lauram in Dapbnide.

TRANSLATION.

are wanting. My Charms bring Daphnis from the Town, bring Daphnis home Charms can even draw down the Moon from Heaven: Circe by Charms transformed the Affociates of Ulyffes: The cold Snake is in the Meads by In-My Charms bring Daphnis from the Town, bring Daphnis cantation burst home to me. First these three Threads with threefold Colours varied I round thee twine; and thrice lead thy Image round these Altars. The Gods delight in the uneven Number. My Charms bring Daphnis from the Town, bring Daphnis home to me. Bind, Amaryllis, three Colours in three Knots: Bind them, Amaryllis, now: And fay I bind the Chains of Venus. My Charms bring Daphnis from the Town, bring Daphnis home to me. As this Clay hardens, and as this Wax with one and the same Fire dissolves; so may Daphnis by my Love. Sprinkle the falt Cake, and burn the crackling Laurels in Bitumen. Me cruel Daphnis burns, I on Daphnis burn this Laurel. My Charms bring

NOTES.

II. 250.

Sed picis in morem ad digitos lentescit babendo. i. e. Dum babetur trastaturque digitis.

82. Fragiles. Either trackling, quafi fragorem edentes: In which Sense Lucretius uses the Word, Lib. VI.

Interdum persciffa furit petulantibus Euris, Et fragiles sonitus chartarum commeditatur.

71. Cantando. i. e. Dum incantatur, as Geor. | Or, which is the same thing, withered, and so apt to crackle: Thus fragilis is opposed to suc-cosus in Celsus: Succosa firmiora quam fragilia, Cel. II. 18. That the Crackling of the Laurel was a good Omen we learn from Tibullus, 11. 5. 81.

Et succensa sacris crepitet bene laurea flam-

Omine quo felix, et facer annus eat.

Mea carmina, ducite, ducite Dapbnin ab urbe dimum. 7a-Its amor teneat Dapbnin, qualis eft, bucula, cum fessa quærendo juvencum, per nemora, atque altos lucos, perdita procumbit in wieidi berba propter riwum a-quæ, nec meminit decedere feræ nocti: talis amor tenest eum; mec sit mibi cura mederi ejus a-mori. Mea carmina, ducite, ducite Dopbnin ab urbe domum. Ille persidus olim reliquit bas exwoiat mibi, cara pignora sui: quæ nunc ego mando tibi, terra, in limine ipso: bæc pignora de-bent Dapbnin mihi. Mea carmina, ducite, ducite Dapbnin ab urbe domum. Mæris ipfe dedit mibi bas berbas, atque bæc vemena lesta Ponto: plurima ve-hena nascuntur Ponto. Ego vi-di Mærin ipsum sæpe fieri lu-pum bis, et condere se silvis, sape excire animas imis sepuleris, atque traducere satas messes alio. Mea carmina, ducite, ducite Dapbnin ab urbe domum. Amarylli, fer cineres foras; jaceque eos trans caput fluenti rivo : ne respexeris.

Ducite ab urbe domum, mea carmina, ducite

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Talis amor Daphnin, qualis, cum fessa juvencum Per nemora, atque altos quærendo bucula lucos 86 Propter aquæ rivum viridi procumbit in herbâ Perdita, nec seræ meminit decedere nochi: Talis amor teneat; nec si mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite Daphnin.

Has olim exuvias mihi perfidus ille reliquit, Pignora cara fui: quæ nunc ego limine in ipfo Terra, tibi mando: debent hæc pignora Daphnin. Ducite ab urbe domum, mea carmina, ducite

Daphnin. Has herbas, atque hæc Ponto mihi lecta venena Ipse dedit Mœris: nascuntur plurima Ponto. His ego fæpe lupum fieri, et se condere filvis Mœrin, fæpe animas imis excire fepulcris, Atque fatas aliò vidi traducere messes.

Ducite ab urbe domum, mea carmina, ducite Daphnin. Fer cineres, Amarylli, foras; rivoque fluenti,

TRANSLATION.

Daphnis from the Town, bring Daphnis home to me. Such Love on Daphnis, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, at length in absolute Despair lies down on the green Rushes by a Rivulet of Water, nor is mindful to withdraw from the late Hour of Night: Let fuch Love on Daphnis seize; nor let his Cure be my Concern. My Charms bring Daphnis from the Town, bring Daphnis home to me. These Garments the faithless Shepherd left with me some time ago, the dear Pledges of himself: Which to thee, O Earth, in the very Entrance I now commit: These Pledges owe to me the Return of Daphnis. My Charms bring Daphnis from the Town, bring Daphnis home to me. These Herbs, and these baneful Plants, in Pontus gathered, Mæris himself gave me: In Pontus they numerous grow. By these have I feen Mæris transform himself into a Wolf, and skulk into the Woods, often from their deep Graves call forth the Ghosts, and transfer the springing Harvests to another Ground. My Charms bring Daphnis from the Town, bring Daphnis home to me. Bring forth the Ashes, Amaryllis; throw them into a

NOTES.

91. Exurias. The Clothes he had once it, In the Entrance to Daphnis's House. Others, ore, which were thought to further the Ef- with more Reason, understand it of the Enwore, which were thought to further the Effeet of Enchantments, For which Reason Dido orders the Garments of Aneas to be laid on the Pile which she pretended to have raised for the Performance of magical Rites:

arma viri, thalamo quæ fixa reliquit

with more Reason, understand it of the Entrance to her own House: For it appears that

the Enchantress performed all these Rites near her own House, Verse 64, 107. 101. Rivoque fluenti. The same as in rivum fluentem, of which Construction many Examples Impius, exuviasque omnes—juperimpinas.

92. In ipso limine. In the Porch of Vesta's

V. 451. VI. 191. VIII. 591. IX. 664.

Temple, sys Servius. But Turnebus explains XII. 283.

When

Transque caput jace: ne respexeris. His ego Ego aggrediar Daphnin bis : Daphnin

Aggrediar: nihil ille Deos, nil carmina curat. Ducite ab urbe domum, mea carmina, ducite

Daphnin.

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Aspice, corripuit tremulis altaria flammis 105 Sponte sua, dum ferre moror, cinis ipse: bonum sit. Nescio quid certè est: et Hylax in limine latrat. Credimus? an, qui amant, ipsi sibi somnia fingunt? jam parcite, Daphnis venit ab Parcite, ab urbe venit, jam parcite, carmina, urbe domum. Daphnis.

carmina. Mea carmina, du-cite, ducite Dapbnin ab urbe domum. Aspice, cinis ipse corripuit altaria tremulis flammis sua sponte, dum moror serre eum: sit bonum. Certe est nescio quid: et canis Hylax latrat in limine. Credimus? an qui amant, ipfi fingunt omnia

TRANSLATION.

flowing Brook, and over thy Head: Look not back. Daphnis with these I will affail: Nought he regards the Gods, nought he regards my Charms. My Charms bring Daphnis from the Town, bring Daphnis home to me. See, the very Ashes have spontaneous seized the Altars with quivering Flames, while I delay to remove them: May it be a happy Omen! Something here, I know not what, appears: and Hylax in the Entrance barks. Can I believe? Or do those in love form to themselves fantastic Dreams? Cease, for Daphnis comes from the Town, now cease, my Charms.

ECLOGA IX.

LYCIDAS, MOERIS.

L. O Uò te, Mœri, pedes? an, quò via ducit, in urbem? M. O Lycida, vivi pervenimus, ad- via ducit? M. O Lycida, nos vena nostri, Quod nunquam veriti sumus, ut possessor agelli, ceret (quod nunquam sumus ve-

ORDO. L. Mæri, quò pedes ducunt te? an in urbem Mantuam, quò vivi pervenimus ed miseriæ, ut advena peff-for nofiri agelli diriti)_

TRANSLATION.

L. Thither is Mæris bound? Are you for the Town, whither the Way leads? M. Ah Lycidas, we have lived to fee the Day when an alien Possessor of my

NOTES.

When Virgil, by the Favour of Augustus, had recovered his Patrimony near Mantua, and went in hope to take Possession, he was in Danger to be flain by Arius the Centurion, to whom those Lands had been affigned by the Emperor, in Reward of his Service against cut Brutus and Coffius. This Pastoral therefore is filled with Complaints of his hard Usage, so.

and the Persons introduced are alledged to be the Bailif of Virgil, or his Father, represented by Mæris, and his Friend Lycidas, a Mantuan Shepherd.

1. Quò te, Mæri, pedes. i. e. Quò pedes das

cunt te. 2. Vivi pervenimus, i. e. Vivendo pervenimus

6, Qued

bac arva funt mea; vos veteres coloni migrate. Nos nune wicti, trifies, quoniam Fors versat omnia, mittimus bos bædos illi (quod munus, utinam, nec vertat bene illi.) L. Certe equidem audieram, veftrum Menalcan ferwaffe omn'a arva carminibus, quà colles incipiunt subducere se, demittereque jugum molli clivo, u que ad aquam, et cacumina veteris fagi jam frac-ta. M. Audieras illud, et fama fuit sic: fed, Lycida, nostra carmina valent tanum inter Martia tela, quantum diaquila veniente. Quod nift finifira cornix monuiffet me ante, ob cava ilice, incidere novas lites quacumque ratione; nec bic tuus Moeris, nec Menakas sple viveret. L. Heu, tantum feelus cadit in quemquam! Heu Menalca, tua folatia funt penè ratta nobis simul tecum! quis igitur caneret nymphas? quis spargeret bumum strentibus berbis? aut induceret fontes viridi umbra ?

Diceret: Hæc mea sunt; veteres migrate coloni. Nunc victi, tristes, quoniam Fors omnia versat, 5 Hos illi (quod nec bene vertat) mittimus hædos.

L. Certè equidem audieram, quà se subducere

Incipiunt, mollique jugum demittere clivo, Usque ad aquam, et veteris jam fracta cacumina

Omnia carminibus vestrum servasse Menalcan. 10 M. Audieras, et sama suit: sed carmina tantum Nostra valent, Lycida, tela inter Martia; quantum Chaonias dicunt, aquilà veniente, columbas. Quòd nisi me quâcumque novas incidere lites Antè sinistra cava monuisset ab ilice cornix; 15 Nec tuus hic Mæris, nec viveret ipse Menalcas.

L. Heu, cadit in quemquam tantum scelus!

Penè simul tecum solatia rapta, Menalca!
Quis caneret nymphas? quis humum slorentibus
herbis

Spargeret, aut viridi fontes induceret umbra? 20

TRANSLATION.

little Farm (what we never apprehended) may fay: These are mine; old Tenants, begone. Now vanquished and disconsolate, since Fortune turns all things topsy-turvy, to him I convey these Kids, of which I wish him little good.

L. Sure I heard that your Menalcas had faved by his Verse all that Ground where the Hills begin invisibly to withdraw, and by an easy Declension to suk down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardst it, Lycidas, and it was reported: But our Verse just as much avails amidst martial Arms; as they say the Chaonian Pigeons do, when the Eagle comes upon them. But had not the ill-boding Raven from an hollow ever-green Oak warned me by any Means to break off new Pleas; neither your Meris here, nor Menalcas himself had been this Day alive.

L. Alas, is any one capable of fo great Wickedness! Alas, Menalcas, the Charms of thy Poetry were almost fnatched from us with thyself! Who then had fung the Nymphs? Who with flowery Herbs had strewed the Ground, or co-

NOTES.

libus induxerunt.

6. Quod nec bene vertat. Literally, Which may it not turn out well to him. The common Form of congratulating one upon receiving a Favour was Bene vertat, I wish you Joy, much Good may it do you.

13. Chaonias columbas. The Pigeons of Dodona, in Chaonia or Epirus, faid to have delivered Oracles. Epirus was called Chaonia from the Chaonians who inhabited a Part of that

17. Heu cadit. Literally, Can such Wicked-

ness fall to the Share of any one?

20. Fontes induceret umbrâ. Induco is used in the same Sense by Cæsar, 2 Bel. Gal. 33. Scutis ex cortice sattis, aut viminibus intextis, quæ subito (ut temporis exiguitas postulabat) pel-

Cum Tityr Et po Occu M.

Ecl.

Vel

Vare, Mant Canta L. Sic co Incip Pierio

Vater

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Si val Huc id; et memin

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L. So madubbe to the

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Vel quæ fublegi tacitus tibi carmina nuper, Cum te ad delicias ferres Amaryllida noftras ? Tityre, dum redeo, brevis est via, pasce capellas: Et potum pastas age, Tityre : et, inter agendum, Occursare capro, cornu ferit ille, caveto.

M. Imò hæc, quæ Varo necdum perfecta ca-

Vare, tuum nomen, (superet modò Mantua nobis, Mantua væ miseræ nimsum vicina Cremonæ!)

Cantantes sublime ferent ad sidera cycni.

L. Sic tua Cyrneas fugiant examina taxos: 30 Sic cytiso pastæ distentent ubera vaccæ. Incipe, fi quid habes. Et me fecere poetam Pierides: funt et mihi carmina: me quoque dicunt Vatem pastores: sed non ego credulus illis: Nam neque adhuc Varo videor, nec dicere Cinna 35 Digna; fed argutos inter strepere anser olores.

M. Id quidem ago; et tacitus, Lycida, me-

cum ipfe voluto,

Si valeam meminisse: neque est ignobile carmen. Huc ades, ô Galatea: quis est nam ludus in undis? id; et, Lycida, ego ipse tacitus voluto mecum, si valeam meminisse illud e neque est ignebile carmen. Jam memini : ades buc, o Galatea : quifnam ludus eft in undis?

wel canetet carmina, quæ ego tacitus sublegi tibi nuper, cum ferres te ad Amaryllida, nostras delicias? Quorum carminum hoc est fragmentum : Tityre, pasce meas capellas, dum redeo, via est brevis: et, Tityre, age eas passas potum: et, inter a-gendum, caveto occursare capro, ille ferit cornu. M. Imo potius bæe carmina, quæ canebat Varo, necdum perfesta. Quorum boc eft fragmentum : Vare, cantantes cycni ferent tuim nomen sublime ad sidera, si modo Mantua superet nobis, Mantua, væ, nimium vicina miferæ Cremonæ! L. Sic tua examina apium fugiant Cyrneas taxos: fic tuæ vaccæ, paftæ cytifo, diftentent ubera lacte. Incipe, fi babes quid. Et Pierides fecere me poetam : et funt mibi carmina: paftores quoque dicunt me effe vatem : fed ego non fum credulus illis : nam adbuc videor dicere carmina digna neque Varo, nec Cinna; sed velut an er, ftrepere inter ar-gutos clores. M. Quidem ago

TRANSLATION.

vered with verdant Shade the Springs? Or who had fung those Songs which lately I secretly stole from you, when you resorted to our darling Amaryllis? " Feed, Tityrus, my Goats, till I return; short is the Way: And, when they are fed, drive them, Tityrus, to watering: And, while you are fo doing, beware of meeting the He-goat, he butts with the Horn."

M. Nay rather these, which to Varus, and yet unfinished, he sung: "Varus, the tuneful Swains shall raise thy Name aloft to the Stars, if Mantua remain but

in our Possession, Mantua, alas, too near unfortunate Cremona!"

L. If thou retainest any, begin: So may thy Swarms avoid Cyrnean Yews: So may thy Heifers fed with Cytifus diftend their Dugs. Me too the Muses have dubbed a Poet: I too have my Verses: And our Shepherds call me Bard: But to them I give no Credit: For as yet methinks I fing nothing worthy of a Varus or a Cinna; but only gabble as a Goofe among fonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myself, if I can recollect it: Nor is it a vulgar Song. "Come hither, Galatea: For what Pleasure have you among the roaring Waves? Here is

NOTES.

30. Cyrneas taxos. The Bees that feed on Yews yield Honey very harsh and bitter to the Taste; and these Trees abounded in Corfica, per's Grandson, who became a Favourite of which Island the Greeks called Cyrne,

Augustus.

47. Dionæi

bic est purpureum ver: bic bu-mus fundit varies flores circum flumina: bic candida populus imminet antro, et lentæ vites sexunt umbracula. Ades buc : fine ut insani fluctus feriant litera. L. Quid vero? quæ funt illa carmina, que audieram te solum canentem sub purâ mele? memini numeros, si tene-rem werba. M. Daphni, quid semper suspicis antiquos ortus fignorum? ecce astrum Dionæi Cæsaris processit: astrum, quo segetes gauderent frugibus; et quo uva duceret colorem in a-pricis collibus. Dapbni, insere pyros: nepotes carpent tua poma. Ætas fert omnia, et aninum quoquè. Ego memini me puerum sæpe condere longos soles cantando. Nunc tot carmina funt oblita mibi : jam vox ipfa quoque fagit Mærim: lupi pri-eres videre Mærim. Sed ta-men Menalcas ipse referet ifta carmina eibi sæpe satis. L. Tu ducis noftros amores in longum tempus caufando. Et nunc afpice, omne æquor fratum filet ti-bi, et omnes auræ ventofi murmuris ceciderunt.

Hic ver purpureum: varios hic flumina circum 40 Fundit humus flores: hic candida populus antro Imminet, et lentæ texunt umbracula vites. Huc ades: infani feriant fine litora fluctus.

L. Quid, quæ te purâ folum fub nocte canentem Audieram? numeros memini, fi verba tenerem. 45

M. Daphni, quid antiquos fignorum fuspicis ortus?

Ecce Dionæi proceffit Cæfaris aftrum: Aftrum, quo segetes gauderent frugibus; et quo Duceret apricis in collibus uva colorem. Infere, Daphni, pyros: carpent tua poma nepotes. Omnia fert ætas, animum quoquè. Sæpe ego longos Cantando puerum memini me condere foles. Nunc oblita mihi tot carmina: vox quoque Mœ-

Jam fugit ipfa: lupi Mærim videre priores. Sed tamen ista satis referet tibi sæpe Menalcas. 55

L. Causando nostros in longum ducis amores. Et nunc omne tibi ftratum filet æquor : et omnes, Aspice, ventosi ceciderunt murmuris auræ.

TRANSLATION.

blooming Spring: Here, about the Rivers, Earth pours forth her various Flowers: Here the white Poplar overhangs the Grotto, and the limber Vines weave flady Bowers. Come hither: Leave the mad Billows to buffet the Shores."

L. But what are these, which I heard you singing in a clear Night alone?

I remember the Air, if I could recollect the Words.

M. Daphnis, why gaze you with Admiration on the Rifings of the Signs, which are of ancient Date? Lo Dionæan Cæfar's Star is entered on its Course: The Star, at whose Rising the Fields were to rejoice with Corn; at whose Rising the Grapes on funny Hills were to take on their purple Hue. Daphnis, plant thy Pear-trees: Posterity shall pluck the Fruit of thy Plantations. Age impairs all things, even the Mind itself. Often, I remember, when a Boy, I sung long Summer-days quite down the Sky. Now all these Songs I have forgot: Now the Voice itself has left Mæris; the Wolves have seen Mæris first. But these Menalcas himself will often enough recite to you.

L. By framing Excuses you tediously suspend my fond Desire. And now the whole Surface of the Main for thee lies smooth and still; and mark how every

NOTES.

Venus, whom Mythology makes the Daughter &c.

47. Dionæi Cæsaris. Cæsar of the Julian the following Restection, than which no-Family, which sprung from Eneas, the Son of thing can be more natural: Omnia fert ætas,

of Jupiter and Dione.

50. Carpent tua poma nepstes. Here Mæris a superstitious Notion, that, if a Wolf saw a abruptly breaks off, as if his Memory had Man before it was seen by him, it made him sailed him, and thence takes Occasion to make lose his Voice.

60. Bianoris.

Hinc Incip Agric Hic Aut Cant Cant M

Ecl.

Carn lius tus

whift rema ftripp Kids Nigh Way Burd

M hand arrive

> 60. ber, a

Hinc adeò media est nobis via: namque sepulcrum Incipit apparere Bianoris, 'Hie, ubi densas cipil apparere. Hic, ubi agriAgricolæ stringunt frondes, hic, Mæri, canamus: colæ stringunt densas frondes,
Hic hædos depone: tamen veniemus in urbem. Hic hoedos depone: tamen veniemus in urbem. Aut fi, nox pluviam ne colligat ante, veremur, Cantantes licet usque, minus via lædet, eamus, Cantantes ut eamus, ego hoc te fasce levabo. 65 minus lædet.) Ut eamus can-

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noas, to 2 im ris. M. Define plura, puer, et, quod nunc instat

Carmina tum melius, cum venerit ipse, canemus. lius tum, cum Menalcas ipfe venerit.

Aded bine est nobis media via : jone bædos : tamen veniemus in urbem. Aut si veremur, ne nox colligat pluviam ante, licet tantes, ego levabo te boc fasce. verba: et agamus, quod nunc infat. Canemus carmina me-

TRANSLATION.

whispering Breeze of Wind hath died away. Besides Half of our Journey still remains: For Bianor's Tomb begins to appear. Here, where the Swains are stripping off the thick Leaves, here, Mæris, let us fing: Here lay down your Kids: Yet we shall reach the Town betimes. Or if we are afraid lest the Night should gather Rain before we arrive, yet we may still go on singing; the Way will be less tedious. That we may go on finging, I will ease you of this Burden.

M. Shepherd, urge me no more, and let us mind the Bufiness now in We shall fing those Tunes to more Advantage when Manalcas himself hand. arrives.

NOTES.

60. Bianoris. The Son of the River Ty- founded Mantua, and called it after the Name ber, and the prophetic Nymph Manto, who of his Mother.

ECLOGA

Here cooling fountains vol teis Kowny meads

ECLOGA X.

GALLUS.

ORDO. Aretbusa, concede bunc extre-mum laborem mibi. Pauca carmina funt dicenda méo Gallo, fed quæ Lycoris ipfo legat. Quis neget carmina Gallo ? fic acipe, dicamus follicitos amores Galli, dum simæ capellæ attondent tenera virgulta. Non canimus furdis; filvæ respondent omnia. Quæ nemora, aut qui saltus babuere wos, puellæ Naiodes, cum Gallus periret indigno amore? nam neque juga Parnaffi, nam neque ulla juga Pindi, neque Aganippæ fons Aoniæ fecere moram vobis.

Xtremum hunc, Arethufa, mihi concede laborem. Pauca meo Gallo, fed quæ legat ipfa Lycoris, Carmina funt dicenda. Neget quis carmina Gallo? mara Doris non intermisceat Sic tibi, cum fluctus subter labere Sicanos, suam undam tibi, cum labere Doris amara suam non intermisceat undam. subter Sicanes success fluctus. Dea in-Incipe: follicitos Galli dicamus amores, Dum tenera attondent fimæ virgulta capellæ. Non canimus furdis; respondent omnia filvæ. Quæ nemora, aut qui vos faltus habuere, puellæ Naiades, indigno cum Gallus amore periret? Nam neque Parnassi vobis juga, nam neque Pindi Ulla moram fecere, neque Aoniæ Aganippæ.

TRANSLATION.

Ndulge me, Arethufa, this last Essay. A few Verses, but such as Lycoris herself may read, I must fing to my Gallus. Who can deny a Verse to Gallus? So, when thou glidest beneath the Sicilian Waves, may brackish Doris not intermingle her Stream with thine. Begin: Let us fing the anxious Loves of Gallus, while the flat-nofed Goats browze the tender Shrubs. We fing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Naids, or what Lawns detained you, while Gallus pined away with ill-requited Love? For neither any of Parnassus's Tops, nor those of Pindus, nor Aonian Aganippe, the

NOTES.

Gallus, a great Patron of Virgil, and an exrellent Poet, was very deeply in love with one Cytheris, whom he calls Lycoris; and who had forsaken him for the Company of a Soldier.

The Poet therefore supposes his Friend Gallus retired in his Height of Melancholy into the Solitudes of Arcadia (the celebrated Scene of Postorela) Pafforals) where he represents him in a very languishing Condition, with all the rural Deities about him; pitying his hard Usage, and condoling his Mistortunes.

This Gallus is he who, Suetonius tells us, raifed himfelf from a mean Station to high Favoor with Augustus, and had from him the Government of Egypt after the Death of Antony and Cleopatra. Suct. in Aug. LXVI.

1. Aretbuso. A Fountain or Fountain-nymph

in Sicily, where Theocritus flourished.
5. Doris amara. Doris is one of the Sea-

nymphs, here put for the Sea itself. For the fabulous Story of Alpheus and Arethuja, fee Æn. III. 694.
10. Indigno amore. Either unworthily re-

quited, qui dignus erat meliore amore: Or taking indignus in the Sense of fædus, crudelis, as Donatus interprets it; and as it is used in the fecond Æneid:

Quæ causa indigna serenos-fædavit vultus? 11. Nam neque, &c. The Meaning is, that neither Parnassus, Pindus, nor any Place facred to the Muses, could retard you from Gallus; for there the very Trees and Shrubs mourned in Concert with his elegiac Muse, and must have melted you into Pity, had you been in those Retreats; they were so far from retarding, that they would have invited you to aid the Lovefick, dying Swain.

11. Parnoffi-Pindi. Parnaffus is a Moun-

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Illum etiam lauri, illum etiam flevere myricæ: Pinifer illum etiam folâ sub rupe jacentem Mænalus, et gelidi fleverunt faxa Lycæi. Stant et oves circum, nostrî nec pœnitet illas : Nec te pœniteat pecoris, divine poeta: Et formosus oves ad flumina pavit Adonis. Venit et upilio: tardi venere bubulci: Uvidus hiberna venit de glande Menalcas. Omnes, unde amor ifte, rogant, tibi? venit Apollo: Galle quid infanis? inquit. Tua cura Lyceris, Perque nives alium, perque horrida castra secuta est. Venit et agrefti capitis Silvanus honore, Florentes ferulas et grandia lilia quaffans. Pan Deus Arcadiæ venit : quem vidimus ipfi Sanguineis ebuli baccis minioque rubentem. Et quis erit modus? inquit: Amor non talia curat. Nec lacrymis crudelis amor, nec gramina rivis, Nec cytiso saturantur apes, nec fronde capellæ. 30 Triftis at ille: tamen cantabitis, Arcades, inquit, turantur cytifo, nec capellæ fronde. At ille Gallus triftis inquit, tamen, Arcades, vos cantabitis

Etiam lauri, etium myricæ fle-vere illum. Etiam pinifer Mæ-nalus, et saxa gelidi Lycæi sle-verunt illum jacentem sub sota rupe. Et oves flant circum eum, net pænitet illas noftri; nec paeniteat te pecoris, ô di-vine poeta: et formosus Adonis parvit oves ad flamina. Et upilio venit: tardi bubulci venere: Menalcas uvidus de biberna glande venit. Omnes ro-gant, unde est tibi iste amor? Apollo venit: inquit, Galle, quid in anis? Lycoris tua cura est secuta alium perque nives, perque borrida castra. Et Silvanus venit, cum agresti bonore capitis, quassans florentes ferulas, et grandia lilia. Pan Deus Arcadiæ venit: quem nos ipsi vidimus, rubentem sanguineis baccis ebuli, minioque. Et ille inquit, quis erit modus? amor non curat talia. Nec crudelis amor faturatur lacrymis, nec gramina rivis, nec apes fa-

TRANSLATION.

Fountain of the Muses, did retard you. There the very Laurels, the very Tamarisks condoled him: Even Pine-top'd Mænalus bemoaned him as he lay beneath a lonely Rock, and over him the Stones of cold Lycaus wept. His Sheep too fland mourning around him, nor are they ashamed to share our Griefs; nor of thy Flock, divine Poet, be thou ashamed : Even fair Adonis tended Sheep along the Streams. The Shepherd too came up: The flow-paced Neat-herds came: Menalcas came wet from gathering Winter-maste. All interrogate whence this thy Love? Apollo came: Gallus, he fays, why ravest thou thus? Lycoris, for whom you pine, is following another Lover through Snows, and horrid Camps. Silvanus too came up with rural Honours on his Head, waving the flowery Fennels and big Lillies that adorned his Brow. Pan, the God of Arcadia, came : Whom we ourselves beheld stained with the Elder's purple Berries and Vermilion. What Bounds, he fays, will you fet to Mourning? Love regards not fuch vain Lamentations. Nor cruel Love with Tears, nor graffy Meads with Streams, nor Bees with Cytifus, nor Goats with Browze are fatisfied. But he overwhelmed with Grief: Yet you, Arcadians, he fays, shall fing these my Woes

NOTES.

tain in Phocis, and Pindus in Bestia; both of them facred to the Muses. Out of this last the Fountain Aganippe springs, and is here called Aonian, from Aonia, the same as Beillas ingemisere mytra causa.

15. Mæralus-Lycai. Mænalus and Lycaus are two Mountains of Arcadia, the Scene or the Object of thy Love.

Pines, the other is often covered with Snow.

16. Nostri nec pænitet illas, i. e. Nec pænitet illas ingemiscere mostra causa.

19. Bubulci, Others read subulci.

22. Tua cura Lycoris. Lycoris thy Care,

Vol. I.

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bac mea mala veftris mentibus : vos Arcades soli periti cantare.
O quam molliter tum offa quiefcent mibi, si olim vestra fistula
dicat mees amores! atque utinam ego fuissem unus ex vobis, autque cuftos veftri gregis, aut vinitor mature uvæ! Certe five effet mibi Phyllis, five Amyntas, feu quicunque furor; (quid cum, fi Amyntas fit fufcus: et violæ funt nigræ, et vaccinia funt nigræ) jaceret mecum inter falces fub lenta vite: Phyllis legeret ferta mibi, Amyntas cantaret mihi. Hic funt gelidi fontes, bie funt molle prata, Lycori, bic eft nemus : bic confamerer tecum avo ipio. Nunc infanus amor detinent me in armis duri Martis, inter media tela, acque adversos bostes. Tu, procul à patriâ (nec sit m'bi credere) vides tantum Alpinas nives, et frigo-ra Rbeni, ab dura! sola sine me. Ab, ne frigora lædant te! ab, ne afpera glacies secet teneMontibus hæc veftris: foli cantare periti Arcades. O mihi tum quam molliter offa quiescent, Vestra meos olim si fistula dicat amores! Atque utinam ex vobis unus, vestrique suissem 35 Aut custos gregis, aut maturæ vinitor uvæ! Certè five mihi Phyllis, five effet Amyntas, Seu quicunque furor; (quid tum, fi fuscus Amyatas? Et nigræ violæ, funt et vaccinia nigra) Mecum inter falices lenta fub vite jaceret: Serta mihi Phyllis legeret, cantaret Amyntas. Hie gelidi fontes, hic mollia prata, Lycori, Hic nemus: hic ipso tecum confumerer zevo. Nunc infanus amor duri me Martis in armis, Tela inter media, atque adversos detinet hostes. 45 Tu procul à patria (nec fit mihi credere) tantum Alpinas, ah dura! nives, et frigora Rheni, Me fine sola vides: Ah te ne frigora lædant! Ah tibi ne teneras glacies fecet aspera plantas! Ibo, et Chalcidico quæ funt mihi condita verfu 50

rat plantas tibi ! Ibo, et modulabor carmina avena Siculi poftoris Theocriti,

TRANSLATION.

on your Mountains: Ye Arcadians only skilled in Song. O how foftly then my Bones shall rest, if your Pipe in future Times shall sing my Loves! And would to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape! Sure whether Phyllis or Amyntas, or whoever else had been my Love, (what tho' Amyntas be swarthy? The Violet is black, and Hyacinths are black) they would have reposed with me among the Willows under the limber Vine: Phyllis had gathered Garlands for me, and Amyntas should have fung. Here are cool Fountains. here, Lycoris, foft flowery Meads, here a delicious Grove: Here with thee I could confume my whole Life away. Now Love frantic through Defpair detains me in the Service of rigid Mars, in the midst of Darts, and adverse Foes. Thou, far from thy native Land (yet let me not believe it) beholdest nothing but Alpine Snows, and the Colds of the Rhine, ah, hard-hearted Fair! alone, and without me. Ah, Heaven forbid that thefe Colds should hurt thee! that the sharp Ice should wound thy tender Feet! I will go, and warble on the Sicilian Shepherd's Reed those Songs which are

NOTES.

33. Quam molliter offa, &c. They feem to have had a superstivious Dread lett the Bodies of the Dead should be oppressed with the Weight of the Earth that was laid upon them a And therefore they took care it should first be rounded and crombled into Dust before it was laid on the Grave; using this Form of Words: Sit wibi terra lewis, may the Earth be light upon

36. Vinitor. Is one who prunes or takes care of Vines. As it is here joined not with

vitis, but uve, it would frem to import the same as custos winea, as Mancinellus explains it; or windemiator, the Vintager.

45. Adversos, i. e. says Servius, se pestus-que suum pognæ objicientes; resta fronte, intre-pido et virili animo occurrentes. 48. Me sine sola. Lycoris had sollowed Gal-lus's Rival to the Wars, as is said in the Argument; therefore the Meaning of me fine jola, is, that she was alone as to bim.

30. Chalcidico versu. In elegiac Verse, such

Car Cer Ma Arb Inte Aut Frig lam Ire: Spic Aut Jam

Ec

Ipfa Non Nec Sithe

by n Jue th Dens grow Nym hinde over donia for th huma charn Suffer under

as Euf us, tha into La preters Words traduxi tho' th out of for the had cor kind of trou fee Meanin phorion

ral kin 51. Carmina, pastoris Siculi modulabor avenâ.
Certum est in silvis, inter spelæa serarum
Malle pati; tenerisque meos incidere amores
Arboribus: crescent illæ: crescetis amores.
Interea mistis lustrabo Mænala Nymphis: 55
Aut acres venabor apros. Non me ulla vetabunt
Frigora Parthenios canibus circundare saltus.
Jam mihi per rupes videor, lucosque sonantes
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicina suroris;
Aut Deus ille malis hominum mitescere discat. 61
Jam neque Hamadryades rursus, nec carmina
nobis

Ipsa placent: ipsæ rursus concedite silvæ. Non illum nostri possunt mutare labores; Nec si frigoribus mediis Hebrumque bibamus, 6; Sithoniasque nives hiemis subeamus aquosæ:

quæ funt condita mibi Chalcidico versu. Eft certum, malle pati in filvis, inter pelæa ferarum, incidereque meos amores teneris arboribus : illæ arbores crescent : vos mei amores crescetis. In-55 terca luftrabo Manala nymphis mistis, aut venabor acres apros. Non ulla frigora vetabunt me circundare Partbenios saltus canibus. Jam videor mibi ire ter rupes, sonantesque lucos: libet mihi torquere Cydonia Dicula Partho cornu: tanquam bæc sint medicina nostri furoris; aut ille Deus discat mitekere malis bomisum. Jam fursus neque Hamadryades, nec carmina ipsa placent nobis: rursus vos silvæ ipiæ concedite. Nofiri labores non poffunt mutare illum Deum ; nec fi bibamusque Hebrum me-diis frigoribus, subeamusque Si-thmias nives aquisa byemis:

TRANSLATION.

by me composed in Euphorion's elegiac Strain. I am resolved, rather than pursue thee thus in vain, to submit to Toils and Dangers in the Woods, among the
Dens of wild Beasts, and to inscribe my Loves upon the tender Trees: As they
grow up, so you, my Loves, will grow. Mean while with mingled Troops of
Nymphs over Mænalus will I range, or hunt the sierce Boars. No Colds shall
hinder me from traversing with my Hounds the Parthenian Lawns around. Now
over Rocks and resounding Groves methinks I roam: Pleased I am to shoot Cydonian Shasts from the Parthian Bow: Fool that I am! as if these were a Cure
for the Rage of Love; or as if that God were capable of being softened by
human Woes. Now neither the Nymphs of the Groves, nor Songs themselves
charm me any more: Even to you, ye Woods, once more I bid adieu. No
Sufferings can alter him; not tho' in midst of Frosts we drink of Hebrus, and
undergo the Sithonian Snows of rainy Winter; nor should we tend our Flocks

NOTES.

as Euphorion of Chalcis wrote. Servius informs us, that Gallus had translated his Greek Elegies into Latin Verse; and Rusus and most Interpreters take this to be the Meaning of the Words condita Chalcidico versu: Que versibus traduxi è Chalcidensi poeta, says Rusus. But, tho this may be true, it is not to be made out of Virgit's Words without great Straining; for they imply no more than simply that Gallus had composed some Songs or Elegies in the same kind of Verse as the Poet of Chalcis wrote. Catrou seems to me to have hit upon the true Meaning, namely, That he would forsake Euphorion for Theoretius; i. e. Elegy for the pastoral kind of Poetry.

51. Paftoris Siculi. Theocritus.

59. Parths cornu. The Parthian Bow; because the Parthians were samed for handling the Bow, which they made of Horn.

59. Cydenia fricula. Cydenian Shafts, from Cyden, a Town in Grete, whose Arrows were much esteemed.

62. Hamadryades. The Nymphs of the Woods or Trees, from airs, fimul, and dev, on Oak, because their Fate was connected with that of particular Trees, with which they lived and died.

65. Hebrum. Hebrus, one of the greatest Rivers in Thrace, rising out of Mount Rho-

66. Sithoniasque nives. Sithenian Snows, from Sithonia, a Part of Thracs.

H'2. 76. Gravi.

nec. fi, cum moriens liber aret in alta ulmo, versemus oves Atbiopum sub sidere Cancri. Amor vincit omnia: et nos cedamus amori. Divæ Pierides, orit sat, vestrum poetam cecinisse bæc carmina, dum sedet, et texit siscellam gracili bibisco: vos facietis bæc carmina maxima Gallo: Gallo, amor cujus crescit mibi tantum in singulas boras, quantum viridis alnus subjicit se novo vere. Surgamus: umbra solet esse gravis cantantibus; umbra juniperi est gravis; umbra nocent et fruzibus. Vos capullæ, saturæ, ite domum, ite, Hesperus venit.

Nec si, cum moriens altâ liber aret in ulmo, Æthiopum versemus oves sub sidere Cancri. Omnia vincit amor: et nos cedamus amori. Hæc sat erit, Divæ, vestrum cecinisse poetam, 70 Dum sedet, et gracili siscellam texit hibisco, Pierides: vos hæc sacietis maxima Gallo: Gallo, cujus amor tantum mihi crescit in horas, Quantum vere novo viridis se subjicit alnus. Surgamus: solet esse gravis cantantibus umbra: 75 Juniperi gravis umbra: nocent et srugibus umbræ. Ite domum saturæ, venit Hesperus, ite capellæ.

TRANSLATION.

in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the stately Elm. Love conquers all; and let us yield to Love. These Verses, ye divine Muses, it shall suffice your Poet to have sung, while he sat, and wove his little Basket of slender Osiers: These you will make acceptable to Gallus: To Gallus, for whom my Love grows as much every Hour, as the green Alder shoots up in the Insancy of Spring. Let us arise: The Evening-shade uses to prove noxious to Singers; even the Juniper's Shade, at other Times the most wholsome, now grows noxious; the Evening-shades are hurtful even to the Corn. Go home, the Evening-star arises, my full sed Goats, go home.

NOTES

76. Gravis contantibus umbra. The Even- | ing Shade, as is plain from what follows.

BUCOLICORUM FINIS.

P. VIR-

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Ear the

P. VIRGILII MARONIS

EORGICA.

BERI.

UID facient lætas segetes; quo sidere terram Vertere, Mæcenas, ulmisque adjungere vites fidere conveniat vertere terram, Conveniat; quæ cura boum, qui cultus O Macenas, adjungereque wites ulmis; quæ cura boum sit, qui cultus sit pecori babendo; arque

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Sit pecori; atque apibus quanta experientia parcis, Hinc canere incipiam. Vos, ô clarissima mundi 5 Lumina, labentem cœlo quæ ducitis annum;

ORDO.

Quid faciat lætas segetes; quo quanta experientia sit parcis a-pibus, binc incipiam canere. Vos, 6 clarissima lumina mundi, quæ ducitis annum labentem cælo;

TRANSLATION.

HAT makes the Fields of Corn joyous; under what Sign, Macenas, it is proper to turn the Earth and join the Vines to Elms; what Care is requifite for Kine, the Nurture for breeding Sheep and leffer Cattle; and what Experience for managing the frugal Bees, hence will I begin to fing. Ye brightest Luminaries of the World, that lead the Year sliding along the Sky; thou

NOTES.

Defign of each of the four Books of the Georgies in their Order. And, after a folemn In-vocation of all the Gods who are any way related to his Subject, he addresses himself in particular to Augustus, whom he compliments with Divinity; and after firikes into his Business. He shews the different kinds of Tillage proper to different Soils, traces out the Original of Agriculture, gives a Catalogue of the Husbandman's Tools, specifies the Employments peculiar to each Season, describes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them; inftances many of gil does here: Which sufficiently consutes those the Prodigies that happened near the Time of who take the Words, was a clarissima lumina, Julius Cafar's Death; and shuts up all with to be meant of Bacchus and Ceres.

The Poet, in the first four Lines, shews the a Supplication to the Gods for the Sasety of Augustus, and the Preservation of Rome.

4. Pecori. Pecus here, as opposed to bowes, fignifies the leffer Cattle, as Sheep and Goats, but especially Sheep; as the Word, I think, always fignifies in Virgil when it stands by it-felf. See Ecl. I. 75. III. 1, 20, 34. V. 87. Geor. II. 371.

5. Hinc. May either mean benceforth, or

with these Subjects, as Geor. II. 444.
5. Vos, ô clar ssima mundi, &c. Varto, in his feventh Book of Agriculture, invocates the Sun and Moon, then Bacchus and Ceres, as Virgil does here: Which sufficiently consutes those

Liber et alma Ceres fi, westro munere, tellus mutavit Chaon am glandem pingui aristâ, miscuit-que Acheloïa pocula uvis inventis: et on Fauni, prasentia numina ogresium vivorum; Faunique puellæque Dryades simul ferte pedem meis carminibus: cano vestra munera. Tuque, ô Neptune, cui prima tellus, percuffa magno tridenti, fudit framentem equum: et tu, Arifice, cultor memorum, cui ter centum nivei juvenci tondent pinguia dumeta infulæ Ceæ : tu ipfe, Pan, cuftos ovium, linquens patrium nemus, saltu que montis Lycai, fi tua Manala funt tibi cara, 6 Pan Tegeae, adsis favens nobis: Minervaque inventrix olea, puerque, ô Triptoleme, monfrator unci aratri; et tu, Silvane, ferens Dique Deæque teneram cupressum ab radice: omne que Di Deæque, quibus studium est tueri arva,

Liber, et alma Ceres; vestro si munere tellus Chaoniam pingui glandem mutavit ariftâ, Poculaque inventis Acheloïa miscuit uvis: Et vos agrestum præsentja numina Fauni; Ferte simul Faunique pedem, Dryadesque puellæ: Munera vestra cano. Tuque ô, cui prima fre-

Fudit equum magno tellus percussa tridenti, Neptune: et cultor nemorum, cui pinguia Ceze Ter centum nivei tondent dumeta juvenci: 15 Ipse nemus linquens patrium, saltusque Lycai, Pan ovium custos, tua si tibi Mænala curæ, Adfis, ô Tegeæe, favens: oleæque Minerva Inventrix: uncique puer monstrator aratri; Et teneram ab radice ferens, Silvane, cupressum: 20 Dîque Deæque omnes, studium quibus arva tueri,

TRANSLATION.

Bacchus and fostering Ceres, if by your Bounty Mortals exchanged Chaonian Maste for fattening Ears of Corn, and mingled Draughts of Achelous with the invented Juice of the Grape: And ye Fauns propitious to the Swains, ye Fauns and Virgin Dryads, both come tripping up together: Your bounteous Gifts I fing. And thou, O Neptune, to whom the Earth, struck with thy mighty Trident, first poured forth the neighing Steed; and thou Inhabitant of the Groves, for whom three hundred Snow-white Bullocks crop Cæa's fertile Thickets: Thou too, O Pan, Guardian of the Sheep, O Tegeæan God, if thy own Mænalus be thy Care, draw nigh propitious, leaving a while thy native Grove, and the Lawns of Lycaus: And thou, Minerva, Inventress of the Olive; and thou, O Boy, who taught the Use of the crooked Plough. And thou, Silvanus, bearing a tender Cypress plucked up by the Root: Ye Gods and Goddesses all,

NOTES.

8. Chaoniam. Because the Woods of Dodona in Epirus or Chaonia abounded with Oaks and Mafte-bearing Trees.

9. Pocula Acheloia. Draughts of Achelous, i. e. of pure Water. Achelous was a River in Etolia, faid to be the first that arose out of the Earth, and therefore was frequently put for Water by the Ancients.

21. Tuque, &c. Meaning Ariftaus.
13. Equum. La Cenda contends it should be read aquam; but what then becomes of the Epithet frementem?

14. Cec. Cea, one of the Cyclades Islands, where Arificus fettled, leaving Thebes, after his Son Afficus was torn in Pieces by a Pack of Hounds, for fgazing upon Diana as she was and Marbles, bearing a Cypress-tree plucked up bathing herself.

16. Lycai-Manais. Lycaus and Manalus

were two Mountains in Arcadia, facred to Pan. 17. Si. Here, according to some, has the Force of etsi, tho' thy cruss Mænalus, &c. he thy Case, yet draw nigh. But others explain it: If these bast any Care for these Passurages, aid my Song, whence so much Honour and Advantage will accrue to those Places.

18. Tegeate. Pan, fo called from Teges, a

City of Arcadia, facred to Pan. 19. Uncique puer. Triptolemus, who, according to Fable, first taught the Gracks Agriculture, wherein he himself had been instruct-

20. Ab radice. Achilles Statius tells us, that Silvanus was represented on ancient Coins

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others

Quique novas alitis nullo de femine fruges; Quique fatis largum coelo demittitis imbrem. Tuque adeò, quem mox quæ fint habitura De-

Concilia, incertum est: urbisne invisere Cæsar, 25
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:
An Deus immensi venias maris, ac tua nautæ
Numina sola colant: tibi serviat ultima Thule, 30
Teque sibi generum Tethys emat omnibus undis:
Anne novum tardis sidus te mensibus addas,
Quà locus Erigonen inter, Chelasque sequentes
Panditur: ipse tibi jam brachia contrahit ardens
Scorpius, et cœli justâ plus parte relinquit.

Quidquid eris; (nam te nec sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido:

nuc tam dira cupido regnandi veniat tibi:

quique alitis novas fruges de. nullo semine; quique demittitis satis largum imbrem cœlo. Adeòque tu, Cæsar, quem, est in-certum, quæ concilia Deorum fint babitura mox, veli ne invifere urbis, curamque terrarum, et maximus orbis accipiat te auctorem frugum, potentemque tempestatum, cingens tempora tui capitis materna myrto: an venias Deus immensi maris, as nautæ colant tua numina fola > ultima Thule serviat tibi, Teomnibus undis: anne addas te novum sidus tardis mensibus, quà locus panditur inter Erigonen, Chelasque sequentes cam; jam ardens scorpius ipse con-trabit brachia tibi, et relin-quit tibi plus justa parte cæli. Quidquid numen eris; (nam nec Tartara fperent te regem,

TRANSLATION.

whose Province it is to guard the Fields, both ye who nourish the infant Fruits that spring from no Seed sown by the Hand of Man: and ye who on the sown Fruits send down the liberal Shower from Heaven.

And chiefly thou, great Cæsar, whom 'tis yet uncertain which Council of the Gods is soon to have: Whether thou wilt vouchsafe to visit Cities, and undertake the Care of Countries, and the widely extended Globe receive thee, Giver of the Fruits, and Ruler of the Seasons, binding thy Temples with thy Mother's Myrtle: Or whether thou comest God of the unmeasured Ocean, and Mariners worship thy Divinity alone: Whether remotest Thule is to be subject to thee, and Tethys to purchase thee for her Son-in-law with all her Waves: Or whether thou wilt take thy Seat among the Stars, join thyself to the slow Months, a new Constellation, where Space lies open for thy Reception between Erigone and the Scorpion's pursuing Claws: The Scorpion himself, impatient for thy Coming, already contracts his Arms, and leaves for thee more than an equal Proportion of the Sky. Whatever Deity thou wilt be; (for let not Tartarus expect thee for its King, nor let such dire Lust of Sway once enter thy

NOTES.

which Pierius found in feveral Manuscripts, and the Sense confirms it to be the true one: For, as Mr. Martin rightly observes, the Poet in these two Lines invokes first those Deities who take care of spontaneous Plants, and then those who shed their Instruce on Plants that are sown. Thus, at the Beginning of the second Georgic, he tells us, that some Trees come up of their own Accord without Culture, and that others are sown.

Principio arboribus varia est natura creandis.
Namque alia, nullis bominum cogentibus, ipsa
Sponte sua veniunt

Pars autem posito surgunt de semine.

27. Tempeftarumque, Not Storme, as fome

translate it; for that belongs to the Class of Sea-divinities mentioned afterwards. Besides, to be Ruler or Arbiter of the Seasons, is a much higher Compliment.

30. Thule. An Island in the Scottifb Seas, between Norway and Scotland.

32. Tardis mensibus. Either the Summer Months, called slow, because the Days are then longer: Or, as Mr. Martin has it from Dr. Halley, because the four Signs of Leo, Virgo, Libra, and Scorpio, are really slower in their Ascension than the other eight.

34. Ardens. Impatient for thy Coming. This Sente I choose rather than to make it an Epi-

thet of Scorpio.

43. Gelidus

quamvis Gracia miratur Ely. fios campos, nec Proferpina re-petita curet sequi matrem) da facilem cursum, atque annue nostris audacibus cæptis; mi'eratusque agresses ignaros væ mecum ingredere, et jam nunc assuesce vocari votis. In novo vere, cum gelidus bumor liquitur è canis montibus, et putris gleba resolvit se Zepbyro; jam tum taurus incipiat ingemere mibi depresso aratro, et vomer attritus julco incipiat splendescere. Illa seges demum respondet votis avari agricole, qua feges fenfit bis folem, bis frigora: immenfæ meffes ruperunt borrea illius agricolæ. At priu quam scindimus ignotum æquer ferro, cura fit, prædiscere ventos, et varium morem cæli, ac patrios cultufque babitufque locorum; et quid quæque recufet. Hic fegetes veniunt felicius, illic uvæ veniunt felicius :

Quamvis Elyfios miretur Græcia campos, Nec repetita fequi curet Proferpina matrem) 39 Da facilem cursum, atque audacibus annue cœptis; Ignarosque viæ mecum miseratus agrestes, Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor Liquitur, et Zephyro putris se gleba resolvit; Depresso incipiat jam tum mihi taurus aratro 45 Ingemere, et sulco attritus splendescere vomer. Illa seges demum votis respondet avari Agricolæ, bis quæ Solem, bis frigora sensit: Illius immensæ ruperunt horrea messes.

At prius ignotum ferro quam scindimus æquor, Ventos, et varium cœli prædiscere morem 51 Cura sit, ac patrios cultusque habitusque locorum; Et quid quæque ferat regio, et quid quæque recuset. Hic segetes, illic veniunt selicius uvæ:

TRANSLATION.

Mind: Tho' Greece admires her Elysian Fields, and Proserpine re-demanded cares not to follow her Mother to the upper World) grant me an easy Course, favour my adventurous Enterprize; and, pitying with me the Swains who are Strangers to their Way, commence a God, and accustom thyself even now to be invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the crumbling Glebe unbinds itself by the Zephyr; then let my Steer begin to groan under the deep-pressed Plough, and the Share worn on the Furrow begin to glitter. That Field at last answers the Wistes of the covetous Farmer, which twice hath selt the Summer's Sun, and twice the Colds of Winter: Harvests immense

have even burft his Barns.

But, before we cut an unknown Plain with the Coulter, let it be our Care previously to learn the Winds, and various Quality of the Climate, the Ways of Culture practised by our Forefathers, and the Genius and Habits of the Soil; what each Country is apt to produce, and what to refuse. Here Corn, there

NOTES.

43. Gelidus bumor. Literally, the cold Moif-

48. Bis quæ folem. Sc. i. e. Which is suffered to lie fallow two Years.

49. Ruperunt, &c. Meaning, That bis Barns have not been able to contain so great

50. Ferre. Any Instrument of Iron.

51. Ventos. To what Winds it stands most exposed.

51. Cali morem. Whether moift or dry, Quid quaque ferat, &c.

cold or hot; and how the Soil agrees with each 52. Patrios cultus, &. This I explain in Servius's Sense. Sciendum est, says he, ager et quemadmodum à majoribus cultus sit, et quid melius ferre consueverit. A Soil, by being cultivated in a certain Way, acquires a Habit or Aptitude to produce some Grain better than others; which is the babitus locorum, chiesly its acquired Habit or Genius; for the natural Genius is expressed in the following Words, 2vid quaque ferat, &c.

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Soil

to J Nud ther 58 Plin dicin ful, Luce certs Arborei setus alibi, atque injusta virescunt Gramina. Nonne vides, croceos ut Tmolus odores, India mittit ebur, molles fua thura Sabæi? At Chalybes nudi ferrum, virofaque Pontus Caftorea, Eliadum palmas Epiros equarum? Continuò has leges, æternaque fœdera certis Imposuit natura locis, quo tempore primum Deucalion vacuum lapides jactavit in orbem: Unde homines nati, durum genus. Ergo age, terræ Pingue folum primis extemplò à mensibus anni Fortes invertant tauri: glebasque jacentes Pulverulenta coquat maturis folibus æstas. At si non fuerit tellus fecunda, sub ipsum Arcturum tenui fat erit suspendere sulco: Illic, officiant lætis ne frugibus herbæ:

At si tellus non suerit secunda.

erit sat suspendere earn tenui
fulco sub Ardurum ipsum: illie facies ut juffi, ne berbæ officiant lætis frugibus : bic facies ne exiguus bumor deferat fterilem arenam.

arborei fetus, atque gramina in-justo wire cunt alibi. Nonne vides ut mons Timolus mittit croceos odores, ut India mittit ebur, ut molles Sabæi mit-tunt fua thura ? At nudi Chalybes mittunt ferrum, Pontusque mittit virosa castorea, et Epiros mittit palmas Eliadum equarum? Continuò natura impojuit bas leges æternaque foedera certis locis, quo tempore primum Deucalion jactavit lapides in vacuum orbem: unde bomines, durum genus, sunt nati. Ergo age, fortes tauri invertant pingue folum terræ extemplo à primis mensibus anni : pulverulentaque affas coquat jacentes glebas maturis solibus.

TRANSLATION.

Grapes more happily grow: Nurseries of Trees elsewhere, and Herbs spontaneous Don't you fee, how Tmolus sends us Saffron Odours, India Ivory, the foft Sabæans their Frankincense? But the naked Chalybes Steel, Pontus strongfcented Castor, Epirus the Prime of the Olympic Mares? These Laws and eternal Regulations Nature from the Beginning imposed on certain Places, what time Deucalion first threw those Stones into the unpeopled World, whence Men, a hardy Race, fprung up. Come then, let your sturdy Steers turn up a Soil that is rich forthwith from the first Months of the Year: And let the dusty Summer bake the lying Clods with Suns mature and vigorous. But, if the Land be not fertile, it will be sufficient to raise it up with a light Furrow, even so late as towards the Rifing of Arcturus: In the former Case, lest Weeds obstruct the joyous Corn: In the latter, left the scanty Moisture forsake the barren fandy Soil.

NOTES.

in general, as Verse 75.
56. Imolus. A Mountain in Lydia, famous

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for the best Saffron.

57. Sabæi. The Inhabitants of Arabia Fe-

lix, in whose Country only the Frankincense-tree is said to grow, Geor. II. 117.

Solis est Thurea wirga Sabæis.

58. Chalybes nudi. The Chalybes, according to Justin, were a People in Spain, here called Nudi; because the Heat of their Forges made them work naked.

58. Virofa cafforea. Caftor, according to Pliny, is the Beaver's Testicles: It is of a medicinal Nature, and the Smell of it so powerful, that it is said to make Women miscarry. Lucretius says the Smell of it affects them in certain Circumstances with a kind of Lethargy, of September.

67. Sub ipsum Arcurum. About the Middle Vol. I.

55. Arborei fetus. Signifies Nurferies of Trees | and makes them drop the Work they are about out of their Hands, Lib. VI. 794.

Caftoresque gravi mulier sopita recumbit, Et manibus nitidum teneris opus effluit ei,

Tempore eo fi odorata est, quo menstrua solvit.

Hence Virgil gives it the Epithet virosa, poisonous or beady. The Moderns have discovered that the Castor is not contained in the Testicles of the Beaver, but in odoriferous Glands about the Groin.

59. Eliadum palmas equarum. Palmas here fignifies the Prime or Choice of the Mares, fuch as were wont to carry the Palm at the Olympic Games in the Plains of Elis. Thus An. V. 339. Nunc tertia palma Diores; i. e. Diores tertius victor.

71. Novales

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Tu idem patiere tonfas novales terras ceffare alternis annis, et segnem campum durescere situ. Aut ibi seres flava farra, sidere mutato, unde priùs suftuleris lætum legumen quaffante filiqua, aut tenues fetus viciæ, fragi-lesque calamos tristis lupini, so-nantemque silvam. Enim seges sini urit campum, seges avenæ urit eum; papavera perfusa Letbæo somno urunt eum. Sed tamen labor est facilis alternis annis; tantum ne pudeat te sa-turare arida sola pingui simo; neve jactare immundum cinetatis, nec interea est nulla gratia inaratæ terræ.

Alternis idem tonsas cessare novales, Et segnem patiere situ durescere campum. Aut ibi flava seres, mutato sidere, farra, Unde prius lætum filiqua quaffante legumen, Aut tenues fetus viciæ, tristisque lupini Suftuleris fragiles calamos, filvamque fonantem. Urit enim lini campum seges, urit avenæ; Urunt Lethæo perfusa papavera somno. Sed tamen alternis facilis labor; arida tantum Ne faturare fimo pingui pudeat fola; neve Effetos cinerem immundum jactare per agros: Sic quoque mutatis requiescunt fetibus arva. rem per effetos agros. Sic quo- Sic quoque mutatis requiescunt fetibus arva. que arwa requiescunt fetibus mu- Nec nulla interea est inaratæ gratia terræ.

TRANSLATION.

You shall likewise suffer your Lands after Reaping to rest every other Year, and the Field to harden, and be overgown with Scurf. Or, changing the Season, you shall fow there yellow Wheat, whence before you have taken up a joyful Crop of Pulse, with rattling Pods, or the Vetch's slender Offspring, and the bitter Lupine's brittle Stalks, and ruftling Grove. For a Crop of Flax burns the Land; as also Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be easy, even the' you should sow these kinds of Grain every other Year, provided only you be not backward to saturate the parched Soil with rich Dung; nor to scatter fordid Ashes upon the exhausted Lands: Thus too, with this Precaution, your Land will rest merely by changing the Grain. Mean while, should your Field remain untilled for one Year, it would not be ungrateful.

NOTES.

Ground newly broke up, unde vetus filva excifa 71. Novales. Novalis terra off, fays Pliny. Hence it is transferred to fignify Fallow-ground, because by resting it is recruited, and as it were renewed.

72. Situ. Situs is properly the foul Weeds, the Scurf or Squalour which overspread the

Ground for want of Culture.

73. Mutato fidere. Or semine, as in Pierius.
74. Latum legumen. By this it is probable Virgil understood Beans, which were esteemed the principal Sort of Pulse; and Pliny, quoting this Passage, for latum legumen substitutes faba.
76. Silvam. A thick luxuriant Crop of any

kind is called filva.

77. Urit enim. The Connexion is, if you are to change the Grain, it must be with Pulse, Bears, Vetches, or Lupines, but not with Flax,

83. Nec ulla. Literally, Nor mean aubile is there no Gratitude in the Land that is untilled, i, s, left fall w every other Year. This whole

Paragraph, as it is explained by the Commentators, is so perplexed and confused, that one knows not what to make of it. The Sense of the whole seems to be shortly this: The Poet, Verse 71, advises to let the Ground lie fallow every other Year; or, if Circumftances will not admit of this, then he advises, Verse 73, to change the Grain, and sow, after Corn, Pulse of several kinds: But not Flax, nor Oats, nor Poppies, because, Verse 77, these burn out the Substance of the Ground. Yet these too may be used in their Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Ashes, after it has been parched with those hot Grains, Verse 79. But he concludes, that should the Ground be left fallow, and quite untilled, instead of being sown with any of these Grains in the alternate Year, it would not be ungrateful, i. e. it would make it well worth the Farmer's While, by producing proportio-nably more in those Years when it is culti-

Toc. Salfitia.

Sæpe etiam steriles incendere profuit agros, 84 Sæge etiam profuit incendere fles Atque levem stipulam crepitantibus urere flammis: Sive inde occultas vires, et pabula terræ Pingui concipiunt; five illis omne per ignem Excoquitur vitium, atque exfudat inutilis humor; Seu plures calor ille vias et cæca relaxat Spiramenta, novas veniat quà fuccus in herbas; 90 Seu durat magis, et venas aftringit hiantes; Ne tenues pluviæ, rapidive potentia folis Acrior, aut Boreæ penetrabile frigus adurat.

Multum adeò, rastris glebas qui frangit inertes, Vimineasque trahit crates, juvat arva (neque illum Flava Ceres alto nequicquam spectat Olympo) 96 Et qui, proscisso quæ suscitat æquore terga, Rurfus in obliquum verso perrumpit aratro, Exercetque frequens tellurem, atque imperat arvis.

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Humida folítitia, atque hiemes orate ferenas, 100 Agricolæ. Hiberno lætissima pulvere farra, Lætus ager. Nullo tantum fe Myfia cultu Jactat, et ipfa suas mirantur Gargara messes.

ma, et ager est lætus biberno pulvere. Mysia jastet se tantum nullo cultu, et Gargara ipsa mirantur Juas messes.

riles agros, atque uvere levemi ftigulim crepitantibus flammis. Sive inde terræ concipiunt oc-cultas vires et pabula; five per ignem omne vitium excoquitur illis, atque inutiles bu-mor exsudat; seu ille calor relaxat plures vias, et ceca pi-. ramenia, qua fuccus veniat in nevas berbas; seu magis durat terram, et astringit biantes ve-nas, ne tenus pluvia, acriorve gotentia rapidi solis, aut penetrabile frigus Boreæ adurat eam. Ades ille multum juvat arva, qui frangit inertes glebas raffris, trabitque vimineas crates (ne-que flava Ceres nequicquam spectat illum ab alto Olympo) et, ille etiam juvat arva qui rursus perrumpit tellurem quæ jufcitat terga, prosc. So æquore, a-ratro verso in obliquum, frequenfque exercet eam, atque imperat arvis. Agricolæ, orate Deos bumida solstitia, atque se-renas biemes. Farra sunt lætissi-

TRANSLATION.

Often too it has been of use to set Fire to barren Lands, and burn light Stubble in crackling Flames: Whether the Land from thence receives fecret Strength and rich Nourishment, as is the Case with Land that is poor; or whether every vicious Disposition is exhaled by the Fire, and the superfluous Moisture sweats off. as it happens if the Soil be watery; or whether the Heat opens more Passages, and fecret Pores, through which the Sap may be derived into the new-born Herbs. swhich is the Case of the stiff Clay; or whether it hardens more, and binds the gaping Veins, as happens to a spungy Soil; that the small Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not + hurt it.

He too greatly improves the Lands who breaks the fluggish Clods with Harrows, and drags Ofier Hurdles over them (nor does yellow Ceres view him with an unpropitious Eye from high Olympus) and he also who, after the Plain has once been torn, again breaks through the Land that raises up its Ridges, and gives it a second Furrow, turning the Plough across, and vexes it with frequent Exercise, and rules his Lands imperiously.

Pray, ye Swains, for moist Summers, and serene Winters. In Winter's Dust most joyful is the Corn, joyful is the Field. This improves the fertile Mysia more than all her Culture, and bence even Gargarus admires his own Harvefts.

+ Scoreb it.

NOTES.

Cerda.

102. Myfia. There were two Countries of this Name; the one in Europe, between Ma- | City in Troas,

100. Solfitia. Generally applied by the cedonia, Thrace, and Dacia; and the other in Poets to fignify the Summer Solftice. See La the West of Asia, bounding Troas on the inland

Sides. This last is here meant.

103. Gargara, A Part of Mount Ida, and a

\$15. Incertia

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Quid dicam de illo, qui, semine Bo, cominus infequitur arva, ruitque cumulos male pinguis a-renæ? deinde inducit fluvium, sequentesque rivos satis? et cum exuftus ager æftuat morientibus berb s, occe, elicit undam supercilio clivofi tramitis : illa unda, cadens per levia faxa, ciet raucum murmur, temperatque aren-tia arva scatebris. Quid di-cam de eo, qui, ne culmus pro-cumbat gravidis aristis, depascit luxuriem segetum in tenera berbâ, cum primum sata æquant fulcos? quique deducit collectum bumorem paludis bibula arena? præfertim si amnis abundans in-certis mensibus exit, et tenet omnia late obducto limo, unde cova lacuna sudant tepido bumore. Nec tamen (cum labores bominumque boumque fint ex-perti bæc mala versando terram) improbus anser, Strymo-niæque grues, et intuba amaris fibris, officiunt nibil, aut umbra nocet nihil. Pater Deorum ipfe baud voluit viam codendi terram effe facilem, primufque mi vit agros per artem, acuens mortalia corda curis ;

Quid dicam, jacto qui semine cominus arva 104 Infequitur cumulosque ruit male pinguis arenæ? Deinde fatis fluvium inducit, rivosque sequentes? Et, cum exustus ager morientibus æstuat herbis, Ecce, supercilio clivosi tramitis undam Elicit: illa cadens raucum per lêvia murmur Saxa ciet, scatebrisque arentia temperat arva. 110

Quid, qui, ne gravidis procumbat culmus aristis, Luxuriem fegetum tenerâ depascit in herbâ, Cum primum fulcos æquant fata? quique paludis Collectum humorem bibula deducit arena? Præsertim incertis si mensibus amnis abundans 115 Exit, et obducto latè tenet omnia limo: Unde cavæ tepido fudant humore lacunæ.

Nec tamen (hæc cum fint hominumque boum-

que labores

Versando terram experti) nihil improbus anser, Strymoniæque grues, et amaris intyba fibris 120 Officiunt, aut umbra nocet. Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda;

TRANSLATION.

Why should I speak of him, who immediately after sowing the Seed persecutes the Lands anew, and levels the Heaps of barren Sand? Then on the springing Corn derives the Stream and ductile Rills? And when the Field is scorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the smooth-worn Rocks awakes the hoarse Murmur, and with gurgling Streams allays the thirsty Lands.

Why of bim who, left the Stalk with over-loaded Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when first the fpringing Corn is equal with the Furrow? And who drains from foaking Sand the collected Moisture of the Marsh? Chiefly when, in the variable rainy Months, the overflowing River bursts from its Banks away, and overspreads all around with

flimy Mud, whence the hollow Dykes sweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the destroying Goose, the Strymonian Cranes, and Succory with its bitter Roots nought hurt the growing Corn, or nought the Shade injure. Either Jove himself willed the Ways of Tillage not to be easy, and first commanded to cultivate the Fields by Art, whetting the Minds of Mor-

NOTES.

115. Incertis menfibus, i. e. In those Months when the Weather is more variable.

118. Cum fint, &c. Servius, and the whole Herd of Interpreters after him, explain these Words thus: The the Labours of Men and Oxen base proved all these Ewils. But the first Sense that offered in reading the Paffage is what is given in the Translation : Which feems to agree full better with the Context, fince the Poet dees not fo much infift on the bad Qua-

lities of Land, as on the Means of melicrating and correcting them.

119. Improbus anser. Columella, Lib. VIII. 13. Observes of the Goose, Quicquid tenerum contingere potest carpit. And Pallad. Lib. I. 23. Anserum stercus satis omnibus inimicum est. 123. Movit. Literally, Stirred or solicited, i. e. He taught or commanded Mortals to cultivate

127. In

Nec torpere gravi passus sua regna veterno. Ante Jovem nulli subigebant arva coloni: Nec fignare quidem, aut partiri limite campum Fas erat. In medium quærebant; ipsaque tellus Omnia liberius, nullo poscente, ferebat. Ille malum virus ferpentibus addidit atris, Prædarique lupos justit, pontumque moveri; Mellaque decuffit foliis, ignemque removit, Et passim rivis currentia vina repressit: Ut varias usus meditando extunderet artes Paulatim, et fulcis frumenti quæreret herbam, Et filicis venis abstrusum excuderet ignem. 135 Tunc alnos primum fluvii sensere cavatas: Navita tum stellis numeros et nomina fecit, Pleïadas, Hyadas, claramque Lycaonis Arcton. Tum laqueis captare feras, et fallere visco, Inventum; et magnos canibus circumdare faltus. Atque alius latum funda jam verberat amnem, Alta petens: pelagoque alius trahit humida lina. Tum ferri rigor, atque argutæ lamina ferræ: ta, aitisque trabit bumida lina pelago. Tum rigor ferri, atque lamina argutæ ferræ venere :

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nec est possus sua regna torpera 125 gravi veterno. Ante fovem gravi veterno. nec quidem erat fas fignare, aut partiri campum limite. Querebant victum in medium; tellusque ipsa ferebat omnia libeter addidit malum virus atris serpentibus, jussitque lupos prædori, tortumque moveri; de-cussitque mella soliis, removitque ignem, et repressit vina currentia paffim rivis : ut meditando usus extunderet varias artes paulatim, et quæreret berbam frumenti sulcis, et excuderet ab-firusum ignem venis silicis. Tunc primum stuvii sensere cavatas alnos: tum navita secit numeros et nomina stellis, appellans Pleïadas, Hyadas, claramque Areton filiam Lycaonis. Tum est inventum captare feras laqueis, et fallere aves visco; et circumdare magnos faltus cani-bus. Atque alius jam werberat latum amnem funda, potens al-

TRANSLATION.

tals with Care; nor fuffered he his Reign to lie inactive in heavy Sloth. Before Jove no Husbandmen subdued the Fields; nor was it so much as lawful to mark out, or by Limits divide the Ground. They enjoyed all Things in common, and Earth of herself produced every Thing freely, without any Solicitation. He infused the noxious Poison into the horrid Serpent, commanded the Wolves to prowl, and the Sea to be put into Commotion; he shook the Honey from the Leaves, removed Fire out of Mortals Sight, and restrained the Wine that ran commonly in Rivulets: That Experience by Dint of Thought might gradually hammer out the various Arts of Life, in Furrows feek the Blade of Corn, and from the Veins of Flint strike out the hidden Fire. Then first the Rivers felt the hollowed Alders: Then the Seaman gave the Stars their Numbers and their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was invented the catching of wild Beafts in Toyls, and the deceiving with Bird-lime, and the encompassing the spacious Lawns with Hounds. And now one, feeking the Depths, lashes the broad River with his Casting-net: And on the Sea another drags his humid Lines along. Then the rigid Force of Steel, and the

NOTES.

127. In medium quarebant. They made Acquisition for the public, or common Stock.

136. Cavatas alnos. The first Vessels were nothing but Hulks coarsely hollowed out of Trees.

138. Lycaonis Artion. The Ursa Major, called Lycaon's Bear, because his Daughter Califo was transformed by Juno into a Bear, and by Jove, to whom she had been kind, translated to the Stars.

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(nam primi homines scindebant fiste lignum cuneis) tum variæ artes venere. Improbus labor vicit omnia, et egestas urgens in duris rebus. Ceres prima in-Bituit mortales vertere terram ferro: cum jam glandes alque orbuta facræ filvæ deficerent, et Dodona negaret vistum. Et mox labor est additus frumentis: ut mala rubigo esset cul-mos, segnisque carduus borreret in arvis. Segetes intereunt; aspera silva subit, lappæque, tribulique: interque nitentia culta arva, inselix lostum et Beriles avenæ dominantur. Quod nisi insestabere terram assiduis rastris, et terrebis aves sonitu, et premes umbras opaci ruris falce, vocaverisque imbrem vo-tis; beu, frustra spetlabis magnum acervum alterius, folabereque famem concussa quercu in silvis. Et est dicendum, quæ arma fint duris agrestibus ; fine queis messes potuere nec seri, nec Vomis, et infle surgere. Primum vomis, et grave robur inflexi aratri.

(Nam primi cuneis scindebant fissile lignum) Tum variæ venere artes. Labor omnia vincit 145 Improbus, et duris urgens in rebus egestas. Prima Ceres ferro mortales vertere terram Instituit: cum jam glandes, atque arbuta sacræ Deficerent filvæ, et victum Dodona negaret. Mox et frumentis labor additus: ut mala culmos Esset rubigo, segnisque horreret in arvis Carduus. Intereunt segetes; subit aspera silva, Lappæque, tribulique: interque nitentia culta Infelix lolium et steriles dominantur avenæ. Quòd nisi et assiduis terram insectabere rastis, 155 Et sonitu terrebis aves, et ruris opaci Falce premes umbras, votifque vocaveris imbrem; Heu, magnum alterius frustra spectabis acervum; Concuffaque famen in filvis folabere quercu.

Dicendum, et quæ sint duris agrestibus arma; 160 Queis fine nec potuere feri, nec furgere messes. Vomis, et inflexi primum grave robur aratri,

TRANSLATION.

flat Lingot of the grating Saw (for the first Mortals clove the fiffile Wood with Wedges) then various Arts enfued. Inceffant Labour and Want, in Hardships urgent, furmounted every Obstacle. First Ceres taught Mortals with Steel to turn the Ground: When now the Maste and Arbutes of the facred Wood failed, and Dodona denied her wonted Sustenance. Soon too was Distress inflicted on the Corn: That noxious Mildew should eat the Stalks, and the lazy useless Thistle shoot up its horrid Spikes in the Field. The Crops of Corn die; Burrs and Caltrops, a rugged prickly Wood, succeed: And, amidst the gay shining Fields, unhappy Darnels, and barren wild Oats bear sway. But unless you both vex the Ground with affiduous Harrows, fright away the Birds with Noise, and with the Pruning-knife restrain the Shades of the darkened Field, and by Prayers call down the Showers; alas, while thy Labour proves in vain, thou shalt view another's ample Store, and in the Woods folace thy Hunger by shaking Acorns from the Oak.

We must also describe what are the Instruments used by the hardy Swain; without which the Crops could neither be fown nor spring, First the Share, and heavy Timber of the Plough, and the flow-rolling Wains of the Eleusinian

NOTES.

146. Improbus. Indefatigable, or unwearied, as Æn. XII. 687.

Fertur in abruptum magno mons improbus actu. 150. Labor additus. Labor here I take to fignify Calamity or Diffress; and additus has the Sense of datus or affignatus, as Hor. 3 Lib. Ode IV. 78.

Incontinentis nec Tityi jecur.

Relinquit ales, nequitiæ additus

So Æn. VI. 90.

-Nec Teucris addita Juno

Usquam aberit. 158. Spectabis. The Medicean Manuscript reads exfpettabis.

263. Eleu-

Tardaque Eleufinæ matris volventia plauftra, Tribulaque, traheæque, et iniquo pondere raftri: Virgea præterea Celei, vilique fupellex, Arbuteæ crates, et mystica vannus Iacchi. Omnia quæ multo ante memor provisa repones; Si te digna manet divini gloria ruris. Continuò in filvis magnà vi flexa domatur In burim, et curvi formam accipit ulmus aratri. 170 Huic à stirpe pedes temo protentus in octo, Binæ aures, duplici aptantur dentalia dorfo. Cæditur et tilia ante jugo levis, altaque fagus; Stivaque, quæ currus à tergo torqueat imos. Et suspensa focis explorat robora sumus. Possum multa tibi veterum præcepta referre,

Ni refugis, tenuesque piget cognoscere curas. Area cum primis ingenti æquanda cylindro,

primis area est æquanda ingenti cylindro,

tardaque volventia plaustra Eleufinæ matris Cereris, tribulaque, trabeæque, et rafiri ini-quo pondere: præterea virgea vilisque supellex Celei, arbuteæ crates, et myftica vannus Iaccbi. Omnia quæ provisa multo antè tu memor repones, si digna glo-ria divini ruris manet te. Continud in filvis flexa ulmus domatur magna vi in burim, et accipit formam curvi aratri. Huic buri temo, protentus à firpe in octo pedes, binæ aures, et dentalia duplici dorso aptantur. Et ante levis tilia cadi-tur jugo, altaque fagus, flivaque, que torqueat imos currus d tergo. Et fumus explorat illa robora suf ensa focis. Possum referre t.bi multa pracepta veterum, ni refugis, pigetque te cognoscere tam tenues curas. Cum

TRANSLATION.

Mother Ceres, the Planks and Sleds for pressing out the Corn, and the Harrows of unweildy Weight: Besides the mean Osier Furniture of Celeus, Arbute Hurdles, and the mystic Van of Bacchus. All which with mindful Foresight you will provide long before-hand, if the blissful Country has due Honour in Store for thee. Straight in the Woods a flubborn Elm bent with vast Force is subdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Feet in Length, two Earthboards, and Share-beams with their double Back, The light Lime-tree alfo is felled before-hand for the Yoke, and the tall Beech, and the Plough-staff, to turn the Bottom of the Carriage behind. And the Smoke feafons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unless you decline them. and think it not worth while to learn these trifling Cares. The Threshing-sloor chiefly must be levelled with the huge cylindric Roller, and wrought with the

NOTES.

163. Eleusinæ matris, i. e. Such as were invented by Ceres, who was worshipped at Eleufis

164. Tribula. The Tribulum, or Tribula, was an Instrument used by the Ancients to thresh their Corn. It was a kind of Plank or Waggon, pointed with Stones or Pieces of Iron, with a Weight laid upon it; and so was drawn over the Corn by Oxen. Thus it is described by Varro: Id sie è tabula lapidibus, aut ferro ofperata, quo imposito auriga, aut pondere gravi, trabitur jumentis junetis, ut discutiat è spica

164. Trabeæque. The Trabea again was a Carriage without Wheels, used for the same

Purpose as the former.

165. Celei. Celeus was the Father of Trip. tolemus, whom Ceres, as has been said, instructed in Husbandry.

168. Si te digna manet, &c. Literally, If due Hinour awaits thee from the divine Country; i. e. If thou expecteft to fee thy bleft rural La-bours crowned with due Honour. The Country or Country-life is called divine, because of its Innocence and divine Pleafures.

172. Duplici dentalia dorso. See at the End of Mr. Martin's first Georgie a Draught of a Plough, fugh as is used at this Day in Mantua; pretty much the fame with that which Virgil here describes. There the Share-beams (dentalia) joined to the two Handles, form that Shape which Virgil calls the double Back.

173. Levis. Light, that it may not oppress the Oxen with its Weight. 174. Currus. The Plough so called, because

it ran upon Wheels, as do several modern ones, particularly that of Mantua above mentioned.

187. Nux.

et vertenda manu, et solidanda tenaci cretà, ne berbæ subeant, neu vista pulvere fatiscat. Tum variæ postes iliudunt: sæpe exiguus mus' posuitque domos sub ternis, atque fecit borrea: aut talpæ, capti oculis, fodere cubilia. Busoque inventus cavis, et plurima alia monstra, quæ terræ serunt: cureulioque, atque formica, metuens inspi senesæ, so ulat ingentem acervum farris. Tu item contemplator, cum in silvis, plurima nux induet se in sloven, et curvabit olentes ramos: si setus havum superant, pariter frumenta equentur, magnaque tritura veniet cum magno calore. At si umbra exuberat luxuria solicrum, nequicquam area teret culmos pingues palea. Vidi equidem multos homines serentes medicare semina, et priùs perfundere ea nitro et nigrà amurca, ut setus esset grandior fallacibus siliquis. Et, quamvis properata exiguo igni maderent,

Et vertenda manu, et creta folidanda tenaci; Ne subeant herbæ, neu pulvere victa fatiscat. 180 Tum variæ illudunt pestes: sæpe exiguus mus Sub terris posuitque domos, atque horrea secit: Aut oculis capti fodere cubilia talpæ. Inventusque cavis buso, et quæ plurima terræ Monstra ferunt: populatque ingentem farris acervum

Curculio, atque inopi metuens formica senectæ.

Contemplator item, cum se nux plurima silvis
Induet in florem, et ramos curvabit olentes:
Si superant setus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore.

At si luxuria foliorum exuberat umbra,
Nequicquam pingues palea teret area culmos.

Semina vidi equidem multos medicare ferentes, Et nitro priùs, et nigrâ perfundere amurcâ. Grandior ut fetus filiquis fallacibus esset. 195 Et, quamvis igni exiguo properata maderent,

TRANSLATION.

Hand, and consolidated with binding Chalk; that Weeds may not spring up, and that overpowered with Drought it may not chap. Then various Pests mock your Hopes: Oftentimes the tiny Mouse has built its Cell, and made its Granaries: Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin, which the Earth produces in Abundance: The Weevil plunders vast Heaps of Corn, and the Ant, fearful of indigent Old-age.

Observe also, when the Almond shall cloathe itself abundantly with Blossoms in the Woods, and bend its fragrant Boughs: If the rising Fruit exceed the Leaves in Number, in like Quantity the Corn will follow, and a great Threshing with great Heat will ensue. But, if the shady Boughs abound with Luxuriance of

Leaves, in vain the Floor shall bruise the Stalks fertile only in Chaff.

'Tis true I have seen many Sowers artificially prepare their Seeds, and steep them first in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And tho', to precipitate them, they were soaked over a slow

NOTES.

nderstand the Almond-tree, agreeably to what is said of it in other Authors. Isid. Lib. XVII.

47. Amygdala nomen Græcum est, quæ Latine nux longa vocatur—de qua Virgilius, cum se nux plurima silvis induet in strem. So Theophyl. in Natural. Prob. Cap. 17. Opa anvoçanans, &c. Amygdalum cerne frustu ingravescentem, adeo ut præ setu et exuberantia incurve ur, et terram pene contingat. Est boc, O Polycrotes, argumentum maximum sertilitatis.

Nux. By this Interpreters generally and the Almond-tree; agreeably to what of it in other Authors. Ifid. Lib. XVII.

Amygdala nomen Gracum eft, qua Latine tuum arborum. Mr. Martin however contends are vocatur—de oua Virgilius, cum se nux it is to be meant of the Walnut-tree.

it is to be meant of the Walnut-tree.

192. Nequicquam. Servius renders nequicquam pingues by non pingues, but it may jufly be questioned whether Virgil ever uses the Word in that Sense; those other Examples which Servius produces are very dubious.

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Vidi lecta diu, et multo spectata labore Degenerare tamen: ni vis humana quotannis Maxima quæque manu legeret. Sic omnia fatis In pejus ruere, ac retrò sublapsa referri; Non aliter, quam qui adverso vix flumine lembum Remigiis subigit, si brachia forte remisit, Atque illum in præceps prono rapit alveus amni.

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Præterea tam funt Arcturi fidera nobis, Hœdorumque dies servandi, et lucidus Anguis; Quam quibus in patriam ventofa per æquora vectis Pontus et oftriferi fauces tentantur Abydi.

Libra dietsomnique pares ubi secerit horas, Et medium luci atque umbris jam dividet orbem Exercete viri tauros, ferite hordea campis, Usque sub extremum brumæ intractabilis imbrem. Nec non et lini segetem, et Cereale papaver Tempus humo tegere, et jamdudum incumbere bruma. Nec non est tempus raftris,

Dum ficcà tellure licet, dum nubila pendent.

widi en, diu letta, et fpettata multo labore, degenerare tamen : nis bumana vis quotamis lege-ret quæque maxima manu. Sit vidi omnia ruere fatis in pejus, ac sublapsa retrò reserri: Non oliter quam nauta, qui vix subflumine, fi forte rem fit bracbia ruit atque alveus rapit illum in praceps prono amni. Prætered tam sidera Areturi, diesque bæs dorum sunt ob-servandi nobis, et etiam lucidus Anguis; quam noutis, quibus, vectis per vem-tofa aquora in patriam, pontus et fauces oftriferi Abydi tentan-tur. Ubi libra fecerit boras diei somnique pares, et jam di-widet medium orbem luci atque ambriz; wiri, exercete tauros, ferite borden campis, usque sub extremum imbrem intractabilis tegere et Segetem lini, et Coreale papaver bumo, et jamdu-dum incumbere raftris, dum lices ficeateliure, dum nubila pendent.

TRANSLATION.

Fire, felected long, and proved with much Labour, yet have I feen them degenerate: Unless human Industry with the Hand culled out the largest every Year. Thus all Things, by Destiny, haste into Decay, and, gliding away, infensibly are driven backward: Not otherwise than he who rows his Boat with much ado against the Stream, if by chance he flackens his Arms, is instantly gone, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the shining Dragon must be as much observed by us; as by those, who, homeward borne across the Main, attempt the Euxine Sea, and the Streights of Oyster-breeding Abydus.

When Libra makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades; then work your Bullocks, ye Swains, fow Barley in the Fields, till towards the last Shower of the inclement Winter-folftice. Then too is the Time to hide in the Ground a Crop of Flax, and the Poppy of Ceres, and high Time to ply your Harrows, whilft, the Ground yet dry, you may, whilst the Clouds are yet suspended.

NOTES.

28 Æn. XII. 686. Seu turbidus imber Proluit, aut annis solvit sublapfa vetuftas.

203. Arque, Ge. Moft Interpreters explain atque by flatim, upon the Authority of A. Gallus. But, as none of them have produced any parallel Example from a claffical Author, I have ventured to recede from the common Ex-

200. Sublapfa. Signifies gliding infenfibly, non aliter quam ille ruit ac retro fublapfus re-Effay on the Georgies had confidered the Paffage in the same Light, I have supplied the Elliptis with his Words.

219. Cereale papaver. Probably the white Poppy, whose Seed was served up by the Ancients with the Desert, Plin. XIX. 8. Servius affigns feveral Reasons why the Poppy is ealled Ceres's: But all of them appear fabuplication, by supposing an Ellipsis which every eatled Ceres's: But all of them appear fabuone will easily supply in the Reading. Thus: lous. It is sufficient for explaining the Au-Omnia in pejus ruere, ac retro sublapfa referri, thor to know that Poppies were confecrated to

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Est satio fabis vere : tum pu-tres sulci accipiunt te quoque, Medica : et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et canis, cedens awerso oftro, occidit. At si exercebis biamum in triticeam messem, robustaque farra, instabique aristis solis: Eoæ Atlantides Pleiades ab-scondantur tibi, Gnossiaque stel-la ardentis coronæ decedat ante, a ardentis corona decedat ante, quam committas debita semina sulcis, quamque properes credere spem anni invita terra. Mulci capere ante occasum Maia; sed exspectata seges elusti illos wanis aristis. Verò si sere viciamque, vilemque faselum, nec aspernabere curam Pelusiaca lentis; cadens Bootes mittet baud abserva sona ethi. lentis; cadens Bootes mittet baud obscura signa tibi. Incipe, et ex-tende sementem ad medias pruinas.

Vere fabis fatio: tum te quoque, Medica, putres Accipiunt fulci : et milio venit annua cura; 216 Candidus auratis aperit cum cornibus annum Taurus, et averso cedens Canis occidit astro. At si triticeam in messem robustaque farra Exercebis humum, folisque instabis aristis; 220 Ante tibi Eoæ Atlantides abscondantur. Gnofiaque ardentis decedat stella Coronæ, Debita quam fulcis committas semina; quamque Invitæ properes anni spem credere terræ. Multi ante occasum Maiæ cœpere; sed illos 225 Exfpectata feges vanis elufit avenis. Si verò viciamque feres, vilemque faselum, Nec Pelufiacæ curam aspernabere lentis; Haud obscura cadens mittet tibi signa Bootes. Incipe, et ad medias sementem extende pruinas. 230

TRANSLATION.

In the Spring is the Sowing of Beans : Then thee too, O Medic Plant ! the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog fets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harvest, and strong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be fet, and let the Gnosian Star of Ariadne's blazing Crown emerge from the Sun, before you commit to the Furrows the Seed defigned, and before you hasten to trust the unwilling Earth with the Hopes of the Year. Many have begun before the Setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to fow Vetches, and mean Kidney-beans, nor despise the Care of the Egyptian Lentil; fetting Bootes will afford thee Signs not obscure. Begin, and extend thy Sowing to the Middle of the Frofts.

NOTES.

Ceres, and that most of her Statues are adorned . with them.

215. Medica. Burgundy Trefoil, or Me-die-fodder, fo called, because it was brought from Media into Greece.

216. Annua cura. Thy annual Care, in Opposition to the Medic Plant which lasts many Years; Pliny says it lasts thirty.
218. Averso astro. The backward Star or Constellation, viz. of the Bull, so called because he rises backwards.

ed Atlantides. The Pleiades are colled Atlantides, because they were sabled to be the Daughters of Atlas. Eog., in the Morning, i. e. when they set or go below our western Horizon about the Sun-rising, which is called their Cosmical Setting.

222. Gnosia stella corona. Ariaine's Crown,

fo called from Gnosus, a City of Crete, where

Minos, the Father of Ariadne, reigned.
222. Decedat. I have followed the Stream of the Commentators in rendering this Word by emerges, viz. from the Sun, i. e. rifes belia-cally: because the heliacal Rifing of this Conftellation, and not the Setting, happens at the Time here mentioned by Virgil, tho' I believe the Word is hardly to be found any where else in this Senfe.

225. Maiæ. Maia, one of the Pleiades, here put for the whole.

227. Vilem. Because they were very common among them, and therefore of litte Esti-

229. Cadens Bootes. About the Beginning of November.

232. Mundi,

Idcircò certis dimensum partibus orbem Per duodena regit mundi Sol aureus aftra. Ouinque tenent cœlum zonæ: quarum una corusco) que zonæ tenent cælum: qua-Semper Sole rubens, et torrida semper ab igni:) Quam circum extremæ dextrâ lævâque trahuntur.) Cærulea glacie concretæ, atque imbribus atris. 236 Has inter mediamque, duæ mortalibus ægris Munere concessa Divûm : et via secta per ambas, Obliquus quà se signorum verteret ordo. Mundus ut ad Scythiam Riphæasque arduus arces Confurgit; premitur Libyæ devexus in Auftros. Hic vertex nobis semper sublimis: at illum Sed pedibus Styx atra videt Manesque profundi. Maximus hic flexu finuoso elabitur anguis Circum, perque duas in morem fluminis Arctos: Arctos Oceani metuentes æquore tingi. Illic, ut perhibent, aut intempesta filet nox Semper, et obtenta densantur nocte tenebræ; oceani. Illic, ut perbibent, aut intempefta nox semper filet, et tenebræ densantur nolle obtenta;

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Ideired aureus fol regit orbem dimensum cortis mensibus, per duodena astra mundi. Quinrum una est semper rubens co-rusco sole, et semper terrida ab igni i circum quam extrema 20me trabuntur dextra lavaque parte, concreta caruled glacie, atque atris imbribus. Inter bas mediamque zonam, duæ funt con-cessa ægris mortalibus munere Divûm, et via est sella per ambas, qua obliquus ordo fignorum verteret fe. Ut mu consurgit arduus ad Scythiam Riphæasque arces; ita premitur aevezus in Austros Libyæ. His wertex nobis est semper sublimis: at atra Styx videt, profundique manes vident illum sub pedibus. Hic ad superiorem podibus. lum maximus anguis elabitur circum finusso fiexu, inque mo-rem fiuminis per duas Artios, Artios, metuentes tingl aquore

TRANSLATION.

For this Purpose the golden Sun, through the twelve Constellations of the World, rules the Globe measured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flashy Sun, and scorched for ever by his Fire : Round which two others on the Extremities of the Globe to right and left are extended, pinched and frozen up with cærulean Ice, and horrid Showers of Snow. Between these and the middle Zones, two by the Bounty of the Gods are given to weak Mortals, and a Path cut thro' both, where the Series of the Signs might revolve obliquely. As the World rifes up on high towards Scythia and the Riphæan Hills; so bending towards the Southwinds of Libya it is The one Pole to us is still elevated: But the other under our Feet is feen by gloomy Styx and the infernal Ghosts. Here, after the Manner of a River. the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either dead Night for ever reigns in Silence, and, outspread, wraps

NOTES

232. Mundi. Either orbem mundi, or rather | fignifies Clouds fraught with Rain, as Æn. III. 193. sstra mundi; as Æn. IX. 93.
Filius buic contra, torquet qui sidera mundi.

236. Concretæ. Frozen up as concretum flu-men, or thick and foggy, as Cicero says, Crassus bic et concretus acer. Dr. Trapp translates it fiff, which, however it may agree to cærulea glacie, is incongruous to atris imbribus, and therefore he adopts another Epithet, black with lowering Clouds. Imber, 'tis true, sometimes being outfrettbed, Darkness is thickened,

Tum mibi cæruleus supra caput astitit imber.

But here I am inclined to think it means Snows, as being joined with Ice, and because of the Epithet concretæ. In this Sense Virgil's Description of the two frigid Zones agrees with that of other Poets, Ov. Met. I. 56. Nix segit alta duos.

248. Et obtenta, &c. Literally, And, Nigbe

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aut Airrera redis à nobis, reducitque diem : ubique primus sol orient affavit nos aubelis opuis, illic rubens vesper acception fera lumina. Hine pussumus prædisere tempestates dubio cala, bine possumus prædisere diemque messis, tempusque urentis; et quanda concentat impellere insidum marmor frentis quando convuniat deducere arquando convuniat deducere arquando convuniat deducere arquando convuniat deducere arquando frecilam pirum situis. Nec seus seguram pirum situis et orten seguram diemessis temporibus. Si mando fregidus imber continet apriculam domi; tempus datur maturare ea, que mox forent referenda culo fereno. Arar procudit durum dentem obouf vemeris, et cavat lintres erbere : impressit out signum pebicorne que furcas, atque pa-

Aut redit à nobis Aurora, diemque reducit : Nosque ubi primus equis Oriens afflavit anhelis, Illic fera rubens accendit lumina Vesper. 251

Hinc tempestates dubio prædiscere cœlo Possumus, hinc messisque diem, tempusque serendi; Et quando infidum remis impellere marmor Conveniat: quando armatas deducere classes, 255 Aut tempestivam filvis evertere pinum. Nec frustra fignorum obitus speculamur et ortus, Temporibusque parem diversis quatuor annum.

Frigidus agricolam fi quando continet imber, Multa, forent quæ mox celo properanda fereno, Maturare datur. Durum procudit arator Vomeris obtusi dentem: cavat arbore lintres: Aut pecori fignum, aut numeros impressit acervis. Exacuunt alii vallos, furcasque bicornes; Atque Amerina parant lentæ retinacula viti. 1 265 Nunc facilis rubea texatur fiscina virga: rant America retinacula lenta Nunc torrete igni fruges, nunc frangite saxo.

witi. Nune facilis fiscina texatur rubea virga : munc torrete fruges igni, nunc frangite eas molari faxo.

TRANSLATION.

all Things up in Darkness; or else Aurora returns thither from us, and brings them back the Day: And, when the rifing Sun first breathes on us with panting Steeds,

there ruddy Vesper lights up his late Illuminations.

Hence we are able to foreknow the Seasons when the Sky is dubious, hence the Days of Harvest, and the Time of sowing; and when it is proper to sweep the faithless Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Season. Nor in vain do we study the Settings and the Risings of the Signs, and the Year equally divided into four different Seasons.

If at any time a bleak Shower confines the Husbandman, then is his Time to provide many Things, which, as foon as the Sky is ferene, must be done precipitantly. Then the Ploughman sharpens the hard Point of the blunted Share: Scoops little Boats from Trees: Or stamps the Mark on his Sheep, or the Number on his Sacks of Corn. Others point Stakes, and two-horned Forks, and prepare Amerine Ofier-bands for the limber-Vine. Now let the pliant Basket of Brambletwigs be wove: Now parch your Grain over the Fire, now grind it with the Mill-

NOTES.

255. Deducere. To draw them down from abounded with Ofiers.

262. Lintres. Either little Boats, or Troughs, fuch as they used for carrying their Grapes, Tib. L. I. El. 5. Hee mibi fervabit plenit in lintribus went.

265. Amerina retinocula. Amerine Bands, fo called from Americ, a Town in Umbria, which | meant.

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266. Rubed wirgd. Bramble-twigs: Others render it Rubean Wicker, from Rubi, a Town in Italy, which Horace mentions in his Journey to Brundusium. But, as Pliny mentions the Bramble among the Twigs that are fit for such Purposes, it is more probable that these are here Quippe etiam festis quædam exercere diebus
Fas et jura sinunt. Rivos deducere nulla
Religio vetuit: segeti prætendere sepem, 270
Insidias avibus moliri, incendere vepres,
Balantumque gregem sluvio mersare salubri.
Sæpe oleo tardi costas agitator aselli
Vilibus aut onerat pomis: lapidemque revertens
Incusum, aut atræ massam picis urbe reportat. 275
Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam suge: pallidus Orcus,
Eumenidesque saæ. Tum partu Terra nesando
Cœumque lapetumque creat, sævumque Typhæa,
Et conjuratos cælum rescindere fratres. 280
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum:
Ter Pater exstructos disiecit sulmine montes

Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix, et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere: nona sugæ melior, contraria surtis.

Quippe etiam far et jura finnet exercere quædam fastis diebus. Nulla religio vetnit deducere rivos, prætendere sepem segeti, moliri insidias avibus, incendere vepres, mersarque gregem balantum ovium salubri sluvio. Sæpe agitator tardi aselli onberat costas illius oleo aut visilius pomis: revertansque domum reportat incusum lapidem, aut massam atræ picis ex urbe. Luna ip a dedit alios dies felicas operum alio ordine. Fuge quintam diem: illa die passidus Orcus, Eumendesque sunt satæ. Tum nesando partu Terra creat Cæumque, sapetumque, savumque Typbæa, et fratres conjuratos rescindere cælum. Scilicet ter sune conati imponere Ossam Pelio, atque involvere frondosum Olympum ossa terpater sundies fulmine. Septima dies post destmam est felix, et sonere vitem, et domitare prensos boves, et addere licia tela. Nona dies est melior su

gæ, contraria furtis.

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TRANSLATION.

stone. For even on Holy-days divine and human Laws permit to perform some Works. No Religion hath forbid to drain the Fields, to raise a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the whole-some River a Flock of bleating Sheep. Oftentimes the Driver of the sluggish Ass loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented Mill-stone, or a Mass of black Pitch.

The Moon too hath allotted Days auspicious to Works, some in one Order, some in another. Shun the fifth: On this pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cœus, Iapetus, and stern Typhœus; and all the Giant-brothers who conspired to scale the Skies. For thrice they did essay to lay Ossa upon Pelion, and to roll woody Olympus upon Ossa: Thrice Father Jove with his Thunder overthrew the piled up Mountains. The seventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen first caught in the Yoke, and to add the Woos to the Web: The ninth is

NOTES.

269. Rivos deducere. Not to float the Ground, as some will have it; for that, as we learn from Servius, was prohibited by the Priests on Holy-days: But to drain the Pools, and make the Rivulets run off the Fields; which was allowed, as we read in Columella: Feriis autem ritus majorum etiam illa permittit—Pisanas, lacus, socia veteres tergere, et purgare. To float the Fields, in Virgil's Stile, is inducere rivos, as Verse 106. in Opposition to which deducere bumprem signifies to drain, Verse 113.

upon this Paffage, that it was unlawful to wash the Sheep on Holy-days for the Sake of the Wool: But that it was allowed to wash them for the Cure of their Diseases. Hence Kirgil mentions the wholesome River, to shew that he meant it by way of Medicine.

284. Septima post decimam. The seventh next to the teath: Ot, as others, the seven-

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Adeb maka dedore se melius gelida noste; aut cum Rous irrorat terras novo sole. Noste
hves sipula melius, noste arida prata tondentur melius: lentus bumor nun desicit nostes.
Et quidam pervigilat ad sero
ignes biberni lumnis, inspicatque faces acuto ferro. Interea
conjux, solata longum laborem
cantu, percurrit telas arguto
pestine: aut decoquit bumorem
dulcis musti Vulcano, et despumat undam trepidi abeni soliis.
At rubicunda Ceres succidiur
medio asu, et area terit tosta
fruges medio asu Tu nudus
ara, nudus sere: biems est ignava colono. Agricola plerumque fruuntur parto frigoribus
hiemis, latique curant mutua
convivua inter se: genialis biems involtat ad time, resolvoitque
curas corum. Ceu cum jam
presse carinæ tetipere portum,
et læti nautæ imposurer coronas
puppibus. Sed tamen tunc est
tempus stringere et quernas glandes, et baccas lauri, oleamque,
cruentaque myrta.

Multa adeò gelidâ meliùs se nocte dedere;
Aut cum sole novo terras irrorat Eous.
Nocte leves meliùs stipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor. 290
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto;
Interea longum cantu solata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis musti Vulcano decoquit humorem, 295
Et soliis undam trepidi despumat aheni.

At rubicunda Ceres medio fucciditur æstu;
Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur, 300
Mutuaque inter se læti convivia curant:
Invitat genialis hiems, curasque resolvit.
Ceu pressæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ imposuere coronas.
Sed tamen et quernas glandes tunc stringere tempus,

305
Et lauri baccas, oleamque, cruentaque myrta.

TRANSLATION.

better for a Journey, but adverse to Thests. Many Works too have succeeded better in the cool Night; or when, at the Rising of the Sun, the Morn sprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better shorn: the clammy Dews fail not by Night. And some by the late Fires, their Winter-light, watch all Night long, and with the sharp Steel shape Matches into a tapering Point. Mean while by Song his Spouse cheering her tedious Labour runs over the Webs with the shrill sounding Shuttle: Or over the Fire boils away the Liquor of the luscious Must, and scums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noon-tide Heat, and in Noon-tide Heat the Floor threshes out the parched Grain. Plow naked, and sow naked: Winter is an inactive Time for the Hind. In the Colds of Winter the Farmers mostly enjoy the Fruit of their Labour, and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to strip the Maste of Oak, and the Bay-berries, the Olive, and the bloody Myrtle-

NOTES.

Must is to put into some Sorts of Wine, to make them keep. Columella recommends the sweetest Wine for this Purpose; so that dulcis in this Passage is no idle Epithet to musti.

303. Preffa. Weather-beaten. Othera ren-

der it laden. But the former Sense figures more aptly the Toils of the Farmer; and agrees better to the Words cen presse carine cum jam, &c. the cum jam denotes that the Ships had been in Distress.

307. Pe-

Tunc gruibus pedicas, et retia ponere cervis, Auritosque sequi lepores: tum figere damas, Stuppea torquentem Balearis verbera fundæ, Cum nix alta jacet, glaciem cum flumina trudunt.

Quid tempestates autumni, et sidera dicam? 311 Atque ubi jam breviorque dies, et mollior æstas, Quæ vigilanda viris? vel cum ruit imbriferum

ver:

Spicea jam campis cum meffis inhorruit, et cum Frumenta in viridi stipula lactentia turgent; 315 Sæpe ego, cum flavis mefforem induceret arvis Agricola, et fragili jam stringeret hordea culmo, Omnia ventorum concurrere prœlia vidi; Quæ gravidam latè segetem ab radicibus imis Sublime expulsam eruerent: ita turbine nigro 320 Ferret hiems culmumque levem ftipulasque volan-

Sæpe etiam immensum cœlo venit agmen aquarum, agmen aquarum venit carlo,

Tunc eft tempus eum ponere pedicas gruibus, et retia cervis, fequique auritos lepores : tum figere damas, torquentem flupea werbora Balearis fundæ, cum alta nix jacet, cum flumina tru-dunt glacism. Quid dicam tempeffates et fidera autumni? atque que fint vigilanda viris, ubi jam d esque est brevior, et assas est mollior? vel cum imbriferum ver ruit; cum spicea messis jam inborruit campis, et cum lactentia frumenta turgent in viridi stipula? Sæpe ego, cum agricola induceret messoren slavis arvis, et jam stringeret bordea frogili culmo, vidi omnia prælia ventorum concurrere, quæ late eruerent gravidam legetem, ab imis radicibus, expulsam sublime : ita, nigro turbine, biems ferret levemque culmum, volantefque fti pulas. Sæpe etiam immenjum

TRANSLATION.

berries. Then to fet Springes for Cranes, and Nets for Stags, and to pursue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers shove the Ice

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Why should I speak of the Storms and Constellations of Autumn? And what Accidents must be guarded against by the Swains when now the Day is shorter, and the Summer more foft and mild? Or when the showery Spring pours down its Stores; what time the spiky Harvest bristles in the Fields, and when the milky Corn fwells on the green Stalk? Often have I feen, when the Farmer had just brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, often have I feen all the Fierceness of the Winds combine, which far and wide tore up the full-loaded Corn from the lowest Roots, and tossed it up on high: Just so with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often also an immense Band of Vapours gathers on

NOTES.

307. Pedicas. Springes for catching Birds or

Beaffs by the Legs.
317. Stringeret. Was binding up. Serwius renders it fecaret, and quotes Verse 305.

Et quernas glandes tum firingere tempus. But furely firingere there fignifies to gather or firip off with the Hand.

322. Sape etiam-celo venit. The common Way of explaining this Line, in a great Meafure, destroys the whole Beauty of the Passage, takes away the Solemnity of the Description, and renders it somewhat preposterous. It turns that lofty Expression, ruit arduus ather, into a Tautology, and breaks into the Description be-fore the Reader is prepared for it.

To fee the Paffage in its just Light, we are to consider that the Poet is here describing one of those Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gra-dually on by fenfible Approaches. First the Clouds or Vapours come marching up together in Bands, agmen aquarum, till they have over-cast the whole Face of the Sky :

Sæpe et am immen um coelo venit agmen a-

quarum. Then, by gathering themselves in thicker Wreathes, they encrease the Darkness, and beew the Storm more deep and threatening

Et fædam glomerant tempestatem imbribus atris, Colletta ex alto nubes.

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et nubes, volleda ex alto mazi, glomerant feedam tempesatem atrie imbribus : ardum ather ruit, et ingenti pluvià diluit læta sata, laboresque boum :
sosse implemtur, et cava sluminu croscunt cum sonitu, aquorque sevet spiraminisus fretis.
Pater jupiter ipse molitur sulmina corusta dextra, in media
mete nimborum: quo motu maxima terra tremit: seræ sugere,
et bumilis pavor stravit mortama terra tremit i feræ fugere, at humilis pavor firavit mortatia corda per gentes. Ille dejicit aut montem Atbo, aut Rhodopen, aut alta Ceraunia flagranti telo s Auftri et denfiffimus imber ingeminant; munc namora, nunc litora plangunt ingenti vento. Metuens boc, ob-farva menfes et fidera cæli; quo loco frigida flella Saturni receptet fese; in quos orbes cæli Cyllenius ignis erret. In primis venerare Den; atque refer annua facra magnæ Cereri, operatus in lætis berbis, sub casum ex

out on the of

Et foedam glomerant tempestatem imbribus atris Collectæ ex alto nubes: ruit arduus æther, Et pluviâ ingenti fata læta boumque labores 325 Diluit: implentur fossæ, et cava flumina crescunt Cum sonitu, fervetque fretis spirantibus æquor. Ipse Pater, media nimborum in nocte, corusca Fulmina molitur dextra: quo maxima motu Terra tremit: fugêre feræ, et mortalia corda 330 Per gentes humilis stravit pavor. Ille flagranti Aut Atho, aut Rhodopen, aut alta Ceraunia telo Dejicit: ingeminant Auftri, et densissimus imber; Nunc nemora ingenti vento, nunc litora plangunt.

Hoc metuens, cœli menses et sidera serva; 335 Frigida Saturni fese quò stella receptet; Quos ignis cœli Cyllenius erret in orbes. In primis venerare Deos; atque annua magnæ Sacra refer Cereri, lætis operatus in herbis, Extremæ fub casum hiemis, jam vere sereno. 340

tus in lætis berbis, fub cafum extremæ biemis, jam fereno vere.

TRANSLATION.

the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers: The lofty Sky pours down, and with Torrents of Rain fweeps away the joyful Corns, and Labours of the Oxen: The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the steaming frothy Friths the Sea boils and rages Father Jove himself, amidst a Night of Clouds, lances the flashy Thunders with his Right-hand: With the Violence of which Earth trembles to its utmost Extent: The Beasts are sled, and through the Nations humble Fear hath funk the Hearts of Men. He with his flaming Bolt strikes down or Athos, or Rhodope, or the high Ceraunia: The South-winds redouble, and the Shower is more and more condensed; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs Mercury's fiery Planet wanders. Above all pay Veneration to the Gods; and renew to great Ceres the facred annual Rites, offering up thy Sacrifice upon the joyous Turf, at the Expiring of the last Days of Winter, when now the Spring

NOTES.

After this folemn Apparatus, the Storm burfts, | lone, from the North; because the North-pole is the Clouds discharge such a Deluge of Rain as if the whole Sky were diffolved, and poured down at once, ruit arduu: et ber.

Venit ceelo therefore is here of the fame Im-

port with wenit in cælum, or convenit in cælo, agreeable to Virgil's Stile in many other Places. Thus Æn. I. 293. Hunc ru occipies cælo for many which extends itself as far as Scytbia, takacepies in cælum. Æn. V. 451. It clamer cælo, for od cælum, or per cælum. See also Æn. Places it passes through.

VI. 191. VIII. 591. IX. 664. XII. 283.

324. Ex alto. Servius explains it ab Ani-

elevated with respect to us: But this seems forced. Alto is often put elsewhere for the Sea, and feems to be so here.

332. Atho. Athes is a Mountain in Mace-

called

Tunc agni pingues, et tunc mollissima vina:

Tunc agni funt pingues, et tunc mollissima vina funt mellissima: tunc som-Tunc fomni dulces, densæque in montibus umbræ. Cuncta tibi Cererem pubes agrestis adoret. Cui tu lacte favos, et miti dilue Baccho: Terque novas circum felix eat hostia fruges: 345 Omnis quam chorus, et focii comitentur ovantes; Et Cererem clamore vocent in tecta: neque antè Falcem maturis quisquam supponat aristis, Quam Cereri, torta redimitus tempora quercu, Det motus incompositos, et carmina dicat.

Atque hæc ut certis possimus discere signis, Æstusque, pluviasque, et agentes frigora ventos, Ipse Pater statuit, quid menstrua Luna moneret; Quo figno caderent Austri, quid sæpe videntes Agricolæ, propius stabulis armenta tenerent. 355

Continuò ventis furgentibus, aut freta ponti Incipiunt agitata tumescere, et aridus altis Montibus audiri fragor : aut refonantia longè Litora misceri, et nemorum increbrescere murmur.

tia longe misceri, et murmur nemorum increbi escere.

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ni funt dulces, umbræque funt densæ in montibus. Cunda agrefiis pubes tibi adoret Cererem. Cui tu dilue faross laste, et miti Baccho a terque felix bossia eat circum novas fruges: quam hostiam omnis chorus, et oventes socii comitentur; et vocent Cererem clamore in tella: neque quisquam supponat falcem maturis ar fiis, onte quam, redimitus quoad sua tempora torta quercu, det incompositos motus, et dicat carmina Cereri. Atque ut poffumus difcere bæc certis fignis, æftusque, pluviasque et ventos agentes frigora: pater Jupiter tose statuit, quid menfirua Luna moneret; quo figno Auftri caderent; quid agricolæ videntes sæpe tenerent armenta prepius flabulis. Centinud, ventis Surgentibus, aut freta pontiagitata incipiunt tumescere, et aridus fragor incipit audiri altis montibus : aut litera resonan-

TRANSLATION.

Then the Lambs are fat, and then the Wines most mellow: comes on serene. Then Slumbers on the Hills are sweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In Honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the auspicious Victim go round the recent Grain: Which let the whole Chorus of the Village and thy Affociates accompany in jovial Mood; and with Acclamation invite Ceres into their Dwellings: Nor let any one put the Sickle to the ripe Corn, till, in Honour of Ceres, having his Temples bound with wreathed Oak, he perform the ruftic artless Dance, and fing Hymns.

And that we may learn these Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father Jove himself has appointed what the monthly Moon should betoken; with what Signs concomitant the South-winds should fall; from what common Observations the Husbandman should learn to keep his Herds nearer their Stalls.

Straight, when the Winds are rifing, the Friths of the Sea with Toffings begin to swell, and a dry crashing Noise to be heard in the high Mountains: Or the far founding Shores begin to be disturbed, and the Murmurs of the Grove to

NOTES.

called from xepauvoc, Thunder, because their Height exposed them much to Thunder. They are now called Monti del la Chimera.

Tunc somni dulces. Both dulces somni and denfæ umbræ I think are to be conftrued with in montibus; for the Meaning is plainly, that Slumbers then are fweet on the Hills under Trees, which then begin to be covered with thick Shade: Not as if Sleep were sweeter Vol. I.

then than at other Seasons, as one would imagine Dr. Tropp and other Interpreters understood it.

354. Caderent. Seems here to have the Signification of incumberent; in which Sense Varro says, adversi wenti ceciderunt.

357. Aridus fragor. Such a Sound as is made by dry Trees when they break.

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Jam tom unde mell-temperat
jibi d curvia carinia, cum celeres mergi revolant ex medio aquine, feruntque clamorem ad.
litera, cumque marina fidica
ludust in ficco; ardeaque deferit metas paludes, atque volat
foura altem unbem. Sape etiam, vento impendente, videbis
fiellas labi pracipites caelo;
lumo que tradius flammarum albefere à tergo per umbram noctis: fape levem paleam et caducas frandes volitare: aut plumas nantes in fummà aquà colludere. At cum fulminat de
parte trucis Borea, et cum domus Eurique Zepbyrique tonat,
omnia rura natant plenis fossis,
atque omnis navita legit bumida
vala ponto. Imber nunquam obfuit imprudentibus. Aut acriagenes sugere illum imbrem surgentem smis vallibus: aut bucula, suspicius caelum, captavit
auras patulis naribis: aut braguar birundo circumvolitavit latus: et rana cecinere veterem
querelam in limo.

Jam sibi tum à curvis malè temperat unda carinis, Cum medio celeres revolant ex æquore mergi, 361 Clamoremque ferunt ad litora; cumque marinæ In sicco ludunt sulicæ; notasque paludes Deserit, atque altam supra volat ardea nubem. Sæpe etiam stellas, vento impendente, videbis 365 Præcipites cœlo labi; noctisque per umbram Flammarum longos à tergo albescere tractus: Sæpe levem paleam, et frondes volitare caducas: Aut summâ nantes in aquâ colludere plumas. 369

At Boreæ de parte trucis cum fulminat, et cum Eurique Zephyrique tonat domus, omnia plenis Rura natant fossis, atque omnis navita ponto Humida vela legit. Nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aëriæ sugêre grues: aut bucula cœlum 375 Suspiciens, patulis captavit naribus auras. Aut arguta lacus circumvolitavit hirundo: Et veterem in limo ranæ cecinere guerelam.

TRANSLATION.

rise louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly swiftly back to Land from the Midst of the Sea, and fend their Screams to the Shore; and when the Sea-coots sport on the Beach; and the Heron forsakes the well known Fens, and soars above the losty Cloud. Often too, when Wind is approaching, you shall see the Stars shoot precipitant from the Sky; and behind them long Trails of Flame whiten athwart the Shades of Night: Often the light Chaff and fallen Leaves slutter about: Or Feathers swimming on the Surface of the Water frisk together.

But when it lightens from the Quarter of surly Boreas, and when the House of Eurus and of Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea surls his humid Sails. Showers never hurt any unforewarned: Either the airy Cranes have shunned it in the deep Vallies as it rose: Or the Heiser, looking up to Heaven, hath snuffed the Air with wide Nostrils: Or the chattering Swallow hath sluttered about the Lakes: And the Frogs croaked

NOTES.

374. Aut illum surgentem vallibus imis, &c. Some construe the Words thus, grues sugere ex imis vallibus, Others take the Meaning to be, that the Shower rises out of the Vallies. The Author of the Essay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to Aristotle in his History of Animals, where, treating of the Foresight of Cranes, he says, They sly on high,

that they may fee far off, and, if they perceive Clouds and Storms, they descend, and rest on the Ground: 227 18401 vson, was xessuspia, walantara as nouxa Course.

378. Veterem cecimere querelam, Bither alluding to the known Fable of the Frogs in Æjop; or to that fabulous Tradition of the Transformation of the Lycians into Frogs. For which see Owid. Met. VI. 374.

330. Biblit

Sæpius et tectis penetralibus extulit ova Angustum formica terens iter: et bibit ingens 380 Arcus: et è pastu decedens agmine magno Corvorum increpuit denfis exercitus alis. Jam varias pelagi volucres, et quæ Alia circum Dulcibus in stagnis rimantur prata Caystri, Certatim largos humeris infundere rores; Nunc caput objecture fretis, nunc currere in undas, Et studio incassum videas gestire lavandi. Tum cornix plena pluviam vocat improba voce, Et sola in sicca secum spatiatur arena. Nec nocturna quidem carpentes pensa puellæ 390 Nelcivere hiemem; testà cum ardente viderent Scintillare oleum, et putres concrescere fungos.

Nec minus ex imbri Soles, et aperta ferena Prospicere, et certis poteris cognoscere signis. Nam neque tum stellis acies obtusa videtur; Nec fratris radiis obnoxia furgere Luna: Tenuia nec lanæ per cœlum vellera ferri.

tenuia vellera lanæ ferri per coelum.

Et fapius formica, terens an-guftum iter, extulit ona tellis penetralibus, et ingens coelestin arcus bibit: et exercitus corvorum, decedens è paftu mayin agmine, imerepuie denfis alis. Jam videas varias volucres pe-lagi, se cas quæ rimantur cira tum Afia prata in dulcibus flagnis Cayfiri, cereatim infunflagnis Cayfiri, certatim infun-dere largos rores; nunc objestare caput fretis, nunc currere in undas, et gestire studio lawandi incos pluviam plend voce, et sola satiatur secum in sicca a-rena. Nec quidem puella, car-pentes nocturna pensa, nescivere biemem; cum viderent oleum scintillare ardente testa, et pu-tres sungos concrescere. Net minus, ex imbri, pateris pros-picere, et certis signis cognoscere scles et aperta ccela serena. Nam tum neque acies videtur esse ob-tusa stellis, nec Luna surgere tusa stellis, nec Luna surgere obnoxia radiis solis fratris: nec

TRANSLATION.

their old Complaint in the Mud. And often the Ant, wearing a narrow Path. hath conveyed her Eggs from her fecret Cell: The spacious Bow hath drunk deep: And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noise, with Wings close crouded. Now you may observe the various Sea-fowls, and those that rummage for their Food about the Asius's Meads. in Cayster's pleasant Lakes keenly lave the copious Dews upon their Shoulders; now on the Banks offer their Heads to the working Tides, now run into the Streams, and sportive joy with Eagerness to wash their Plumes in vain. Then the inauspicious Crow with full Throat invites the Rain, and solitary stalks by herself on the dry Sand. Nor were even the Maids, carding their Tasks of Wool by Night, ignorant of the approaching Storm; when they faw the Oil sputter in the heated Potsherd-lamp, and foul fungous Clots grow thick around the Wick.

Nor with less Ease may you foresee, and by sure Signs discern Sun-shine succeding Rain, and open serene Skies. For neither are the Stars then seen with blunted Edge, nor the Moon to rife obscure, as indebted to her Brother's Beams: Nor. thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved

NOTES.

380. Biblit ingent arcus. According to a vul-

Vapours, to feed the Clouds for Rain. 387. Incassum. Either, as Servius has it, because their Feathers keep their Bodies from being wet: Quia plumarum compositio aquam minime ad corpus admittit; or, as others, their. Bustle is idle, and to no Purpose, fince without so much Pains they will soon be effectually washed by the control of the property of the control of the co washed by the coming Rain.

393. Ex imbri. Some read foles eximbres, clear Sun-spine, evitbout Rain.
396. Nec fratris radiis obnexia. She rifes bright, as if the shone with a Light unborrowed and independent on her Brother's Beams.
Those, who are curious to see a critical Explination. cation of the Word chnoxius, may consult Aulus Gellius in his Nott. Act. L. VII. 17.

397. Tenuis lanæ wellers. Signifies thin, fleecy Clouds, as Pliny explains it, Lib. XVIII.

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Aisyones, diletta Ibetidi, son pandunt pennar ad tepidum solem in litera i immundi suer mon meminere jastare solutos manipulos palearum ore. At nebula mayore petunt ima loca, recumbuntque campo: et nostua observans occassus solis de summo volmine neguicanam exercet seros contus. Ni su appares sublimis in liquido aere, et Seglia dat panas pro purpureo capillo. Quacumque illa sugiens secat levem atbera pennis, ecce tnimicus, atrox Ni us insequitur cam per auras magno stridore; cinà Nisus sere se ad auras, illa sugiens raptim secat levem atbera pennis. Tum cervi in geminant siquidas voces ter aut quater presso gutture: et sape altis cubilibus, lati nescio qua dulcodine prater solitum morem, dulcedine præter folitum morem,

Non tepidum ad Solem pennas in litore pandunt? Dilecta Thetidi Alcyones anon ore folutos Immundi meminere sues jactare maniplos, 400 At nebulæ magis ima petunt, campoque recum-

lom varias pelagi volucres, et et a a: trud Solis et occasum servans de culmine summo d'alics Nequicquam feros exercet: noctua cantus. Apparet liquido fublimis in aëre Nifus, Et pro purpureo pœnas dat Scylla capillo. 405 Quacumque illa levem fugiens fecat æthera pennis, Ecce inimicus, atrox, magno stridore per auras Insequitur Nisus: quà se sert Nisus ad auras, Illa levem fugiens raptim fecat æthera pennis. Tum liquidas corvi presso ter gutture voces, 410 Aut quater ingeminant : et sæpe cubilibus altis, Nescio qua præter solitum dulcedine læti,

TRANSLATION.

Haleyons expand their Wings upon the Shore to the warm Sun: The impure Swine are not heedful to tofs about with their Snouts loofened Bundles of Straw. But the Mists fink down to the lower Grounds, and rest upon the Plain: And the Owl, observant of the setting Sun from the high House-top, practises her Evening Songs in vain. Nifus, transformed into a Hawk, in the clear Sky appears aloft, and Scylla, in form of the Lark, is punished for having cut ber Father's purple Lock. Wherever she flying cuts the light Air with her Wings, lo hostile, implacable Nifus, with loud Screams purfues her through the Sky : Where Nifus mounts into the Sky, she swiftly slying cuts the light Air with her Wings. Then the Ravens with compressed Throat thrice or four times repeat their Notes clear and shrill: And often in their towering Nests, affected with I know not what

NOTES.

35. Si nubes ut vellera lana fpargentur-

35. Si mades at vellera tana spargentur—

quam in triduum prajagiant.

399. Diletta Theridi Alcyones. Ceyx, the
King of Trachinia, having perished by Shipwreek in the Agaan Sea, his Queen Halcyone,
seeing his dead Body floating near the Shore,
stung herself upon it in the Transports of her
Passion, and Theris, in Compassion to the unhappy Lovers, transformed them into the Birds
called Halcyons or Kingssishers. For them the Sea is faid to be smoothed seven or eleven Days about the Winter Solstice, that they may the more conveniently hatch their Young. Hence those are called Halcyon-days.

403. Nequicquam exerces. Among the various Gloffes which Interpreters have put on these Words, the true and most obvious Meaning feem to be this: That, whereas the Hooting of the Owl is commonly a Prognostic of bad Weather, yet, when these Signs of fair Weather here mentioned occur, she hoots and

fings in vain, her dreary Prognostic is not to be minded, or, if any regard it as a Sign of bad Weather, they will find themselves disp-pointed. Thus Verse 459, after having said that the Clearness of the Sun's Orb at Rising and Setting betokens fair Weather, he adds, frustra terrebere nimbis; Mists and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To those who dislike this Interpretation Ser-

vius proposes another, taking nequicquam for non; but it is a Question if ever the Word has that Signification either in Virgil or any other good Author.

403. Seros. The Owl is the only Bird that never fings but by Night; for, as to the Nightingale, it is well known that the fings also by Day, only her Music is not then so much regarded amidft the Chorus of other Birds.

416. Rerum

Inter se soliis strepitant : juvat, imbribus actis, more progeniem parvam dulcesque revisere nidos. Haud equidem credo, quia sit divinitus illis 415 Ingenium, aut rerum fato prudentia major: Verum, ubi tempestas, et cœli mobilis humor Mutavere vias just Jupiter humidus Austris Densat, erant quæ rara modò, et quæ densa relaxat;

Vertuntur species animorum, et pectora motus Nunc alios; alios, dum nubila ventus agebat, 421 Concipiunt. Hinc ille avium concentus in agris, Et lætæ pecudes, et ovantes gutture corvi.

Si verò Solem ad rapidum Lunasque sequentes Ordine respicies; nunquam te crastina fallet 425 Hora, neque insidiis noctis capiere serenæ. Luna revertentes cum primum colligit ignes, Si nigrum obscuro comprenderit aera cornu; Maximus agricolis pelagoque parabitur imber. At, si virgineum sussidierit ore ruborem, 430 Ventus erit: vento semper rubet aurea Phœbe.

aurea Phabe semper rubet vento.

ftrepitant inter se foliis: imbri-bus actis, juwat cos rewisere parvam progeniem, dulcesque ni-dos. Equidem baud credo, quia ingenium sit datum illis diwinitus, aut major prudentia rerum fato : verum, ubi tempeftas, et mobilis bumor sæli mutavere viai ; et Jupiter, bumidus Auftris, densat ca, quæ modd erant rara, et relaxat ea, que erant densa; species animorum ver-tuntur, et corum pectora concipiunt nune al os, nune alies motus, dum ventus agebat nubila. Hinc eft ille concentus awium in agris, et hinc pecudes funt lata, et corvi evantes gutture. Si verd respices ad ra-pidum Solem, Lunasque equen-tes eum ordine; crastina bora nunquam fallet te, reque capiere infidiis ferenæ medis. Cum primum Luna colligit revertentes ignes, si comprenderis nigrum aera obscuro cornu; maximus imber parabitur agricelis pelago-que. At, fi suffuderit virgineum ruborem ore, erit wentus :

TRANSLATION.

unusual Joy, they caw and make a Bustle together among the Leaves: The Rains now past, they are fond to revisit their little Offspring, and beloved Nests. Not indeed, I am persuaded, as if they had a Spirit of Discernment from the Gods, or superior Knowledge of Things by Fate: But when the Temperature of the Air and sluctuating Vapours have changed their Courses; and Jove, veiled in Showers, by his South-winds condenses those Things which just before were rare, and rarises what Things were dense; the Images of their Minds are altered, and their Breasts receive now Motions of one Sort; now of another, while the Wind rolled the Clouds. Hence that Concert of Birds in the Fields, and bence the Cattle frisking for Joy, and the Ravens exulting in hoarse Notes.

But if you give Attention to the rapid Sun, and the Moons in order following; the Hour of ensuing Morn shall never cheat you, nor shall you be deceived by the treacherous Aspect of a Night fair and serene. When first the Moon collects the returning Rays, if with Horns obscure she inclose dusky Air; a vast Storm of Rain is preparing for the Swains and Mariners. But, if she shall spread a Virgin Blush over her Face, Wind will ensue: Golden Phæbe still reddens with

NOTES.

416. Rerum fato prudentia major. A superior Knowledge of Things by Fate. Some
construe the Words thus: Prudentia rerum major fato, a Knowledge of Nature superior to Fate,
i. e. as I take it, a greater Knowledge than may
be accounted for from Destiny and the established
Laws of Matter and Motion. Others, major
prudentia in sato rerum, a superior Insight into
Fate.

418. Jupiter. Jupiter, no doubt, often fignifies the Air; but the Dignity of the poetical Stile lies in these and the like figurative Expressions, and therefore ought not to be lost in a Translation.

427. Luna revertentes. These Signs, taken from the Moon, were proverbial:

Pallida luna pluit, rubicunda flat, alba fe-

434. Nof-

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Sin erit para in quarto orta (namque is est certissimus austor) nac ibis obtusis cornibus per exelum; et totus ille dies, et qui uascentur ab illo, ad exastum annsum, carebant pluvià wentisque e nauta servati joloent vota in litore Glauco, et Panopea, et Inoo Melicerta. Sol ynoque, et exoriens, et cum condet se in undas, dabit signa. Certissima signa sequentur solem, et qua refert mané, et qua testet afiris surgentibus. Ubi ille variaverit nascentum ortum maculis, conditus in nubem, resurgerisque medio orbe i imbres sint suspentique urget ab alto mai puritque urget ab alto mai puritque urget ab alto mai pumpent ses inter densa nubila; aut ubi sub lucam deversi radii vumpent ses inter densa nubila; aut ubi sub lucam deversi radii vumpent ses inter densa nubila; aut ubi sub lucam deversi radii vumpent ses inter densa nubila; aut ubi sub lucam deversi radii vumpent ses inter densa nubila; aut ubi sub lucam deversi radii vumpent ses inter densa nubila; aut ubi sub sucu da sito mani estis. Prosuerit magis memiteriste boc etiem, cum sam sol decedet Olympo emenso: nam sape videmus varios colores errare in vultu ipsius.

Sin ortu in quarto (namque is certifimus auctor)
Pura, nec obtufis per coelum cornibus ibit;
Totus et ille dies, et qui nascentur ab illo,
Exactum ad mensem, pluvià ventisque carebunt:
Votaque servati solvent in litore nautae

436
Glauco, et Panopeæ, et Inoo Melicertæ.

Sol quoque, et exoriens, et cum se condet in undas.

Signa dabit. Solem certissima signa sequuntur, Et quæ manè resert, et quæ surgentibus astris. 440 Ille ubi nascentem maculis variaverit ortum Conditus in nubem, medioque resugerit orbe; Suspecti tibi sint imbres: namque urget ab alto Arboribusque satisque Notus, pecorique sinister. Aut ubi sub lucem densa inter nubila sese 445 Diversi rumpent radii; aut ubi pallida surget Tithoni croceum linquens Aurora cubite; Heu, malè tum mites desendet pampinus uvas; Tam multa in tectis crepitans salit horrida grando. Hoc etiam, emenso cum jam decedet Olympo, 450 Prosuerit meminisse magis: nam sæpe videmus Ipsius in vultu varios errare colores.

TRANSLATION.

Wind. But if at her fourth Rising (for that is the most unerring Monitor) she walks along the Sky pure and bright, not with blunted Horns; both that whole Day, and all those that shall come after it, till the Month be finished, shall be free from Rain and Winds: And the Mariners, preserved from Shipwreck, shall pay their Vows upon the Shore to Glaucus, Panopea, and Melicerta, Ino's Son.

The Sun too, both rifing, and when he fets in the Waves, will gives Signs. The furest Signs attend the Sun, both those which he brings in the Morning, and those when the Stars arise. When he shall chequer his new-born Face with Spots, hid in a Cloud, and coyly shun the Sight with Half his Orb, you may then suspect Showers: For the South-wind, pernicious to Trees, and Corn, and Flocks, hastens from the Sea. Or when, at the Dawn, the Rays shall break and scatter themselves diversely among thick Clouds; or when Aurora, leaving the Sastronbed of Tithonus, rises pale; ah, the Vine-leaf will then but ill defend the mild ripening Grapes; so thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having measured the Heavens, he is just setting: For often we see various Colours wander over

NOTES.

434. Nascentur. The Roman and Lombard Manuscript, according to Pierius, read script has rumpunt; Servius and others after nascetur.

458. Cum

Cæruleus pluviam denuntiat: igneus Euros.
Sin maculæ incipient rutilo immiscerier igni;
Omnia tunc pariter vento nimbisque videbis 455
Fervere. Non illà quisquam me nocte per altum
Ire, neque à terrà moneat convellere funem.
At si, cum referetque diem, condetque relatum,
Lucidus orbis erit; frustra terrebere nimbis,
Et claro silvas cernes Aquilone moveri. 460

36

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Denique, quid Vesper serus vehat, unde serenas Ventus agat nubes, quid cogitet humidus Auster, Sol tibi signa dabit. Solem quis dicere falsum Audeat? ille etium cæcos instare tumultus Sæpe monet, fraudemque et operta tumescere bella

Ille etiam exstincto miseratus Cæsare Romam, Cum caput obscurâ nitidum serrugine texit, Impiaque æternam timuerunt secula noctem. Tempore quanquam illo tellus quoque et æquora ponti.

Obscoenique canes, importunæque volucres 470 Signa dabant. Quoties Cyclopum effervere in agros Vidimus undantem ruptis fornacibus Ætnam,

Ceruleus color denumiest pluviam, igneus denuntiest Buros.
Sin maculæ incipient immiscari
rutilo igni; tune videbis omnia
fervere pariter vento nimbisque.
Non quisquam moneat me tre per
altum mare illa nocte, neque
convellere funem à terra. At fi
orbis solis erit lucidus, cum referesque diem, condetque eum
relatum; frustra terrebere nimbis, et cernes filvas moveri claro
Aquilone. Denique, qued serus
fere, Vesper vebat, unde ventus agat
ferenas nubes, et quid bumidus
Auster cogitet, sol dabit signa
tibi. Quis audeat dicere folem
escere esse faljum? ille etiam sepe
monet eacos tumultus instare,
fraudemque et operta bella tumescere. Ille etiam est miseratus Romam Cæsare exstinctio,
cum texti nitidum caput obscurd
ferrugine, impiaque secula timuerunt eternam noctem. Quanquam illo tempore, tellus quoque, et æquora ponti, obscentque canes, importunæque volucres
dabant signa. Quoties vidimus
Ætnam, undantem sornacious ruptis, effervere in agros Cyclopum,

TRANSLATION.

his Face. The Azure threatens Rain; the Fiery, Storms of Wind But if the Spots begin to be blended with bright Fire; then you shall see all embroiled together with Wind and Drifts of Rain. Let none advise me that Night to launch into the Deep, nor to tear my Cable from the Land. But if, both when he ushers in, and when he shuts up the revolving Day, his Orb is clear and lucid; in vain shall you be alarmed by the Clouds, but you shall see Woods waved by the fair North-wind.

In fine, the Sun will give thee Signs of what Weather late Vesper brings, from what Quarter the Wind will roll the Clouds serene and fair, what humid Auster meditates. Who dares to call the Sun a Deceiver? He even forewarns often that dark Insurrections are at hand, and that Treachery and secret Wars are swelling to a Head. He also sympathized with Rome on Cæsar's Death, when he covered his bright Head with a dark ensanguined Hue, and the impious Age seared eternal Night. Tho' at that Time the Earth too, and Ocean's watery Plains, Dogs in hideous Howlings, and Birds, by importunate unseasonable Screams, gave ominous Signs. How often have we seen Mount Ætna from its burst Furnaces boil over in Waves on the Lands of the Cyclops, and shoot

NOTES.

458. Cum referetque, &c. Literally, When be fall both bring back the Day, and fout it up when brought back.

467. Ferrusine. This Word fignifies here a

467. Ferrugine. This Word fignifies here a dark Red, femerubat refembling that of Blood,

470. Obscarique canes. i. e. Does of bad Omen, bowling abominably. Every Thing vile, obscene, or impure, was by the Ancients reckoned inauspicious; hence the Word fignifies direful or unlucky.

482. Flu-

lo : et Al; es tremuerunt infolitis motibus. Ingens vox quoque est exaudita vulgo per filentes lucos, et fimulacra, pallevtia miris modis, sunt visa jub chfeurum noctis; pecudefque funt locutæ, infandum! amnes fiffunt, terræque debiscunt; et mæssum ebur illacrymat templis, æraque sudant. Eridanus, rex fluviorum, proluit filvas, contorquens eas infano vortice, tulitque armenta cum fiabulis per omnes campos. Nec eodem tempora aut minaces fibræ cessavere ap-parere tristibus extis, aut cruor ceffavit manare puteis; et urbes resonare altè per nostem, lupis ululantibus. Non plura susur a liàs ceciderunt sereno cæso; nec diri cometæ toties arsere. Ergo Philippi videre Romanas acies concurrere iterum inter fefe paribus telis :

ologrogue globos flammarum, Flammarumque globos, liquefactaque volvere gas faxa? Germania faxa? faxa?

Armorum sonitum toto Germania cœlo Audiit: infolitis tremuerunt motibus Alpes. 475 Vox quoque per lucos vulgò exaudita filentes Ingens, et fimulacra modis pallentia miris Visa sub obscurum noctis; pecudesque locutæ, Infandum! fiftunt amnes, terræque dehiscunt; Et mæstum illacrymat templis ebur, æraque sudant.

Proluit infano contorquens vortice filvas Fluviorum rex Eridanus; camposque per omnes Cum stabulis armenta tulit. Nec tempore eodem Triftibus aut extis fibræ apparere minaces, Aut puteis manare cruor cessavit; et alte Per noctem resonare, lupis ululantibus, urbes. Non alias cœlo ceciderunt plura fereno Fulgura; nec diri toties arfere cometæ. Ergo inter sese paribus concurrere telis Romanas acies iterum videre Philippi: 490

TRANSLATION.

up into the Air Globes of Flame, and molten Rocks? Germany heard a Clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the filent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) fpoke. Rivers stopped their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues fweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddy whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the fame Time did either the Fibres fail to appear threatening in the baleful Entrails, or Streams of Blood to flow from the Wells; and Cities to refound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath feen the Roman Armies in intestine War engage: Nor feemed it unbecoming

NOTES.

here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The Eridanus, or Po, rises from the Foot of Mount Vesulus, and, passing through the Cisalpine Gaul, falls into the Adriatic Sea. Virgil calls it the King of Rivers, because it is the largest and most samous of all the Rivers in

Italy,
Romanas acies iterum videre Philippi.
It is generally agreed that Virgil here means

482. Fluviorum rex Eridanus. The Poet the one Side, and Augustus and M. Antony here, on purpose to express the Rapidity of this on the other. But it is certain, from History, that the Scenes of thefe two Battles were widely diffant from each other; for the former was fought on the Plains of Pharfalus in Theffaly, the other at Philippi in Thrace, which two Places are above two hundred Miles Distance the one from the other. It can hardly lialy.

Romanas acies iterum videre Philippi.

It is generally agreed that Virgil here means those two Battles which are so famous in History; the one between Casar and Pomiey, and the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between Bestus and Cassius on especially the two celebrated Writers of the same of the other between the other between Bestus and the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other between Bestus and Cassius on especially the two celebrated Writers of the other besture the other besture the other besture the other besture the ot Reman LI Nec Em: Scili Agr Exe Aut Gra

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LIB. I. P. VIRG. MAR. GEORGICA.

Nec fuit indignum Superis, bis fanguine nostro Emathiam, et latos Hæmi pinguescere campos. Scilicet et tempus veniet, cum finibus illis Agricola, incurvo terram molitus aratro, Exesa inveniet scabrâ rubigine pila:

Aut gravibus rastris galeas pulsabit inanes, Grandiaque effossis mirabitur ossa sepulcris.

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Dî patrii, Indigetes, et Romule, Vestaque mater,

Quæ Tuscum Tiberim, et Romana palatia servas; Hunc saltem everso juvenem succurrere seclo 500 Ne prohibete. Satis jam pridem sanguine nostro Laomedonteæ luimus perjuria Trojæ.

nec fuit indignum Superis, Emathiam et lates campos Hæmi
p nguescere bis nostro sanguine.
Scilicet et tempus veniet, cum,
illis sinibus, agricola, molitus
terram in curvo aratro, invemet pila exesa scabrâ rubigine s
aut pulsabit inames galeas gravibus rastris, mirabiturque grandia ossa effessi, sepulcris. Patrii Dî, Indigetes, et Romule,
materque Vesta, quæ servas
Tuscum Tiberim et Romana pavas; latia; saltem ne probibete bunc
juvenem succurrere everso secto.
Jam pridem luimus perjuria
tro Lasmedonteæ Trojæ nostro sanguine.

TRANSLATION.

to the Gods, that Emathia, and the extensive Plains of Hæmus, should twice be fattened with our Blood. Nay, and the Time shall come, when in those Regions the Husbandman, labouring the Ground with the crooked Plough, shall find Javelins half consumed with corrosive Rust: Or with his cumbrous Harrows shall clash on empty Helmets, and having dug up Graves admire at the huge Bones.

Ye guardian Deities of my Country, ye Indigetes, and thou, O Romulus, and Mother Vesta, who presidest over the Tuscan Tiber, and the Palaces of Rome; forbid it not at least that this young Prince repair the Ruins of the Age. Long since have we with our Blood attoned for the Perjuries of Laomedon's Troy.

NOTES.

Roman History, Catrou and Rouille; all these, and Numbers of others, will needs have it that both these Battles were fought on the same Spot. But this Opinion is quite inconsistent with the plainest Testimony of the most authentic Historians, tends to subvert the Credibility of all History whatsoever, and lays a Foundation for universal Scepticism.

If the Reader would see a satisfactory Solution of this Difficulty, he may consult a Pamphlet lately published in the way of Letters by Mr. Holdesworth, intituled Pharsalia and Philippi. The Sum of that Gentleman's Opinion is this: "That Virgil means by his two Battles of Philippi, not two Battles fought on the same individual Spot, but at two distant Places of the same Name, the former at Philippi (alias Theha Philippi, near Pharsalus in Thessalus; the latter at Philippi, near the Consines of Thrace. And tho' the Historians (all except Lucius Florus) for Distinction's sake, call the latter Battle only by the Name of Philippi; yet, as there was a Philippi likewise near Pharsalia. in Sight of which the former was sought, the Poets, for certain Reasons (which, says he, I shall consider hereaster) call both by the same

As to the Reasons that he says determined Virgil to call both Battles by the same Name, the chief of them, I think, is this: "That, in Compliment to Augustus, he might impress the superstitious Romans with a Belief, that the Vengeance of the Gods against the Murderers of Cæsar was denounced by Numbers of Prodigies and Omens; and in so remarkable a Manner, that there appeared in it a particular Stroke of Providence, according to the Heathen Superstition, that the second Battle, which proved fatal to the Romans, should be fought in the same Province with the first, and near a second Philippi."

492. Emathiam—Hami. The fame ingenious Gentleman proves that the ancient Macedonia or Emathia, according to the Language of the Poets, extended as far as the River Nessus in Thrace to the East, and to the South comprehended all Thessay, and confequently took in the Pharsalian Philippi; so that both Battles, here referred to, were really fought in Emathia, as Virgil here says. Again he shews that both Philippi's were near Mount Hamus, which, the commonly reckoned only a Mountain of Thrace, was really a Chain of Mountains like the Alps and A-

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Jam pridem, o Cafar, regia cali invidet te nobis, atque queritur te curare triumphos bominum. Quippe ubi fas atque nefas est versum, tot bella sunt per orbem; tam multæ facies scelerum: non ullus dignus bonos habetur aratro, arva squa-lent colonis abdustis ad militiam, et curvæ falces conftantur in rigidum ensem. Hinc Eu-phrates movet bellum, illinc Germonia movet bellum: vicinæ urbes ferunt arma inter se le-gibus scederis ruptis: impius Mars sævit toto urbe. Ut cum quadrigæ effudere sese carceri-bus, addunt se in spatia: et auriga, fruftra tendens reti-nacula, fertur equis, atque currus audit babenas.

Jam pridem nobis cœli te regia, Cæfar, Invidet, atque hominum queritur curare trium-

Quippe ubi fas versum atque nesas; tot bella per

Tam multæ scelerum facies: non ullus aratro Dignus honos: fqualent abductis arva colonis, Et curvæ rigidum falces conflantur in ensem. Hinc movet Euphrates, illinc Germania bellum: Vicinæ ruptis inter se legibus urbes Arma ferunt: fævit toto Mars impius orbe. Ut cum carceribus sese effudere quadrigæ, Addunt se in spatia, et frustra retinacula tendens. Fertur equis auriga, neque audit currus habenas.

TRANSLATION.

Long fince, O Casar, the Courts of Heaven envy us the Possession of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Distinctions of Right and Wrong are perverted; so many Wars, fo many Species of Crimes prevail throughout the World: The Plough has none of those Honours that are its Due: The Fields lie waste, their Owners forced to bear Arms, and the crooked Scythes are forged into rigid Swords. Euphrates, there Germany raises War: Neighbouring Cities, having broke their mutual Leagues, take Arms against each other: Pitiless Mars rages over all the World. As when the four-horsed Chariots have started from the Goal, they fly out swifter and swifter to the Race, and the Charioteer, stretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

NOTES.

pennines; the Head or highest Part thereof was in Thrace, but all the other Mountains, wiz. Rhodope, Pangaus, &c. quite round to Pindus and Oeta, branch out from the same Head. Virgil himself seems to take the Mount in this extensive View, when he cries out, Geor. II. 488.

O qui me gelidis in vallibus Hæmi Sistat, et ingenti ramorum protegat umbrâ!

As all the other Places, mentioned in this Paffage, were in Theffaly or Achaia, 'tis reasonable to suppose, that by the Vallies of HaLucan which evidently shew that Hamus reached to the Thessain Philippi. Thus at the latter End of the first Book he propheties that the Battle of Pharsaia (which he too calls by the

Name of Philippi) was to be fought under the Rock of Hamus, Verse 681.

Latosque Hami sub rupe Philippos.
See also L. VII. 174, 449, 576.

511. Impius. Here signifies cruel, unnatural, that has no pietas, no Tenderness, no natural Affection.

P. VIR-

P. VIRGILII MARONIS

EORGICA.

BE R

ACTENUS arvorum cultus, et fidera cœli;

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Nunc te, Bacche, canam, necnon silvestria Bacche, necnon silvestria vir-tecum

Bacche, canam, necnon silvestria Bacche, necnon silvestria vir-gulta tecum, et prolem tarde crescentis olives. Adsis buc, s

Virgulta, et prolem tarde crescentis olivæ. Huc, pater ô Lenæe: tuis hic omnia plena Muneribus: tibi pampineo gravidus autumno Floret ager: fpuinat plenis vindemia labris: Huc, pater ô Lenæe, veni; nudataque muste Tinge novo mecum direptis crura cothurnis. ORDO.

Hallenus cecini cultus arvorum, et fidera cœli ; nunc canam te, pater Lenæe : omnia bic funt plena tuis muneribus : ager floret tibi gravidus pampineo au-5 tumno: vindemia spumat plenis labris: Veni buc, 8 pater Lenæe; et mecum tinge nudatæ crura novo musto, cotburnis direptis.

TRANSLATION.

THUS far of the Culture of Fields, and of the Constellations of the Heavens; now, Bacchus, will I fing of thee, and with thee of woodland Trees, and of the flow-growing Olive's Offspring. Hither, O Father Lenæus (here all is full of thy Bounties: For thee the Field laden with the viny Harvest flourishes: For thee the Vintage foams in the full Vatts:) Hither, O Father Lenæus, come: and, having thy Buskins stript off, stain thy naked Legs with me in new Wine.

NOTES.

The Subject of the following Book is Planting. In handling of which Argument, the Poet shews all the different Methods of raising Trees; describes their Variety, and gives Rules for the Management of each in particular. He then points out the Soils in which the feveral Plants thrive best: And thence takes Occasion to run out into the Praises of Italy. After which he gives some Directions for discovering the Nature of every Soil, prescribes Rules for dressing of Vines, Olives, &c. and concludes the Georgic with a Panegyric on a Country Life.

2. Silvestria virgulta. Forest-trees, chiefly those that were used in propping the Vine, as

the Poplar, Elm, Ofier, Afh, &c.
4. Lenæe. A Name of Baccbus of Greek De-

rivation, from anyor, torcular, a Wine-press.
8. Direptis cothurnis. The Cothurnus or Bulkin was a Part of Baccbus's Drefs. L. II. In celebrando vindemiæ simulacra, Silius Bacchum referens bedera windus erat, et cotbur-

8. Tinge. Alludes to the Custom of treading

out the Grapes with their Feet.

16. Æsculus

Princi io eff waria natura creandis arboribus: namque aliæ veniunt ipsæ jua sponte, nullis bominum cogentibus eas : tenentque campos late et curva fluque campos tate et curva fu-mina: ut molle filer, lentæque genslæ, populus, et canentia sa-licta glauca fronde. Autem pars surgunt de posito semine: ut altæ costantæ, æsculusque maxima nemorum, quæ frondet Jovi, atque quercus babitæ o-racula à Graiis. Denfissima filva pullulat aliis ab radice; ut cerafis, ulmisque : etiam par-va Parnossia laurus subjicit se sub ingenti umbra matris. Natura primum dedit bos modos: bis modis omne genus filvarum fruticumque, sacrorumque nemo-rum wiret. Sunt alii modi, quos u us ipse repperit sibi ali-qua via. Hic homo, abscindens plantas de tenero corpore matrum, desosuit eas sulcis : bic obruit arwo ftirpes quadrifidaf-que udes, et vallos acuto robore ;

Principio arboribus varia est natura creandis: Namque aliæ, nullis hominum cogentibus, ipfæ 10 Sponte suâ veniunt; camposque, et flumina latè Curva tenent: ut molle filer, lentæque genistæ, Populus, et glauca canentia fronde falicta. Pars autem posito surgunt de semine: ut altæ 14 Castaneæ, nemorumque Jovi quæ maxima frondet Æsculus, atque habitæ Graiis oracula quercus. Pullulat ab radice aliis denfiffima filva: Ut cerafis, ulmisque: etiam Parnassia laurus Parva sub ingenti matris se subjicit umbrâ. Hos natura modos primum dedit: his genus omne Silvarum, fruticumque viret, nemorumque facro-

Sunt alii, quos ipse via fibi repperit usus. Hic plantas tenero abscindens de corpore matrum, Deposuit sulcis: hic stirpes obruit arvo, Quadrifidasque sudes, et acuto robore vallos:

TRANSLATION.

First, Nature is various in producing Trees: For some, without any cogent Means applied by Men, come freely of their own Accord, and widely overspread the Plains and winding Rivers: As the foft Ofier, and limber Broom, the Poplar and the whitening Willows, with Sea-green Leaves. But some arise from deposited Seed: As the lofty Chesnuts, and the Æsculus, most majestic of the Groves, which, in Honour of Jove, shoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a most luxuriant Wood of Suckers springs from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnassus raises itself under its Mother's dissusve Shade, Nature at first ordained these Means for the Production of Trees: By these every, Species blooms, of Woods, and Shrubs, and facred Groves. Others there are, which Experience has found out for itself by Art. One, cutting off the Suckers from the tender Body of their Mother, fets them in the Furrows: Another buries the Stocks in the Ground, and Stakes, whose Bottom is split in four, and Poles with the Wood

NOTES.

16. Æsculut. A kind of Oak, which some take to be what we call the Bay-oak. This Tree was confectated to Jupiter.

19. Se subject. i. e. Sursum jacit, spoots up.

See Ecl. X. 74. 22. V.â. Arte, 28 Cic. de Cl. Or. XLVI. Antea neminem folitum via nec arte, fed accurate

tamen, et de scripto plerosque dicere.
23. Hie plantas, &c. This refers to the Propagation of Trees by Suckers.

25. Quadrifidasque suder. This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. Acuto robore. Trunco exacuto et in mucronem faftigiato, as Pliny has it. The quadrifidas fudes is when the Bottom is flit across both Ways; the acuto robore is when it is cut into a Point, which is called the Coli's Foot. Ellay on the Georgics.

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LIB. II. P. VIRG. MAR. GEORGICA.

Silvarumque aliæ pressos propaginis arcus
Exspectant, et viva sua plantaria terra.
Nil radicis egent aliæ: summumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus sectis, mirabile dictu,
Truditur è sicco radix oleagina li gno.
Et sæpe alterius ramos impunè videmus
Vertere in alterius, mutatamque insita mala
Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite, ô proprios generatim discite cultus, Agricolæ, fructusque seros mollite colendo: 36 Neu segnes jaceant terræ: juvat Ismara Baccho Conserere, atque oleâ magnum vestire Taburnum.

etque veftire magnum Taburnum olea.

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aliæ arbores silvarum exspectant pressos arcus propaginis, et
wiva plantaria desodi in sua
terrâ. Aliæ egent radicis nil:
putatorque baud dubitat mandare summum cacumen, reserens
illud terræ. Quin et, mirabile dietu, radix oleagina, caudicibus seetis, truditur è siceo
ligno. Et sæpe widemus ramos
alterius arboris wertere impunè
in ramos alterius, pyrumque
mutatam ferre mala insita sibi,
et lapidosa corna rubescere prunis. Quare agite, ò agricolæ,
discite proprios cultus generatim,
molliteque seros fruetus celendo
eos: neu segnes terræ jaccant:
juwat conserere ssmaræ Baccbo,

TRANSLATION.

sharpened to a Point: Some Trees luxuriant expect the bent down Arches of a Layer, and living Nurseries in their own native Soil. Others have no need of any Root: And the Planter makes no Scruple to commit to Earth the topmost Shoots, giving them back to her Care. Nay (what is wonderous to relate) even after her Trunk is cut in Pieces, the Olive-tree shoots forth Roots from the dry Wood. Often we see the Boughs of one Tree transformed, with no Disadvantage, into those of another, and a Pear-tree thus changed bear ingrafted Apples, and stony Cornelian Cherries grow upon Plum-tree Stocks.

Wherefore come on, O Husbandmen, learn the Culture proper to each Kind, and soften the wild Fruits by Cultivation: Nor let even poor and infertile Grounds lie neglected: It is worth while to plant even rugged Mountains such as Ismarus

with Vines, and clothe vast Taburnus with Olives.

NOTES

26. Silvarum. Trees very luxuriant, and abounding with Shoots that look like a little

26. Pressor propaginis arcus exspectant. This describes the Method of raising Trees by Layers, i. e. by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root sim enough to nourish itself; which, according to Columella, is in the third Year: Then it may be separated from the Mother.

27. Exspectant. i. e. By their Luxuriance and Bending down to the Earth they seem to expect Propagation, and to defire, as it were, that their Shoots may be set in the Ground.

27. Viva. i. e. Not separated from their Mother-tree.

29. Referens mandare. This is the Method of Propagation, which is called by Cuttings. Referens fignifies giving them back to the Earth, whence they came.

30. Cauden, Is properly the Body of the

Tree separate from the Root, as truncus is the Body separate from the Head.

37. New segmes jaceant terræ. Dr. Trapp renders it, Let not your Land lie idle. And in like Manner all the other Interpreters I have seen. But the Construction seems rather to be, new segmes terræ jaceant, nor let Land bowever naturally insertile lie neglected; which both preserves the Connexion with what goes before, and shews the Propriety of adding juwat Ismara Baccho conserve, &c. Mountains by Nature rugged, and whose Soil is segmis, infertile, and backward to produce, yet by Culture will turn to good Account: Thus Ismarus bears excellent Vines, and Taburnus is samous for the Production of Olives.

37. Ifmara. Ifmarus, a Mountain in the maritime Parts of Thrace.

38. Taburnum. Taburnus, a Mountain in Campania, between Capua and Nola, fertile in Olives. Its modern Name is Taburo.

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Tuque ades, decurreque inceptum laborem und mecum, ô decus, 6 merito maxima pars nostræ famæ, Mæcenas, volansque da vela patenti pelago. Ego non opto amplecti cuncta meis werfi-bus: non, fi fint mibi centum linguæ, centumque ora, et fer-rea wox : 'ades, et lege oram primi litoris. Terræ funt in noftris manibus : non tenebo te bic ficto carmine, asque per am-bages et longa exorsa. Arbores, qua tollum fe in oras luminis jua sponte, surgunt infecunda quidem, sed lata et fortia: quippe natura subest solo. Tamen fi quis inserat bæc quoque, out mandet hæc mutata lubaelis fcrobibus, exuerint filveftrem an mum: frequentique cultu, baud tarda sequentur, in quas-Nec cunque artes voces illa. non et illa quæ exit sterilis ab imis stirpibus, faciet boc, si sit digefta per vacuos agros: nunc altæ frondes, et rami matris oTuque ades, inceptumque unà decurre laborem, O decus, ô famæ meritò pars maxima nostræ, 40 Mæcenas; pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto:
Non, mihi si linguæ centum sint, oraque centum, Ferrea vox: ades, et primi lege litoris oram.
In manibus terræ: non hic te carmine sicto, 45 Atque per ambages, et longa exorsa tenebo.

Sponte suâ quæ se tollunt in luminis oras, Insecunda quidem, sed læta et sortia surgunt: Quippe solo natura subest. Tamen hæc quoquè

fi quis

men si quis injerat bæc quoque,
out mandet hæc mutata (ubaëlis
scrobibus, exuerint silvestrem
animum: frequentique cultu,
baud tarda sequentur, in quascunque artes voces illa. Nec
non et illa quæ exit sterilis ab
imis stirpibus, faciet boc, si sit
digesta per vacuos agros: nunc
altæ frondes, et rami matris opacant eam, adimuntque setus illi crescenti, uruntque eam serentem fructus.

fi quis
Inserat, aut scrobibus mandet mutata subactis, 50

Exuerint silvestrem animum: cultuque frequenti,
In quascunque voces artes, haud tarda sequentur.
Nec non et sterilis quæ stirpibus exit ab imis,
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes, et rami matris oCrescentique adimunt setus, uruntque ferentum.

Terentem

TRANSLATION.

And thou, my Glory, to whom I juftly owe the greatest Portion of my Fame, be present, O Mæcenas, pursue with me this Task begun, and slying set Sail on this Sea now opening wide. I choose not to comprise all in my Verse: Not tho' I had an hundred Tongues, an hundred Mouths, and an Iron Voice: Be present, and coast along the nearest Shore. The Land is fill in View: I will not here detain thee with sictitious Song, nor with Circumlocution and tedious Preamble.

Those, which sprung up spontaneously into the Regions of Light, are unstruitful indeed, but they rise vigorous and strong: For in the Soil lies hid some natural Quality peculiarly suited to them. Yet if any one ingraft even these, or deposit them transplanted in Trenches well prepared, they will put off their savage Nature, and by frequent Culture will not be flow to follow whatever Arts and Methods of Improvement you call them to. And the Suckers also, which sprout up barren from the low Roots, will do the same, if they be distributed through Fields where they have Room to strike their Roots: Now in their natural State the high Shoots and Branches of the Mother overshadow them, and hinder them from bearing Fruit as they grow up, or pinch and starve them when they bear.

NOTES.

39. Decurre. This is the same Allusion with that in Verse 41. Pelagoque velans da vela patenti; decurro being applied to prosperous Sailing, when the Ship runs with a gliding Motion along the Waves; as An. V. 212.

Prona petit maria, et pelago decurrit aperto.

41. Pelagoque votant, &c. And flying fet into the open Sea, i. e. accompany and con-

duct me through this immense Work, which now opens itself to my View like an expanded Ocean.

50. Mutata. i. e. Mutata loco, trans-

56. Uruntque ferentem. Pinch or flarve it in bearing, by intercepting the Sun and Air.

59. Pomaque.

Jam, quæ seminibus jactis se sustuit arbos,
Tarda venit, seris sactura nepotibus umbram:
Pomaque degenerant succos oblita priores:
Et turpes avibus prædam sert uva racemos. 60
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multa mercede domandæ,
Sed truncis oleæ meliùs, propagine vites
Respondent; solido Paphiæ de robore myrtus.
Plantis eduræ coryli nascuntur, et ingens 65
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.

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Inferitur verò ex fetu nucis arbutus horrida:
Et steriles platani malos gessere valentes. 70
Castaneæ fagus, ornusque incanuit albo
Flore pyri: glandemque sues fregere sub ulmis.
Nec modus inserere, atque oculos imponere simplex.
Nam quà se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas; angustus in ipso 75
Fit nodo sinus: huic aliena ex arbore germen
Includant, udoque docent inolescere libro.
germen decisum ex aliena arbore bue, docentque illud inolescero udo libro.

Jam arbos, que suffulit se jastis seminibus, venit tarda, factura umbram seris nepotibus 2 pomaque degenerant, oblita priores succes: et uva fert turpes racemos prædam avibus. Scilicet labor eft impendendus omnibus, et omnes funt cogendæ in suleum, ac domande multa mer-cede. Oleæ provenientes è truncis, vites è propagine melius re-65 spondent, et myrtus Paphiæ de nascuntur plantis, et ingens fra-x.nus, populus-que umbrosa arbos Herculeæ coronæ, glandesque Chaonii patris Jovis: etiam ardua palma nascitur, et abies 6isura marinos casus. Verò borrida arbutus inferitur ex fetu nucis, et fleriles platani geffers valentes malos. Fagus incamit flore costaneæ, ornusque albo flore pyri: suesque fregere glan-dem sub ulmis. Nec est simplex modus inserere atque imponere o-culos. Nam qua gemme tru-unt se de medio cortice, et rumpunt tenues tunicas, angustus finus fit in nodo ipfo: includunt

TRANSLATION.

The Tree again, that is raised from Seed thrown into the Ground, grows up flowly, so as to form a Shade for late Posterity: And its Fruits degenerate, forgetting their former Juices: Thus even the Vine bears sorry Clusters, a Prey for Birds. For Labour must be bestowed on all, and all must be reduced into the Trench, and tamed, and made prolific with vast Pains. But Olives answer our Wishes better when propagated by Truncheons, Vines by Layers, the Myrtles of the Paphian Goddess by Setts from the solid Wood. From Suckers the hard Hazels grow, the huge Ash, and the shady Poplar-tree that furnished Hercules his Crown, and the Oaks of the Chaonian Father Jove: Thus also the losty Palm is propagated, and the Fir-tree, doomed to visit the Dangers of the Main.

But the rugged Arbute is ingrafted on the Offspring of the Walnut, and barren Planes have borne flout Apple-trees. Chefnut-trees have borne Beeches, and the Mountain-ash hath whitened with the snowy Blossoms of the Pear: And Swine have crunched Acorns under Elms. Nor is the Method of ingrasting and that of inoculating one and the same. For Inoculating is thus, where the Buds thrust themselves forth from the Middle of the Bark, and burst the slender Coats, a small Notch is made in the very Knot: Hither they inclose an Eye from another

NOTES.

cther Places, fignifies all Sorts of Fruits. See Verse 82. and Plin. L. XVII. 10.

63. Truncis. Truncheons called by Columella Dodna in Chas and Cato, Taleæ: They are the thick Branches Oak was facred, fawn in Pleces.

67. Chaonique patris glandes. Glandes, Acorns, are here put for the Oaks that bear them. Chaonii patris is Jupiter worshipped at Dodona in Chaonia, or Epirus, to whom the Oak was facred.

Aut rurfum enodes trunci re ecantur, et via finditur alte in folidum lignum cuneis : deinde feraces plantæ immittuntur. Nec est tempus longum, et ingens arbos exitt ad cœlum felicibus ramis, miraturque novas fron-des et poma non sua. Præterea band eft unum genus, nec fortibus ulmis, nec falici, lotoque, nec Idais cypariffis: nec pin-gues olivæ nascuntur in unam faciem, Orchites, et radii, et paufia amarâ bacca; pomaque, et filvæ regis Alcinoi: nec est idem furculus Grustumiis, Sy-risque pyris, gravibusque vo-lemis. Eadem vindemia non endet nostris arboribus, quam vindemiam infula Lesbis carpit de Metbymnæo palmite. Sunt Thafiæ vites, sunt et albæ Mareotides;

Aut rursum enodes trunci resecantur, et altè Finditur in folidum cuneis via: deinde feraces Plantæ immittuntur : nec longum tempus, et ingens Exiit ad cœlum ramis felicibus arbos, Miraturque novas frondes, et non fua poma.

Præterea genus haud unum nec fortibus ulmis, Nec falici, lotoque, nec Idæis cypariffis: Nec pingues unam in faciem nascuntur olivæ, 85 Orchites, et radii, et amarâ paufia baccâ; Pomaque, et Alcinoi filvæ: nec furculus idem Crustumiis, Syriisque pyris, gravibusque volemis. Non eadem arboribus pendet vindemia nostris, Quam Methymnæo carpit de palmite Lesbos. Sunt Thasiæ vites, funt et Mareotides albæ:

TRANSLATION.

Tree, and teach it to unite with the moist Rind. Or again, in ingrafting the knotless Stocks are cut, and a Passage is cloven deep into the solid Wood with Wedges: Then fertile Cions are inferted: And in no long Time a huge Tree shoots up to Heaven with prosperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not fingle neither of strong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypresses: Nor do the fat Olives grow in one Form, the Orchites, and the Radii, and the Pausia with bitter Berries: Nor Apples, and the Orchards of Alcinous: Nor are the Shoots the same of the Crustumian and Syrian Pears, and of the heavy Volemi. The same Vintage hangs not on our Trees, which Lesbos gathers from the Methymnæan Vine. There are the Thasian Vines, and there are the white Mareotides; these fit for

NOTES.

86. Orchites. This is the Reading of Servius, which appears to be right, because it is fpelt in that Manner by the Profe Writers of Agriculture. Thus Pliny: Gengra earum tria dixit Virgilius, Orchites, et radios, et pausias. The Orchis, is a round Olive, so called from exxe, a Testiele.

86. Radii. The Radius is a long Olive, so

called from its Similitude to a Weaver's Shut-

86. Amara pausia bacca. The Poet mentions the bitter Berry of this Sort of Olive, because it is to be gathered before it is quite ripe; for then it has a bitter or austere Taste.

38. Crustumiis, Syriisque pyris, grawibusque volemis. The Crustumia, so called from Crustumium in Tuscany, were reckoned the best Sort of Pears. The Syrian Pears called also Turentina, are thought by some to be the Bergamot. The Volemi, so called from their Largeness;

quia volum manus impleant, because they fill the Palm of the Hand. Rueus takes them for the bon Chretien; others for the Libralia or Pounders.

90. Metbymnæo palmite. So called from Metbymna, a City of Lesbes, an Island in the Egean Sea, famous for good Wine.
91. Thasia vites. So called from Thasus,

another Island in the same Sea.

91. Mareotides alba. Most probably an Egyptian Wine, from Marestis, a Lake near Alexandria. Which Opinion Horace feems to countenance; for he represents Cleopatra inebriated with it:

" Mentemque lymphatam Marcotico

Redegit in veros timores

Others understand this of a Libyan Wine, from Marcotis, a Part of Africa.

93. Poffe

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Pinguibus hæ terris habiles, levioribus illæ: Et passo Psythia utilior, tenuisque lageos, Tentatura pedes olim, vincturaque linguam: Purpureæ, preciæque: et, quo te carmine dicam, 95 Rhætica? nec cellis ideò contende Falernis. Sunt etiam Ammineæ vites, firmisfima vina: Tmolus et assurgit quibus, et rex ipse Phanæus: Argitisque minor: cui non certaverit ulla, Aut tantum fluere, aut totidem durare per annos.

Non ego te, mensis, et Dis accepta secundis, 101 Transierim, Rhodia, et tumidis, bumaste, racemis. Sed neque quam multæ species, nec nomina quæ

Est numerus: neque enim numero comprendere

Quem qui scire velit, Libyci velit æquoris idem 105 Discere, quam multæ Zephyro turbentur arenæ:

be Mareotides funt babiles pinguibus terris, illa Thafice funt habiles levioribus terris. Et Pfythia vitis est utilior vino paffo faciendo, tenui que lageos vitis tentatura pades olim, vincturaque l'aguam : sunt purpucarmine dicam te, 8 Rhætica vitis? nec ided contende cum Falernis cellis. Sunt etiam Amminea vites, ex quibus funt firmisima vina: quibus et Imslus, et Phoneus :pe rex montium vitiferorum offargie: mi norque Argitis: cui non ulla certaverit aut fluere tantum, aut durare per totidem annos. Ego non transferim te, & Rhodia vitis, accepta monfis, et fecundis Dîs, et te, bumafte, tumidis racemis. Sed neque est numerus quam multæ species earum fint, net quæ fint nomina : neque enim refert comprendere cas

sumero : quem qui velit seire, idem velit discere quam multæ arenæ Libyci æquoris turbentur Zepbyro :

TRANSLATION.

a rich Soil, and those for a lighter one: And the Psythian more serviceable when dried, and the thin light Lageos, which will try the Feet at length, and bind the Tongue: The Purple, and the Rath-ripe: And in what Numbers shall I fing of thee, O Rhetian Grape? Nor therefore vie thou with the Falernian Cellars. There are also Amminean Vines, best-bodied Wines: Which even ' Tmolus and Phanæ King of Mountains honours: And the smaller Argitis, which none can rival, either in yielding so much Juice, or in lasting so many Years. I must not pass thee over, Rhodian Grape, grateful to the Gods and second Courses, nor thee, Bumastos, with thy swollen Clusters. But we neither can recount how numerous the Species, nor what are their Names, nor imports it to comprize their Number: Which whoever would know, the same may leek to learn how numerous are the Sands of the Libyan Sea toffed by the

NOTES.

93. Paffo Pfythia, &c. Passum is a Wine made from Raisins, or dried Grapes. The Phythia witis is probably so called from some Cty in Greece; for Columella calls it Graculam.

93. Lagees. So called from hayes, a Hare, on account of its Colour.

95. Precia. Quafi pracoqua, fays Servius,

because they are first ripe. 96. Falernis. Campanian Wine, fo called

from Falernus, a Mountain in Campania. 96. Rhetica. So willed from Rhetia, a Country bordering upon Italy. This Wine is praised by Cato, Strabo, and other Authors.

97. Amminea. 'Tis not certain what Wine is here meant.

98. Tmolus. A Mountain in Lydia, very famous for Wine.

98. Rex Phanæus. From Phanæ, the Name of a Mountain in Chios, whose Wines are abundantly celebrated.

101. Dis et menfis accepta' fecundis. i. e. It was so excellent as to be fit for being used in Libations, which were made at the second Courses.

102. Bumafte. From the Greek Bunaroce. Bumanima, because its Clusters swelled out big, fomewhat refembling a Cow's Udder.

aut, ubi Eurus violentior incidit navigiis, noffe, quot Ionii flustus veniant ad litora. Nec verd omnes terræ possunt ferre omnia genera arborum. Salices nascuntur fluminibus, alnique craffis paludibus, fleriles orni Saxofis montibus, et litora funt lætiffima myrtetis : denique Bacchus amat apertos colles, taxi amant Aquilonem et frigora. Aspice et orbem domitum extremis cultoribus, Eossque domos Arabum, pictosque Gelonos. Patriæ sunt divisæ arboribus. India sola fert nigrum ebenum, et thurea wirga est Sabæis solis. Quid referam tibi balsamaque su-dantia ex odorato ligno, et boceas semper frondentis acanthi?
quid referam nemora Æthiopum canentia molli lana? utque Seres depectant tenuia vellera foliis? aut quos lucos India propior Oceano, finus extremi orbis, gerit ?

Aut, ubi navigiis violentior incidit Eurus, Nosse, quot Ionii veniat ad litora fluctus.

Nec verò terræ ferre omnes omnia possunt. Fluminibus falices, craffisque paludibus alni IIO Nascuntur: steriles saxosis montibus orni. Litora myrtetis lætissima: denique apertos Bacchus amat colles: Aquilonem et frigora taxi,

Afpice et extremis domitum cultoribus orbem, Eoasque domos Arabum, pictosque Gelonos. 115 Divisæ arboribus patriæ. Sola India nigrum Fert ebenum: folis est thurea virga Sabæis. Quid tibi odorato referam fudantia ligno Balfamaque, et baccas semper frondentis acanthi? Quid nemora Æthiopum molli canentia lana? 120 Velleraque ut foliis depectant tenuia Seres? Aut quos Oceano proprior gerit India lucos, Extremi finus orbis? ubi aëra vincere fummum

ubi baud ullæ sagittæ potuere vincere summum aëra.

TRANSLATION.

Zephyr. Or to know how many Waves of the Ionian Sea come rolling to the

Shores, when Eurus, more violent, falls upon the Ships.

But neither can all Soils bear all Sorts of Trees. Willows grow along the Rivers, and Elders in miry Fens: The barren wild Ashes on rocky Mountains. Shores rejoice most in Myrtle-groves: Bacchus in fine loves open Hills: The Yews the North-wind and the Colds.

Survey also those Parts of the Globe that are subdued and cultivated by Hinds most remote, both the eastern Habitations of the Arabians, and the painted Ge-Countries are distinguished by their Trees. India alone bears black Ebony: The Frankincense-tree belongs to the Sabæans only. Why should I mention to thee Balms distilling from the fragrant Woods, and the Berries of the ever-green Acanthus? Why the Forests of the Ethiopians whitening with downy Wool? And how the Seres comb the fine filky Fleeces from the Leaves? Or the Groves which India, nearer the Ocean, produces, the utmost Skirts of the Globe?

NOTES.

119. Pietos Genolos. The Geloni were a People of Scythia, who painted their Faces.

116. Sola India-fert ebenum. Theophrastus was of the same Opinion, that Ebony was peculiar to India; but other Authors tell us that the best Ebony is brought from Ethi-

119. Bal amaque. According to the best Accounts of modern Authors the true Country of the Balfam-plant is Arabia Felix. The Balfam flows out of the Branches by making Incifions in the Summer Months.

119. Baccas semper frondentis acanthi. There are two Sorts of the Acambus; the one an Egyprias Tree, of which the Poet here fpeaks;

and the other an Herb, to which he elsewhere refers. It is observed, that the Flowers grow in little Balls which Virgil might poetically call Berries.

Nemora Æthiopum malli canentia la-120. nâ. The Forests abounding with Cotton-

121. Velleraque ut foliis depectant tenuia Seres? The Seres were a People of India who furnished the other Parts of the World with Silk. The Ancients were generally ignorant of the Mannet in which it was foun by the Silk-worms, and imagined it was a Sort of Down gathered from the Leaves of Trees,

LI Arb Et : Me Feli Poc Mi Au Ipfa Et, Lau Flo Ora Ne Lau To Hæ Inv

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Arboris haud ullæ jactu potuere fagittæ: Et gens illa quidem fumtis non tarda pharetris. 125 Media fert triftes succos, tardumque saporem Felicis mali: quo non præfentius ullum, Pocula fiquando fævæ infecere novercæ, Miscueruntque herbas, et non innoxia verba, Auxilium venit: ac membris agit atra venena. 130 Ipfa ingens arbos, faciemque fimillima lauro: Et, si non alium late jactaret odorem, Laurus erat. Folia haud ullis labentia ventis: Flos apprima tenax. Animas et olentia Medi Ora fovent illo, et fenibus medicantur anhelis. 135 Sed neque Medorum filvæ, ditissima terra, Nec pulcher Ganges, atque auro turbidus Hermus, Laudibus Italiæ certent; non Bactra, neque Indi,

Totaque thuriferis Panchaïa pinguis arenis.

Hæc loca non tauri spirantes naribus ignem

Nec galeis, denfisque virûm seges horruit hastis:

Invertere, fatis immanis dentibus hydri;

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arboris jactu: et tamen illa gens quidem non est tarda pharetris sumtis. Media fert tris-tes succos tardumque saporem felicis mali: quo non ullum prasentius auxilium venit, ac agit atra venena, membris, siquando sava noverca infecere pocula, miscueruntque berbas, et non innoxia verba. Issa est ingens arbos, simillimaque lauro quoad faciem: et, fi non jactaret a-Folia baud funt labentia ullis ventis: ejus flos est apprima tenax: Medi fovent animas et olentia ora, et medicantur anbelis senibus illo flore. Sed neque filvæ Medorum, ditisfima terra, nec pulcher Ganges, atque Hermus surbidus auro certent laudibus Italiæ: non Baltra, neque Indi, totaque Panchaia pinguis 140 thuriferis arenis. Non tauri, spirantes ignem naribus, inver-tere bæc loca, dentibus immanis bydri fatis; nec feges virûm borruit galeis denfisque bastis :

TRANSLATION.

Where no Arrows by their Flight have been able to furmount the airy Summit of the Trees: And yet that Nation is not unskilful in Archery. Media bears the bitter Juices, and the permanent Relish of the happy Apple: Than which no Remedy comes more featonable, and more effectually expels the black Venom from the Limbs, what Time cruel Stepmothers have poisoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itself is stately, and in Form most like a Bay: Its Leaves fall not off by any Winds: Its Bloffoms are exceedingly With it the Medes correct their Breaths and unfavoury Mouths, and cure their afthmatic old Men.

But neither the Forests of Media, that richest Country, nor the beautiful Ganges, and Hermus, turbid with golden Sands, can match the Praifes of Italy: Not Bactra, nor the Indians, and Panchaia, all enriched with Incenfe-bearing Soil. Bulls breathing Fire from their Nostrils never plowed these Regions, to be fown with a hideous Dragon's Teeth; nor did ever a Crop of Men shoot dreadful up

NOTES.

126. Media fert triftes succes. The Fruit here mentioned is certainly the Citron; for Dioscorides says expresy, that the Fruit, which the Greeks call Medicum, is in Latin called Citrism. Its Rind is bitter, and its Seeds covered with a bitter Skin; hence trifles fuccos. By its tardum faporem again is probably meant a Tafte which dwells long upon the Palate.

127. Felicis mali. The Citron is probably

The Fruit | called bappy on account of its great Virtues, 137. Auro turbidus Hermus. Hermus is a River of Lydia; it receives the Patiolus, famous for its golden Sands.

140. Hec loca. Alluding to the Story of Jason, who went to Colchis for the golden Fleece; where he conquered the Bulls which breathed forth Fire from their Noftrils, Ge.

sed gravida fruges, et Massicus bomor Bacchi implovere ea, oleague letaque armenta tenent

. Hinc bellator equus, arduns, infert sele campo; binc albi greges, et taurus, maxima victima, sepe perfust un sacro flamine, & Clitumme, duxere Romenta triumpha admere Romenta triumpha admer monos triumphos ad compla Deum.
Wie est offiduum ver, atque
oftas cum alienis menfibus. Hic pecudes funt bis anno gravide, es orbes bis utilis pomis. At rabido tigres, et sava semina bomum absunt; nec aconita falhint miferos legentes : nec fquameus anguis rapit immenfos orbes per bunum, neque colligit fe in foiram tanto tractu, quanto in quibusdam aliis regionibus. Adde tot egregias urbes, laboremque operum; tot oppida con-gesta manu præruptis saxis; suminaque labent:a subter antiques muros urbium. An memorem mare, quod alluit Italiam supra, quedque alluit eam infra ?

Sed gravidæ fruges, et Bacchi Mafficus humor Implevere, tenent oleæque, armentaque læta. Hinc bellator equus campo sese arduus infert; 145 Hinc albi, Clitumne, greges, et maxima taurus Victima, sæpe tuo perfusi flumine sacro, Romanos ad templa Deûm duxere triumphos. Hic ver affiduum, atque alienis menfibus æftas: Bis gravidæ pecudes, bis pomis utilis arbos. At rabidæ tigres abfunt, et fæva leonum Semina; nec miseros fallunt aconita legentes: Nec rapit immensos orbes per humum, neque tanto Squameus in spiram tractu se colligit anguis. Adde tot egregias urbes, operumque laborem; 155 Tot congesta manu præruptis oppida saxis; Fluminaque antiquos fubter labentia muros. An mare quod fupra, memorem, quodque alluit

TRANSLATION.

with Helmets and crouded Spears: But teeming Corn and Bacchus's Campanian Juice have filled the Land, Olives and joyous Herds possess it. Hence the Warrior-horse with stately Port advances into the Field; hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy facred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice a Year the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the favage Breed of Lions: nor poisonous Wolfsbane deceives the wretched Gatherers: Nor bere the scaly Serpent sweeps his immense Orbs along the Ground, nor with so vast a Train collects himself in Spires. Add fo many magnificent Cities, and Works of elaborate Art; fo many Towns upreared with the Hand on craggy Rocks; and Rivers gliding under ancient Walls. Or need I mencion the Sea which washes it above, and that

NOTES.

143. Mafficus bumer. Mafficus is a Moun- Places of Worship were frequent on its Bortain of Campania, celebrated for Wine.

146. Albi, Clitumne, greges. The Banks of the Clitumnus, a River of Italy, in Umbria, were famous for feeding white Flocks, which Pliny makes to have been the Effect of the Water. But, whatever be in that, they were fought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which Resson the Victims were whitened with Chalk when the natural Colour could not be found, as in Juvenal, Sat. X. 66.

Duc in Capitolia magnum Cretatumque bovem. 147. Sacro. Not only because all Rivers

Alienis menfibus, i. e. In fuch Months when other Countries do not feel the Warmth. This Lucretius uses alienis partibus anni in much the same Sense.

150. B's pomis utilis arbos. Varro mentions an Apple tree which bears twice, Malus bifera,

ut in agro Confentino.

152. Nec miseros fallunt, &c. Servius, who alledges that the Aconite grew in Italy, takes the Meaning to be, that it deceives no Rody, because it is so well known. But this Sense is 147. Sacro. Not only because all Rivers so low, that one can hardly imagine Virgil catvere reputed facred, but because Temples and pable of it; besides, why should the Gatherers wil

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Anne lacus tantos? te, Lari maxime; teque Fluctibus et fremitu affurgens, Benace, marino? 160 An memorem portus, Lucrinoque addita claustra? Atque indignatum magnis stridoribus æquor, Julia quà ponto longè fonat unda refuso, Tyrrhenusque fretis immittitur æstus Avernis? Hæc eadem argenti rivos, ærisque metalla Oftendit venis, atque auro plurima fluxit. Hæc genus acre virûm, Marsos, pubemque Sabellam,

Affuetumque malo Ligurem, Volscosque verutos Extulit: hæc Decios, Marios, magnosque Camillos, Scipiadas duros bello, et te, maxime Cæfar; 170 Qui nunc extremis Asiæ jam victor in oris,

victor in extremis oris Afia.

anne memorem tantos lacus? an te, maxime Lari; teque, Benace, offurgens fluctibus et marino fremitu? an memorem portus, clauftraque addita Lacui Lucrino, atque aquor circa il-las, indignatum magnis Bridoribus, qua parte Julia unda fonat ponto longe refuso, Tyr165 rbenusque æstus immittitur Avernis fretis ? bæc eadem Italia oftendit rivos argenti, metallaque æris in venis, atque fluxit plurima auro. Hæc Italia extulit acre genus virûm, Marfos, Sabellamque pubem, Ligurem-que assuetum malo, Volscosque verutos: bæc extulit Decies, Marios, magnosque Camillos, Scipiadas duros bello, et te, maxime Cæsar; qui jam nune

TRANSLATION.

below? Or its Lakes fo vast? Thee, Larius, of largest Extent, and thee, Benacus, swelling with the Waves and Roaring of a Sea? Or shall I mention its Ports, and the Moles raised to dam the Lucrine Lake, and the imprisoned Sea raging indignant with loud Murmurs, where the Julian Wave afar refounds, the Sea being driven back, and where the Tuscan Tide is let into the Streights of Avernus? This same Land hath in its Veins disclosed Rivers of Silver and Mines of Copper, and copious flowed with Gold. The fame hath produced a warlike-Race of Men, the Marfi, and the Sabellian Youth, and the Ligurian inured to Hardship, and the Volscians armed with sharp Darts: This same produced the Decii, the Marii, and the great Camilli, the Scipio's invincible in War, and thee, most mighty Cæsar; who, at this very Time victorious in Asia's remotest

NOTES.

be called miferi, miferable, if they all knew it fo well as never to miftake it? Therefore the Meaning must either be, that this Herb grows not at all, or but very rarely in Italy. Fallunt has the Force of interimunt, because possonous Herbs only destroy those who are ignorant of their noxious Qualities. So Ecl. IV. 24. Fallax berba veneni.

159. Lari. The Larius is a great Lake at the Foot of the Alps, in the Milanese, now called Lago di Como.

160. Benace. The Benacus is another great Lake in the Veronese, now called Lago di Garda; out of which flows the Mincius, on the Banks whereof Virgil was born.

161. Lucrinoque addita claustra, &c. Lucrinus and Avernus are two Lakes of Campania: Augustus made a Haven of them, to which he gave the Name of the Julian Haven. As in Suctonius: Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit.

164. Tyrebenufque fretis immittitur æftus A-

near the Lucrine Bay, but more within Land. Hence it appears, that a Canal was made between the two Lakes, which the Poet here calls the Streights of Avernus.

165. Eris metalla. Æs is commonly trans-lated Brass, but Copper is the native Metal; Brass being made of Copper melted with Lapis Calaminaris.

168. Affuetumque malo. Some explain it accustomed to Deceit. But it is not likely that the Poet would mention the Vices of the People, where he is celebrating the Praises of Italy. Therefore malum here must fignify Hardsbip or Labour; which agrees with the Character given of the Ligurians by Dionyfius, who fays they lead a laborious Life, and live by the Ch &.
169. Marios. Julius Cæfar was related to

this Family by Marriage: So that the Poet makes a Compliment to Augustus, by celebrating the Marian Family.

171. Qui nunc, &c. I take the Meaning of this Passage to be, that the mere Fame of thy vernis. The Lake Avernus, Strabo tells us, lay | Victories hath fo terrified the Indians, that they

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evertis imbellem Indum Romanis preibus. Salve, Saturnia teldicinus. Salve, Saturnia tel-lui, magna parens frugum, mag-na parens virûm; tibi ingredior res antiqua laudis et artis, au-fus recludere fanctos fontes ejus; canque Ascraum carmen per Romana oppida. Nunc est locus dicendis ingeniis arvorum; qua dicendis ingeniis arvorum; qua robora fint cuique, quis fit color, et quæ natura fit rebus ferendis. Prinum, difficiles terræ, malignique colles, ubi est tenuis argilla, et calculus dumofis arvis, audent Palladia filva vivacis oliva. Plurimus oleafter, furgens esdem traftu, est indicio, et agri strati silvestribus baccis. At bumus, quæ est pinguis, lætaque dulci uligine, campusque qui est frequens berbis, et sertilis ubere, qualem sæpe solemus despiecre cava convalle montis; omnes l'quuntur summ s rupibus buc, trabuntque felicem limum: quique campus eft ed tus Auftro, et pafrit invifam filicem curvis aratris;

Imbellem avertis Romanis arcibus Indum. Salve, magna parens frugum, Saturnia tellus, Magna virûm: tibi res antiquæ laudis et artis Ingredior; fanctos aufus recludere fontes; Ascræumque cano Romana per oppida carmen.

Nunc locus arvorum ingeniis; quæ robora cui-

Quis color, et quæ sit rebus natura ferendis. Difficiles primum terræ, collesque maligni, Tenuis ubi argilla, et dumosis calculus arvis, 180 Palladiâ gaudent filvâ vivacis olivæ. Indicio est tractu surgens oleaster eodem Plurimus, et strati baccis silvestribus agri. At quæ pinguis humus, dulcique uligine læta, Quique frequens herbis, et fertilis ubere campus, Qualem sæpe cavá montis convalle solemus Despicere; huc summis liquuntur rupibus amnes, Felicemque trahunt limum : quique editus Auftro, Et filicem curvis invisam pascit aratris;

TRANSLATION.

Limits, avertest from the Roman Towers the Indian peaceful and difarmed. Hail, Saturnian Land, great Parent of Fruits; great Parent of Heroes: for thee I enter on a Subject of ancient Renown and Art, adventuring to disclose the sa-

cred Springs; and fing the Ascræan Strain through Roman Cities.

Now it is time to describe the Genius's of Soils; what Strength and Energy to each belongs, what Colour, and what its Nature is aptest to produce. First untractable Lands, and unfruitful Hills, where lean Clay abounds, and Pebbles in the bushy Fields, rejoice in Pallas's Wood of long-lived Olives. Olive rifing copious in the fame Soil is an Indication, and the Fields strewed with woodland Berries. But the Ground that is fat, and gladdened with fweet Moiflure, and the Plain that is luxuriant in Grass, and of a fertile Soil, such as we are often wont to look down upon in the hollow Valley of a Mountain; hither Streams glide from the high Rocks, and draw a rich fattening Slime along: And that which is raised to the South, and nourishes the Fern abhorred by the crooked

NOTES.

dare not take up Arms against the Romans, were, illiberal, and yield but scanty Increase. but are fain to sue for Peace. Agreeably to what is reported both by Suetonius and Diodo-Reading is not without Foundation; for Colurus Siculus. So that victor avertis is, " In confequence of thefe thy Victories thou deter-

176. A, raum carmen. By Ascraan Verse he means that he follows Hefiod, who was of Afra

179. Collesque maligni. That are envious, as it | produced are effected the best in Italy.

Reading is not without Foundation; for Colu-mella fays Flints are beneficial to Vines. And Mr. Millar, the Author of the Gardener's Dictionary, observes, that the Land which abounds with Fern is always very poor and unfit for Vines: But the flinty Rocks which abound in Chianti are always preferred, and the Vines there

Hic tibi prævalidas olim, multoque fluentes 190 Sufficiet Baccho vites: hic fertilis uvæ, Hic laticis, qualem pateris libamus et auro. Inflavit cum pinguis ebur Tyrrhenus ad aras, Lancibus et pandis fumantia reddimus exta.

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Sin armenta magis studium, vitulosque tueri, 195 Aut fetus ovium, aut urentes culta capellas; Saltus, et faturi petito longinqua Tarenti; Et qualem infelix amisit Mantua campum, Pascentem niveos herboso flumine cycnos. Non liquidi gregibus fontes, non gramina defunt: Et quantum longis carpent armenta diebus, Exiguâ tantum gelidus ros nocte reponet.

Nigra ferè, et presso pinguis sub vomere terra, Et cui putre folum (namque hoc imitamur arando) Optima frumentis. Non ullo ex æquore cernes 205 Plura domum tardis decedere plaustra juvencis: Aut unde iratus filvam devexit arator, Et nemora evertit multos ignava per annos, Antiquasque domos avium cum stirpibus imis

bic campus olim sufficiet tib vites prævalidas, fluentesque multo Baccho: bic erit fertilis wee, bie erit fertilis laticis, qualem libamus pateris et auro, cum pinguis Tyrrbenus inflavit ebur ad aras, et reddimus Diis fumantia exta victimarum pandis lancibus. Sin est magis ftudium tueri armenta vitulofque, aut fetus ovium, aut capellas urentes culta arbusta; petito faltus, et longinqua arva faturi Tarenti; et talem campum qualem infelix Mantua amifit, pascentem niveos cycnos berbosa flumine. Non liquidi fontes, non gramina defunt gregibus: et quantum herberum armenta carpent longis diebus, gelidus res reponet tantum exiguâ noche. Terra ferè nigra, et pinguis ub presso vomere, et cui est putre slum (namque imitamur boc arando) est optima frumentis. Non cernes plura plaustra, tracta à tardis juvencis, decedere domum ex ullo æquore. Aut illa terra unde iratus arator

devexit filvam, et evertit ignava nemora per multos annos, eruitque antiquas domos avium cum imis firpibus ;

TRANSLATION.

Ploughs; this in time will afford thee Vines exceeding strong, and flowing with Plenty of generous Wine: This will be prolific of Grapes, this of fuch Liquor as we pour forth in Libation from golden Bowls, when the fat Tuscan has blown the Ivory-trumpet at the Altars, and we offer up the smoking Entrails in the bending Charges.

But if you are studious to preserve Herds of Kine and Calves, or the Offspring of the Sheep, or Kids that kill the Nurferies; feek the Lawns and distant Fields of fruitful Tarentum; and Plains like those which hapless Mantua hath loft, feeding Snow-white Swans in the graffy Stream. There neither limpid Springs nor Pastures will be wanting to the Flocks: And as much as the Herds will crop in the long Days, so much will the cool Dews in one short Night restore.

A Soil that is blackish and fat under the deep piercing Share, and whose Mould is loofe and crumbling (for this we imitate by ploughing) is generally beft for Corn. From no Plain will you fee more Waggons move homeward with flow beavy-loaded Oxen: Or that from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a Stand for many Years, and with their lowest Roots grubbed up the ancient Habitations of the Birds;

NOTES.

192. Pateris et auro. This the Commenta- which made them generally fat. tors observe to be equivalent to pateris aureis, which is true as to the Sense. But we are to remember that auro is used for any Vase of Gold:

What the Poet here fays of the prodigious Growth of the Grass in a Night's Time feems incredible, yet Varro as Æn. I. 743.—pleno se produit auro. informs that Casar Vopiscus affirmed, that, at 193. Pinguis Tyrrbenus. The ancient Tus- Rosea, a Vine-pole, being fixed in the Ground, tans were famous for indulging their Appetites, would be lost in the Grass the next Day.

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Illæ aves petiere altum aera nidis relictis: at campus priùs rudis enituit womere impulso. Nam
quidem jejuna glarea clivosi
ruris, et scaber topbus, et creta
exesa nigris cebeydris, wix ministrat bumiles casias rovemque
apibus: negant altos agros serre
equè dulcem cibum, et præbere
eurwas latebras serpentibus. Illa
tetra, quæ exbalat tenuem nebulam, wolucresque sumos, et
bibit bumorem, et ipsa remititi
eum ex se, cum wult; quæque
semper vestit se suo viridi gramune, nec lædit serrum scabie et
salsa rubigine; illa, inquam,
intexet ulmos tibi lætis witibus;
illa est serax olæ: experiere,
colendo, illam esse et factlem pecori, et pasientem unci womeris.
Dives Capua, et ora wicina
jugo Vesevo, et amnis Clanius
non æquus vacuis Acerris, arat
talem terram. Nunc dicam,
quo modo possi cognoscere quamque terram. Si requiras an sit
rara, an sit densa supra morem;

Eruit; illæ altum nidis petiere relictis: At rudis enituit impulso vomere campus. Nam jejuna quidem clivofi glarea ruris, Vix humiles apibus cafias roremque ministrat: Et tophus scaber, et nigris exesa chelydris Creta, negant alios æquè serpentibus agros Dulcem ferre cibum, et curvas præbere latebras. Quæ tenuem exhalat nebulam, fumolque volucres, Et bibit humorem, et cum vult, ex se ipsa remittit; Quæque suo viridi semper se gramine vestit, Nec scabie, et, salsa lædit rubigine ferrum; Illa tibi lætis intexet vitibus ulmos; Illa ferax oleæ est: illam experiere colendo, Et facilem pecori, et patientem vomeris unci. Talem dives arat Capua, et vicina Vesevo Ora jugo; et vacuis Clanius non æquus Acerris. Nunc, quo quamque modo possis cognoscere, Rara fit, an fupra morem fit denfa, requiras;

TRANSLATION.

they abandoning their Nests soar on high: But the Field looks gay as soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees: And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That Land which exhales thin Mists and slying Smoke, and drinks in the Moisture, and emits it at Pleasure; and which always clothes itself with its own verdant Grass, nor hurts the Coulter with Scurf and salt Rust; that will entwine thy Elms with joyous Vines; that is fertile of Olives: That Ground you will experience in manuring both to be friendly to Cattle, and submissive to the crooked Share. Such a Soil rich Capua tills, and the Territory adjoining to Mount Vesuvius, and the Clanius not kind to depopulated Acerræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare and loose, or unusually dense and stiff; (because the

NOTES.

att. Enituit. Signifies it looked fleek, fmooth, and fbining, as, when new taken in Ground, if it be of a rich Mould, it commonly does when fift ploughed.

213. Cafias. Virgil, fays Mr. Martin, mentions two Sorts of Cafia; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call Caffia Lignea. Of this he speaks, Verse 466th of this Georgic,

Nec Cafia liquidi corrumpitur u us olivi.
The other feetns to be the Plant which bears
the Granum Gnidium, called Spurge flax, or

Mountain-widow Waile, and grows in rough Mountains in the warmer Climates.

214. Topbus scaber. This the same Author takes to be what we call Rotten Stone. Pluy says it is of a crumbling Nature. Nam Topbus scaber natura friabilis expetitur quoque ab autoribus.

225. Vacuis Clanius non agust Acerris. Acerræ is the Name of a very ancient City of Campania, which was almost depopulated by the frequent Inundations of the River Clanius.

233. Almis,

Altera frumentis quoniam favet, altera Baccho; Densa magis Cereri, rarissima quæque Lyæo: Antè locum capies oculis, altèque jubebis In folido puteum demitti, omnemque repones Rurfus humum, et pedibus fummas æquabis arenas. Si deerunt; rarum, pecorique et vitibus almis Aptius uber erit: firt in fua posse negabunt Ire loca, et scrobibus superabit terra repletis, Spiffus ager; glebas cunctantes, crassaque terga Exfpecta, et validis terram proscinde juvencis. Salfa autem tellus, et quæ perhibetur amara,

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LIB. II.

Frugibus infelix, (ea nec mansuescit arando, Nec Baccho genus, aut pomis fua nomina fervat) Tu spisso vimine qualos, Tale dabit specimen. Colaque prælorum fumofis deripe tectis. Hùc ager ille malus, dulcesque à fontibus undæ Ad plenum calcentur: aqua eluctabitur omnis Scilicet, et grandes ibunt per vimina guttæ. At fapor indicium faciet manifestus, et ora Triftia tentantum fensu torquebit amaror.

quoniam altera favet frumentil altera favet Baccha; denfa m gis favet Cereri, que ue raril. fima magis favet Lyeo: ante. capies locum seulis, jubebifq ue puteum demitti ale in folido loco, rursusque repones omnem bu-mum, et æquabis summas ares rat pedibus. Si deerunt ad replendum locum; uber erit rarim, aptiusque pecori et almis vitibus: fin negabunt se posse ire in sua loca, et terra superabit, scrobibus repletis, ager est spissus; exspecta cunsantes glebas, craffaque terga, et proscinde ter-ram validis juvencis. Autem Salfa tellus, et que terbibetur amara, est infelix frugibus, (ea uec mansuescit arando, nec servat suum genus Baccho, aut sua nomina pomis) dabit tale specimen sul. Tu deripe qualita sulla minima estatu los Spifo vimine, colaque pralorum sumosis tectis. Ille maine ager, dulcesque undæ haustæ à sontibus calcentur buc ad plenum: scilicet omnis aqua eluftabitur, et grandes guttæ ibunt per

vimina. At manifestus sapor faciet indicium, et amaror torquebit trifia ora tentantium fenfu.

TRANSLATION.

one is fit for Corn, the other for Wine; the stiff for Ceres best, and the most loose for Bacchus:) For you shall mark out a Place with your Eye, and order a Pit to be funk deep in folid Ground, and again return all the Mould into its Place, and level with your Feet the Sands at Top. If they prove deficient, the Soil is loofe, and more fit for Cattle and bounteous Vines: But if they deny the Possibility of returning to their Places, and there be an Overplus of Mould after the Pit is filled up, then it is a dense Soil; expect reluctant Clods, and stiff tenacious Ridges, and tear up the Land with flurdy Bullocks.

But faltish Ground, and what is accounted bitter, where Corn can never thrive (it neither mellows by plowing, nor preferves to Grapes their Kind. nor to Fruits their Qualities) will give an experimental Proof to this Effect. Shatch from the smoky Roofs Baskets of close woven Twigs, and the Strainers of thy Wine-presses. Hither let some of that vicious Mould, and sweet Water from the Spring be preffed Brim-full: Be fure all the Water will strain out, and big Drops pass through the Twigs. But the Taste will clearly make Discovery. and its Bitterness will distort the Countenances of the Tasters offended with the Senfation.

NOTES.

233. Almis. Vines are called alma in the | that this Soil must be plowed deep. same Sense as Ceres, the Earth, &c. from ale,

because they invigorate and give Nourishment.

237. Validis terram proseinde juvencis. He mentions the Strength of the Bullocks, to fignify

Wines and Fruits, fignifies their Qualities:

PP. VIRG. MAR. GEORGICA: LIB. II.

tellem discimus denique bot pasto, a tellus sit pinguis s ea jastaus manibus baud unquam satischi, sed lentescit ad digitos babed do eath, in morem picis. Humidi tellus alit majores berbas,
issa ue est lætior susto. Ab,
me is sit nimium fertilis mibi,
neu steadat se prævalidam primis ar stis! quæ terra est gravis prodit se tacitam pondere
toplo; quæque est levis prodit
se. Est promtum prædiscere
nigram oculis, et quis color sit
cuique. At est dissicile exquirere sceleratum frigus: tantim
piceæ, nocentesque taxi interdum, aut nigræ ederæ pandunt
vossigia. His animadversis, memento excoquere terram multo
antè, et circundare magnos montes scrobibus: ssendere supinatas
glebas Aquiloni ante qu'am insodias lætum genus vitis. Sunt
putri solo optima arva: venti,
gelidæque pruinæ, et robussius
fossor, movens labesasta jugera,
curant id.

Pinguis item quæ fit tellus, hoc denique pacto Discimus: haud unquam manibus jactata fatiscit: Sed picis in morem ad digitos lentescit habendo. Humida majores herbas alit, ipsaque justo 25. Lætior. Ah, nimiùm ne sit mihi sertilis illa, Neu se prævalidam primis ostendat aristis!

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Quæ gravis est, ipso tacitam se pondere prodit; Quæque levis. Promtum est oculis prædiscere nigram,

Et quis cui color. At sceleratum exquirere frigus Difficile est: piceæ tantum, taxique nocentes Interdum, aut ederæ pandunt vestigia nigræ.

His animadversis, terram multò antè memento Excoquere, et magnos scrobibus circundare mon-

Ante supinatas Aquiloni ostendere glebas, Quàm lætum infodias vitis genus. Optima putri Arva solo: id venti curant, gelidæque pruinæ, Et labefacta movens robustus jugera sossor.

TRANSLATION.

Again, what Land is fat, we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself suxuriant beyond due Measure. Ah, may none of mine be thus too fertile, nor shew itself too strong at the first Springing of the Grain!

The heavy Land betrays itself by its very Weight without my telling you; and likewise the light. 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour of each. But to search out the mischievous Cold is no easy Task: Only Pitch-trees, and sometimes noxious Yews, or black Ivy, dis-

close its Signs.

and Confirma

These Rules observed, remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, and expose the turned-up Clods to the North-wind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delver close plying his Acres tossed and turned upside down.

NOTES.

254. Tacitam. Without my telling you. In the fame Sense the Word occurs. Æn. VI. 841.

255. Oculis prædiscere. To distinguish it at first Sight, or to learn it by the Eye previously

257. Taxique nocentes. The Berries of the Edisions.

Yew are faid by Pliny and other Authors to be poisonous. The Leaves also are found to be defiructive to Horses.

260. Circundare. This Pierius affures us to be the Reading of the Roman Manuscript, which seems preserable to concidere in the common Editions.

of it: 251

II.

dit: *fcere* 255 igus

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Semina.

us to ommon At it quos naud una viros vigitantia tugit, 205

quos viros; hi ante exquirunt

Ante locum fimilem exquirunt, ubi prima paretur fimilem locum, unum ubi prima Arboribus seges, et quò mox digesta feratur; Mutatam ignorent subitò ne semina matrem. Quin etiam cœli regionem in cortice fignant: Ut, quo quæque modo steterit, qua parte calores 270 Austrinos tulerit, quâ terga obverterit axi, Restituant. Adeò in teneris consuescere multum est.

Collibus, an plano melius fit ponere vitem, Quære priùs. Si pinguis agros metabere campi, Densa sere; in denso non segnior ubere Bacchus: Sin tumulis acclive folum, collesque supinos; 276 Indulge ordinibus: nec fecius omnis in unguem Arboribus positis secto via limite quadret. Ut fæpe ingenti bello cum longa cohortes Explicuit legio, et campo stetit agmen aperto, 280 Directæque acies, ac late fluctuat omnis

At fi quos haud ulla viros vigilantia fugit; 265 At fi baud ulla vigilantia fugit jeges paretur arboribus, et alterum quo mix ea digefta per ordines feratur: ne semina igno-rent matrem subitd mutatam. Quin etiam signant regionem cæli in cortice: ut restituant unamquamque arborem eo modo quo quæque fleterit, ea parte qua quaque tulerit Austrinos calores, qui obverterit terga axi. Est aded multum consuscere in teneris annis. Quare prids, an sic melius ponere vites colli-bus, an plano. Si metabere agros pinguis campi, sere vites densa: Bacchus non est segnior denso ubere. Sin eligis solum acclive tumulis, supinos ue col-les; indulge ordinibus: nec seciùs omnis via quadret sello limite arboribus pofitis in unquem. Ut sæpe ingenti bello, cum longa

legio explicuit cobortes, et agmer fetit aperto campo, aciefque funt directa, ac omne tellus fluctuat late

TRANSLATION.

But those, whom not any Vigilance escapes, first seek out a Piece of Ground fimilar to that whence the Plants are taken, where the first Nursery may be provided for their Trees, and whither it may foon be transplanted in Rows; left the Slips take not kindly to this new Mother that suddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Manner each stood, in what Part it bore the southern Heats, what Sides it turned to the northern Pole, they may restore to it the same Position. Of fuch Avail is Custom in tender Years.

Examine first whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick; Bacchus will not be the more backward to grow in fuch a Soil when planted thick: But if you lay out a Soil rifing with a gentle Ascent, and sloping Hills; give Room to your Ranks: Yet so as that, your Trees being exactly ranged, each Space may square with the Path cut across it. As often in dreadful War when the extended Legion hath ranged its Cohorts, the Battalions stand marshalled on the open Plain, the Armies fet in Array, and the whole Ground wide waves with gleaming Brass.

NOTES.

Plants, as also Verse 301.

-- Neu ferro læde retuso Semina.

In the same Sense it is often used by Pliny, Colamella, &c.

275. Denso. Denso here seems to be the same as dense construe. Mr. Martin construes

268. Semina. In this Place fignifies young takes ubere for agro, as it feems to be, Æn. III.

-Qua vos à flirp parestum Prima tulit tellus, eadem vos ubere læto
Accipiet reduces. And above, Verse 234.
277. Nec secius omnis, &c. The Order of the
Words seems to be thus: Nec secius omnis via fame as dense confito. Mr. Martin construes quadret secto limite, arboribus positis in unquem: ubere with segnior, taking ubere for Fertility, and no less let every Path, or Space, square with the cross Path, the Trees being planted being understood. Others follow Rueus, who exactly." Martin. Where via fignifies the

renidenti ære, net dum mifcent borrida prælia, fed dubius Mars errat in mediis armis Sic omnia intervalla viarum fint dimensa paribus numeris; non modd uti prospectus pascat inanem aninum; fed quia non a-liter terra dabit æquas vires omnibus, neque rami paterunt extendere se in vacuum aera.
Forsitan et quæras quæ fastingia sint scrobibus. Ausim committere witem vel tenui sulto.
Arbes desigitur altius ac penitus terræ; in primis Esculus: qua quantum tendit vertice ad atbereas auras, tantum tendit radice in Tartara. Ergo non biemes, non flabra, neque imbres convellunt illam: manet immota, perque multos annos volvens multa secula virûm durando vincit atatem eorum. Tum late sendens fortes ramos et bracbia bue illue, ipse media suftinet in-gentem umbram. Neve vineta vergant tibi ad cadentem folem; neve fere corylum inter vites : neve

Ære renidenti tellus, nec dum horrida miscent Prœlia, sed dubius mediis Mars errat in armis: Omnia sint paribus numeris dimensa viarum; Non animum modò utì pascat prospectus inanem; Sed quia non aliter vires dabit omnibus æquas 286 Terra; neque in vacuum poterunt se extendere rami.

Forsitan et scrobibus quæ sint sastigia quæras. Ausim vel tenui vitem committere sulco. Altiùs, ac penitùs terræ desigitur arbos; 290 Esculus in primis: quæ quantum vertice ad auras Æthereas, tantum radice in Tartara tendit. Ergo non hiemes illam, non slabra, neque imbres Convellunt: immota manet, multosque per annos Multa virûm volvens durando secula vincit. 295 Tum sortes latè ramos et brachia tendens Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vincta cadentem; Neve inter vites corylum sere: neve slagella

TRANSLATION.

nor as yet are they engaged in horrid Battle, but Mars hovers dubious in the Midst of Arms: Thus let all your Vineyards be laid out in equal Proportions; not only that the Prospect may feed the Mind with vain Delight; but because the Easth will not otherwise supply equal Strength to all; nor will the Branches be able to extend themselves at large.

Perhaps too you may demand what Depth is proper for the Trenches. I could venture to commit my Vine even to a flight Furrow. Trees again are funk deeper down and far into the Ground; especially the Esculus, which shoots downward to Hell with its Roots, as far as it rises with its Top to the ethereal Regions. Therefore not wintery Storms, nor Blasts of Wind, nor Showers can overthrow it: It remains unmoved, and, rolling many Ages of Men away, outlasts them for many Years. Then stretching wide its sturdy Boughs and Arms this Way and that Way, itself in the Midst sustains a mighty Shade.

Nor let thy Vineyards lie towards the fetting Sun; nor plant the Hazle among your Vines: Nor gather your Cuttings from the Top of the Tree, but

NOTES.

Spaces between the Rows; limes again the coefspath, which in the square Figure cuts the o her at right Angles.

284. Numeris, Signifies Harmony, Order, Proportion.

235. Inanem. i. e. Without reaping any other Advantage thence but the bore Phasing of the Eye.

290. Altits, at penitus terra defigitur ar-

gitur altiùs, ac penitùs terræ, not ac arbos defigitur. Virgil here makes a Distinction between witis and arbos; sor Vines were not accounted Trees, but Shrubs, or something of a
middle Nature between both. Thus Columella:
Nam ex surculo vel arbos procedit, ut olea; vel
frutex, ut palma campestris: vel tertium quiddam, quod nec arborem, nec srut cem proprie
dixerim, ut est vitis.

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Summa pete, aut fummas defringe ex arbore plan- pete fumma flagella, aut de 300

(Tantus amor terræ) neu ferro læde retufo Semina: neve oleæ filvestres insere truncos.
Nam sæpe incautis pastoribus excidit ignis,
Qui surtim pingui primum sub cortice tectus,
Robora comprendit, frondesque elapsus in altas, 305 Ingentem cœlo fonitum dedit; inde fecutus Per ramos victor, perque alta cacumina regnat, Et totum involvit fiammis nemus, et ruit atram Ad cœlum picea craffus caligine nubem: Præsertim si tempestas à vertice silvis Incubuit, glomeratque ferens incendia ventus. Hoc ubi; non à stirpe valent, cæsæque reverti Poffunt, atque imâ fimiles revirescere terrà: Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat au-

Tellurem Borea rigidam spirante movere.

fringe fummas plantas ex arboro (eft illis tantus amor terræ) neu læde semina retuso ferro: neve nitum cœlo : inde fecutus, vieter regnat per ramos, perque alta cacumina, et involvit totum nemus flammis, et craffus piced caligine ruit atran nubem ad cœlum : præsertim si tempestas incubuit filvis à vertice, ventufque glomerat incendia ferens ea. Ubi boc contigerit, vites non valent reverti à stirpe, cæ-sæque, possunt reverti, atque revirescere similes ima terras inselix oleaster amaris soliis solus Superat. Nec quis uam, tam prudens, auctor persuadeat tibi movere terram Borea Spirante.

TRANSLATION.

those that are near the Roots, which will thrive best, having already contrasted a Fondness for the Earth; so much Love to the Earth avails. Nor hurt your Shoots with blunted Steel: Nor plant among them the Truncheons of the wild Olive. For Fire is often let fall from the unwary Shepherds, which at first secretly lurking under the unctuous Bark catches the folid Wood, and, shooting up into the topmost Leaves, raises a loud Crackling to Heaven: thence pursuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condensed in pitchy Vapour darts the black Cloud to Heaven: chiefly if a Storm over Head rests its Fury on the Woods, and the driving Wind whirls the Flames aloft. When this happens, their Strength decays from the Root, nor can they recover, tho' cut, or sprout up from the deep Earth fuch as they were: The unblest wild Olive with its bitter Leaves alone survives the Disaster.

Let no Counsellor be so wise in your Eyes to persuade you to stir the rigid Earth when Boreas breathes. Then Winter shuts up the Fields with Frost:

NOTES.

300. Flagella summa pete. Columella uses | Geor. I. 443. the same Word flagella for Shoots. The sum-ma flagella Mr. Martin takes to be, not the topmost Shoots, as it is commonly understood, but the upper Part of the Shoot, which expert Gardeners advise to cut off, because the upper Parts of the Shoot are never so well ripened as

310. A vertice. From on high, as the South-wind is mentioned to come ab alto, as I were.

-Namque urget ab alto Arboribusque satisque Notus, pecorique fini-

312. Hoc ubi; non, &c. Others point it thus, boc ubi non; when this is not the Case, these wild Olives, mentioned before, are vigorous at the Root, and are able to recover themfelves, tho' cut, and will fprout up such as they

320. Candida,

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Tum biems claudit rura gelu, nec, semine jacto, patitur affi-gere concretam radicem terræ. Satio est optima vinetis, cum, rubenti vere, candida avis, Ciconia, invifa longis colubris veautumni, cum rapidus fol nondum contingit biemem equis, sed j=n æstas præterit. Ver est adrò utile frondi nemorum, ver ancò utile filvis : were terræ tument, et poscunt genitalia semither, defeendit in gremium terræ laid conjugis fecundis imbribus, et iple magnus, commiftus magno serpore terræ, alit omnes fetus. Tum avia virguica rejonant cazoris avibus: el armenta recetunt Venerem certis diebus. Alwas oger parturit, armaque laxone finus tepentibus auris Zejbyrs: tener bumor Superat omzibus agris: graminaque audent eredere fe tuto in novos foles: nic pampinus metuit surgentes Auftros, aut imbrem actum è cocio magnis Aquilonibus: sed trudit gemmas, et explicat omnes frondes.

Rura gelu tum claudit hiems; nec femine jacto Concretam patitur radicem affigere terræ. Optima vinetis fatio, cum vere rubenti Candida venit avis longis invifa colubris: Prima vel autumni fub frigora, cum rapidus Sol Nondum hiemem contingit equis, jam præterit æftas.

Ver adeò frondi nemorum, ver utile filvis: Vere tument terræ, et genitalia femina poscunt. Tum pater omnipotens fecundis imbribus Æther Conjugis in gremium lætæ descendit, et omnes 326 Magnus alit, magno commistus corpore, fetus. Avia tum refonant avibus virgulta canoris: Et Venerem certis repetunt armenta diebus. Parturit almus ager, Zephyrique tepentibus auris Laxant arva finus: fuperat tener omnibus humor: Inque novos foles audent se gramina tutò Credere: nec metuit furgentes pampinus Auftros, Aut actum cœlo magnis Aquilonibus imbrem: Seu trudit gemmas, et frondes explicat omnes. 335

TRANSLATION.

nor, when the Slip is planted, suffers the frozen Root to fasten to the Earth. The Plantation of the Vineyards is best, when in the blushing Spring the white Bird comes in, which the long Snakes abhor: Or towards the first Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is just gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands swell, and demand the genial Seeds. Then Almighty Father Æther descends in fructifying Showers into the Bosom of his joyous Spouse, and great himself, mingling with her great Body, nourishes all her Offspring. Then the retired Brakes resound with tuneful Birds: And the Herds renew their Loves on the stated Days. Then beauteous Earth is teeming to the Birth, and the Fields open their Bosoms to the warm Breezes of the Zephyr: In all a gentle Moisture abounds: And the Herbs dare fafely trust themselves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the rifing South-winds, or of a Shower precipitated from the Sky by the violent North-winds: But put forth their Buds, and unfold all their

NOTES.

320. Candida avis. The Stork, which is Bird of Passage, and in such Esteem, Pliay tells us, for deftraying Serpents, that in Theffaly

it was a capital Crime to kill them.

325. Tum pater omnipotens. The Æ her of Sky, which in the Heathen My hology is the enough to justain the first Heats of the Sun.

Same with Jupiter, or the Almighty Father. Thus Lucrettus :

Postremo pereunt imbres, ubi eos pater Ætber In gremi m maeris Terraj præcipitavit.
332. Audent, &c. i. e. When they are frong

342. Immiffæ-

LI Nor Illuz Cre Orb Cun Fern Imn Nec Si n Inte

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Hali Qui Urge Hoc. Se

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1342. 15. Lite anto the 355.

Non alios prima crescentis origine mundi Illuxisse dies, aliumve habuisse tenorem Crediderim; ver illud erat: ver magnus agebat Orbis, et hibernis parcebant flatibus Euri: Cum primum lucem pecudes haufere, virûmque Ferrea progenies duris caput extulit arvis, Immissaque seræ silvis, et sidera cœlo. Nec res hunc teneræ possent perferre laborem, Si non tanta quies iret frigusque caloremque Inter, et exciperet cœli indulgentia terras. Quod fuperest, quæcunque premes virgulta per

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Sparge fimo pingui, et multa memor occule terra: Aut lapidem bibulum, aut squalentes infode con-

Inter enim labentur aquæ, tenuisque subibit Halitus, atque animos tollent fata. Jamque reperti, Qui faxo fuper, atque ingentis pondere testæ Urgerent: hoc, effusos munimen ad imbres: Hoc, ubi hiulca fiti findit Canis æstifer arva.

Seminibus positis, superest deducere terram Sæpius ad capita, et duros jactare bidentes:

Crediderim non alies dies illuxisse prima origine crescentis mundi, babuisseve alium tenorem ; illud tempus erat ver : magnus orbis agebat ver, et Euri parcebant bibernis flatibus : cum primum pecudes baufere lucem, ferreaque progenies virum extulit caput duris ervis, feraque fuerunt immiffæ filvis, et fidera cælo. Nec teneræ res possent serre bunc laborem, si tanta quies non træt inter srigus, ue caloremque, et indulgentia cœli exciperet terras. Quad supereft, quæcunque virpulta premes per agros, memor sparge ea pingui fim, et occule ea multa terra: aut infode bibulum latidem, aut squalentes conchas circa ea. Enim inter ea aquæ labentur, tenuisque balitus Subibit, atque Sata tollent animos. Jamque sunt reperti, qui urgerent ca super saxo atque pondere ingentis testæ: boc est munimen ad effusos imbres : boc est munimen, ubi aftifer Canis findit biulca arva fiti. Seminibus positis, superest deducere terram æpius ad capita, et jactare duros ferreos bidentes:

TRANSLATION.

Leaves. No other Days, methinks, had shone at the first Origin of the rising World; it was reigning Spring; the spacious Globe enjoyed Spring, and the East-winds withheld their wintery Blasts: When first the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were stocked with wild Beasts, and the Heavens with Stars. Nor could the tender Productions of Nature bear this Labour, if so great Rest did not intervene between the Cold and Heat, and if Heaven's indulgent Season did not visit the Earth in its Turn.

For what remains, whatever Layers you bend down over all the Fields, overfpread them with fat Dung, and carefully cover them with copious Earth: Or bury about them spungy Stones, or rough Shells. For thus the Rains will foak through, the subtile Vapour penetrate into their Pores, and the Plants become fout and vigorous. We find some too who are for pressing them from above with a Stone, and the Weight of a great Potsherd: This is a Defence against the pouring Rains: This a Defence when the fultry Dog-star cleaves the gaping Fields with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots, and ply the hard Drags: Or to labour the Soil under the impressed Share, and

NOTES.

342. Immissague feræ filvis, et sidera cæh. Literally, And the wild Beasts were sent
suto the Woods, and Stars into the Heavens.
355. Capita, Caput vitis, or arboris, figni-

361. Ta-

104

womere, et slettere lastantes juvences inter vineta ipsa: tum
sprare viu lèves calamos, et
ha silia rasa virga, fraxineas
que sudes, bicornesque furcas;
viribus quarum assuscant envis
et contemnere ventos, sequique
et parcendum teneris vitibus,
dum prima atas earum adolesois vovis frondibus: et, dum
latus palmes agit se ad auras,
ammissi per purum acra laxis
babenis, acies ipsa falcis nondum est tentanda; sed frondes
fant carpenda, interlegendaque
uncis manibus. Inde ubi jam
vites, amplexa ulmos valid,s
sirpibus, exierint, tum stringe
comas, tum tonde bracbia earum; ante resormidant ferrum;
tum desique exerce dura impevia, et compesse fluentes ramos.
Rtiam segus est tenendum à vitibus:
peracipue dum front est tenera,
imprudensque laborum; cui srondi,
super indignas biemes, sotentemque solem,
super indignas biemes, sotentemque solem,

Aut presso exercere solum sub vomere, et ipsa Flectere luctantes inter vineta juvencos: Tum lêves calamos, et rasæ hastilia virgæ, Fraxineasque aptare sudes, furcasque bicornes; Viribus eniti quarum, et contemnere ventos 360 Assuescant, summasque sequi tabulata per ulmos.

Ac, dum prima novis adolescit frondibus ætas, Parcandum teneris: et, dum se lætus ad auras Palmes agit laxis per purum immissus habenis Ipsa acies falcis nondum tentanda; sed uncis 365 Carpendæ manibus frondes, interque legendæ. Inde ubi jam validis amplexæ stirpibus ulmos Exierint, tum stringe comas, tum brachia tonde; Antè reformidant ferrum: tum denique dura Exerce imperia, et ramos compesce sluentes. 370

Texendæ sepes etiam, et pecus omne tenendum; Præcipuè dum frons tenera, imprudensque labo-

Cui, fuper indignas hiemes, folemque potentem,

TRANSLATION.

guide your struggling Bullocks through the very Vineyards: Then to adapt to the Vines smooth Reeds, and Spears of peeled Rods, and ashen Stakes, and two-horned Forks: By whose Strength they may learn to shoot up, to contemn the

Winds, and climb from Stage to Stage along the highest Elms.

And, while their Infant-age sprouts with new-born Leaves, you must spare the tender Vines. And while the joyous Shoot raises itself on high, wantoning through the open Air with loose Reins, the Edge of the Pruning-knise itself must not be applied; but the Leaves should be plucked with the in-bent Hand, and called here and there. Thereaster when now they have shot forth, embracing the Elms with firm Stems, then cut their Locks, then lop their Arms. Before this they dread the Steel: Then, and not till then, exercise severe Dominion over them, and check the loose straggling Boughs.

Fences too should be woven around them, and all Cattle must be restrained; especially while the Shoots are tender and unacquainted with Hardships; which, besides the rigorous Winters, and vehement Heat of the Sun, the wild Bussaloes

NOTES

36s. Tabulata. The tabulata are the Branches of Rims extended at proper Distances, to sustain the Vine. Thus Columella: Cum deinde adolescere incipient, falce formanda, et tabulata instituenda sunt: boc enim nomine usurpant agricola ramos truncosque prominentes, eosque wel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur, &c.

364. Laxis per purum immiffus babenis. This

Tabulata. The tabulata are the Bran- is a Metaphor taken from Horses, in Imitation Rims extended at proper Diffances, to of Lucretius:

Arboribus datum if mariis exinde per auras Crescendi magnum immissis certamen babenis. Per purum in Virgil figuifies the same as per auras in Lucretius. Horace uses it also for the Air:

Per Per purum tonantes

Egit equos.

Silve Illud Frige Aut Qua

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Silvestres uri assidue, capreæque sequaces Illudunt; pascuntur oves, avidæque juvencæ. 375. Frigora nec tantum cana concreta pruina, Aut gravis incumbens scopulis arentibus æstas; Quantum illi nocuere greges, durique venenum Dentis, et admorfo fignata in stirpe cicatrix.

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Non aliam ob culpam Baccho caper omnibus 380

Cæditur, et veteres ineunt profcenia ludi: Præmiaque ingeniis pagos, et compita circum, Theseidæ posuere; atque inter pocula læti Mollibus in pratis unctos faliere per utres.

filvefires uri, sequacesque ca-prese offidue illudunt; oves, avidaque jumenca pascuntur frondibus vitium. Nec frigora concreta cana pruina, aut gra-vis estas incumbens arentibus scapulis nocent vitibus cancum, quantum illi groges, vene-num, ue duri demis, et cicatrix figuata in admorfo firpe nocuere. Ob non alsam culpam caper cæditur Bacche omnibus aris, et veteres ludi ineunt profcenia: The eidaque posuere pramia ingenits circum pagos et compita; atque inter pozula læti faliere per unclos utres in mollibus pratis.

TRANSLATION.

and perfecuting Goats continually infult; the Sheep and greedy Heifers browze upon them. Nor do the Colds condensed in hoary Frost, or the severe Heat beating upon the scorched Rocks, hurt them so much as the Flocks and Poison of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat facrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And for this the Athenians proposed to the tragic Wits Prizes of Goats about the Villages and Crossways; and amidst their Cups full joyous danced in the foft Meadows on Goat-skin Bottles be-

NOTES.

by Cx ar, is a wild Bull of prodigious Strength and Swiftness, being almost as hig as an Elephant: But this cannot be the urus mentioned by Virgil, being an Animal utterly unknown in Italy. It is more probably what is now called the Buffalo.

377. Aut gravis incumbens scopulis arentibus affas. The Meaning seems to be, That Vineyards planted on a rocky Soil, which therefore fuffer most in dry Weather, are not so much injured by the most scorching Heat, as by the Biting of Cattle.

In the Roman Theatre 381. Profcenia. there was first the Porticus or Gallery for the Populace, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called cunei, or Wedges. 2. The Orchestra, in the Centre and lowest Part of the Theatre, where the Senators and Knights sat, and where the Dancers and Musicians performed. 3. The Proscenium, or Space before the Scenes, which was raised above the Orchestra, and where the Actors spoke.

382. Ingeniis. The usual Reading is in-

374. Silveftres uri. The urus, as described most ancient Manuscripts. The Poet here alludes to the ancient Cuftom, amongst the Greeks, of proposing a Goat for a Prize to him who should be judged to excel in satirical Verse. Thus Horace:

> Carmine qui tragico vilem certavit ob bircum. There is a Line in Harace not much unlike this of Virgit:

" Quis circum pagos, et circum compita pugnax,

Magna coronari contemnat Olympia."-383. Thefeidæ. The Athenians, so called from Theseus their King, who first civilized and taught them to live in Cities. Tragedy had its Beginning among the Ashenians. Theseis, an Athenian Poet, is said to have invented it, as we find in Harace,

Ignotum tragica genus inveniffe Camana Dicitur, et plaustris vexisse poemata Thespis; Qua canerent agerentque peruntil fecibus ora. 384. Unitos faltere per utres. The utres were Bags made of Goats Skins. These Skins were

blown up like Bladders, and besmeared with Oil. They were fet in the Fields, and it was the Custom to dance upon them with one Leg at the Feafts of Bacchus: The Skins being very gentes, which is a very useless Epithet in this slippery, the Dancers often fell down, which oc-Place. But Pierius found ingeniss in all the cassoned a great Laughter.

VOL. I.

, 389. Ofcilla.

Aufonii coloni, gens missa Troja, ludunt incomtis versibus, solutoque risu; su-muntque borrenda ora cavatis corticibus. Et vocant te, Bacebe, per læta carmina, suspen-duntque mollia oscilla ex alta pinu. Hinc omnis vinea pupinu. Hinc omnis vinea pu-bescit largo fetu: cavaque val. les, profundique altus complentur, et quocumque Deus Bacchus circumegit bonessum caput. Ergo ritte dicemus sum bonorem Baccho patriis carminibus, feremusque lances et liba illi! et bircus, sacer illi, dustus cornu, stabit ad aram; torrebimusque ejus pinguia exta in colurnis verubus. Est etiam ille alter labor curandis witibus, cui nun-quam est satis exbausti laboris: namue omne solum est scinden-dum terque quaterque quotannis, glebaque est frangenda aternum verfis bidentibus, et omne ne-mus est levandum fronde.

Nec non Ausonii, Troja gens missa, coloni 385 Versibus incomtis ludunt, risuque soluto; Oraque corticibus fumunt horrenda cavatis: Et te, Bacche, vocant per carmina læta, tibique Oscilla ex altâ suspendunt mollia pinu. Hinc omnis largo pubefcit vinea fetu: Complentur vallesque cavæ, saltusque profundi; Et quocumque Deus circum caput egit honestum. Ergo rite fuum Baccho dicemus honorem Carminibus patriis, lancesque et liba feremus: Et ductus cornu stabit sacer hircus ad aram; 395 Pinguiaque in verubus torrebimus exta colurnis,

Est etiam ille labor curandis vitibus alter; Cui nunquam exhausti satis est: namque omne quotannis

Terque quaterque folum scindendum, glebaque vertis

Æternum frangenda bidentibus: omne levandum

TRANSLATION.

smeared with Oil. On the same Account the Ausonian Colony also, a Race derived from Trey, sport in unpolished Strains, and unbounded Laughter; affuming horrid Masks of hollowed Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up foft Images from a tall Pine. Hence every Vineyard shoots forth with large Produce: The hollow Vales and deep Lawns are filled with Plenty; and wherever the God hath moved around his graceful Head. Therefore will we folemnly ascribe to Bacchus his due Honours in our Country's Lays, and offer to him Chargers and the confecrated Cakes; and the facred Goat led by the Horn shall stand at his Altar, and we will roast the fat Entrails on Hazle Spits.

There is also that other Toil in dreffing the Vines; in executing which you can never bestow Pains enough: For the whole Soil must be plowed three or four times every Year, and the Clods are continually to be broken with bended

NOTES.

889. Ofcilla. The Commentators are much di- 1 wided about the Meaning of this Word. The most probable Opinion is, that they were little earthen Images of Bacchus suspended to the Branches of Trees, where they swung, and were blown about by the Wind, and were thought to bestow Fertility on the Vines which way foever they turned their Faces. Whence

Et quocumque Deus circum caput egit boneftum. 392. Gircum caput egit. Some think this al-

ludes to the Custom of carrying the Statutes of Bacebus round the Fields and Vineyards in Procession.

396. Verubus colurnis. On Hazle Spits, be-Hence he says above, Verse 299.

Newe inter vites corylum sere.

400. Omne levandum fronde nemus. It is ufual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit. LIB. Frond

Atque Et ja Frigit Tam Ruftie Perfe Primu Sarm Postre Bis fe Duru Exigi Vimi

> Drag past . Steps cold Swain faker form: home the S a lux run tivate be cu

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Fronde nemus. Redit agricolis labor actus in Labor, actus in orbem, redit orbem;

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Atque in se sua per vestigia volvitur annus. Et jam olim seras posuit cum vinea frondes, Frigidus et filvis Aquilo decussit honorem; 404 am tum acer curas venientem extendit in annum Rusticus; et curvo Saturni dente relictam Persequitur vitem attondes, fingitque putando. Primus humum fodito, primus devecta cremato Sarmenta, et vallos primus sub tecta referto: Postremus metito. Bis vitibus ingruit umbra: 410 Bis segetem densis obducunt sentibus herbæ: Durus uterque labor. Laudato ingentia rura; Exiguum colito. Nec non etiam aspera rusci Vimina per filvam, et ripis fluvialis arundo Cæditur; incultique exercet cura falicti.

agricolis, atque annus volvitur in se per sua vestigia. Et jam clim cum vinea posuit seras frondes, et frigidus Aquilo de-custit bonorem filvis; jam tum acer rusticus extendit curas in venientem annum, et persequi-tur vitem relictam, attondens eam curvo dente Saturni, fingitque eam am-putando. Primus fodito bumum, primus cremato farmenta devecta domum, et primus referto vallos sub tecta; postremus metito. Bis umbra ingruit vitibus : bis berbæ obducunt segetem densis sentibus: uterque labor est durus, Laudato ingentia rura; colito exiguum rus. Nec non etiam afpera vimina rusci per silvam cæduntur, et fluvialis arundo 415 cæditur ripis; curaque inculti faliti exercet nos.

TRANSLATION.

Drags; the whole Grove must be disburdened of its Leaves. The Farmer's past Labour returns in a Circle, and the Year rolls round on itself in its own Steps. And now when at length the Vineyard has shed its late Leaves, and the cold Northwind shook from the Groves their Honours; even then the active Swain extends his Cares to the ensuing Year, and close plies the desolate forfaken Vine, cutting off the Superfluous Roots with Saturn's crooked Hook, and forms it by pruning. Be the first to trench the Ground, be the first to carry home and burn the superfluous Shoots, and the first to return beneath your Roof the Stakes that propped your Vines: Be the last to reap the Vintage. Twice a luxuriant Shade of Leaves affails the Vines: Twice thick prickly Weeds overrun the Field: Each a Subject of hard Labour. Commend large Farms; cul-Besides all this the rough Twigs of Butcher's Broom are to tivate a small one be cut throughout the Woods, and the watery Reed on the Banks; and the Care of the uncultivated Willow gives him new Toil. And now his Labour feems at

NOTES.

405. Curas venientem extendit in annum. This autumnal Pruning is really providing for the next Year.

406. Curvo Saturni dente. The Scythe or Pruning hook, which was Saturn's Symbol.

406. Relietam. Servius explains it, a fe-paulo ante desertam. But I rather think it represents the Vine forfaken of its Fruits and Leaves in the Situation of a forlorn Mother bereft of her Children ; as Æn. IX. 290.

At tu, oro, solare inopem, et succurre relieta. Writers on Agriculture call ablaqueatio, i. e. the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So attendens is understood by Cerda and others.

408. Primus devecta cremato. i. e. Be the first in performing every Piece of Labour that belongs to Vines, such as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better, the longer time they have to ripen.

412. Laudato ingentia rura, &c. The Meaning feems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a small one : Because the Labour of cultivating Vines is so great, that the Mafter cannot extend his Care over a large Spot of Ground.

413. Rusci. The Ruscus in Pliny is the same with the Oxymyrsine: "Castor Oxymyrsinen myrti foliis acutis, ex qua funt ruri scope, ruscum vocavit. And Dioscorides describes our

Jam vites funt vinela; jam Jam vites sunt vintle; jam arbusta reponunt falcem; jam esseus viniton canit extremos antes: tamen tellus est solicitanda, pulvisque est movendus; el jam Jupiter est metuendus maturis uvis. Contra, non est ulla cultura obeis: neque illa exspectant procurvam falcem, temocosque rastros; cum semel ba erunt arvis, tuterunique auras. Tellus ibsa. cum recludiras. Tellus ipfa, cum recludi-tur unco dente, sufficit bumorem fatis oleis, et sufficit gravidas fruges, cum recluditus comere. Hec nutritor olivam pinguem, et placitam paci. Poma quoque, put firmilm sen era palente. ut primum fen ere valentes trun-

Jam vinctæ vites ; jam falcem arbufta reponunt ; Jam canit extremos effetus vinitor antes: Solicitanda tamen tellus, pulvifque movendus; Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura : neque illæ 420 Procurvam exipectant falcem, raftrofque tenaces; Cum femel hæserunt arvis, aurasque tulerunt. Ipfa fatis tellus, cum dente recluditur unco, Sufficit humorem, et gravidas, cum vomere, fruges. Hoc pinguem et placitam paci nutritor olivam. 425 Poma quoque, ut primum truncos fensere valentes, Et vires habuere suas; ad sidera raptim Vi proprià nituntur, opisque haud indiga nostræ.

tuntur ad fidera rattim propria vi, baudque indiga noffræ opis.

TRANSLATION.

an End, now the Vines are tied; now the Vineyard lays aside the Pruning-hook; now the exhausted Vintager salutes in Song his utmost Rows: Yet must the Earth be vexed anew, and the Mould fill put in Motion; and now after all

love and the Weather are to be dreaded by the ripened Grapes.

On the other hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook, and tenacious Harrows; when once they are rooted in the Ground, and have fustained the Air. Earth of herself supplies the Plants with Moisture, when opened by the hooked Sliping-iron, and weighty Fruits, when opened by the Share. Nourish with this the fat and Peace-delighting Olive. The other Fruit-trees too, as foon as they feel their Trunks vigorous, and acquire their Strength, quickly shoot up to the Stars by their own inherent Virtue, and need not our Assistance. At the same time every Grove is in like Manner with.

NOTES.

Batcher's Broom under the Name of puporon appea, or wild Myrtle. It was probably used to bind the Vines in Virgil's Time, fince it is fus fufficit bumorem cum recluditur dente uno, mentioned in this Place.

Reponuse. The Vines are poetically faid to lay afide the Pruning-hook, when they

have no more Oceasion for it.

417. Canit extremos antes. Literally, Sings bis last or utmost Rozos.

423. Denie unco. May fignify any crooked Instrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. Mortis renders it a Drag, but that is a bidens, an Instrument with two Tines; it seems rather to be that Instrument which we call a Sliping-iron.

Cum womere. Servius takes cum wowhom Dr. Trapp follows, renders it flatim cum nomere, an Hyperbole to denote the Quickcum nomere, an Hyperbole to denote the Quick- fland by this, jo foon as they have taken nels of the Produce. All of them forced! frong Trunks on which they are engrafted.

But the Confiruction will be easy, if we only supply recluditur which goes before, thus: Telet gravidas fruges cum recluditur vomere. Plowing, as Mr. Martin observes, being univer-fally thought to increase the Product of the Olives.

425. Hoc. Servius, and all the Commentators after him, explain this as if it were ob boc. But the Author of the Essay on the Georgics, who appears to have thoroughly understood Agriculture, and therefore has penetrated more fully into the Sense of his Author, justly observes that the Sense is much better, as well as easier, by construing box with wemere.

426. Poma. Here put for Fruits or Fruit-

trees in general. 426. Truncos fenfere valentes. Others understand by this, jo foon as they have taken to the Nec Sang Ton Pasci Et d

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Nec mims interea fetu nemus omne gravescit; Sanguineisque inculta rubent aviaria baccis, Tondentur cytifi, tædas filva alta ministrat, Pascunturque ignes nocturni et lumina fundunt. Et dubitant homines serere, atque impendere curam?

Quid majora fequar? falices, humilesque genista, Aut illæ pecori frondem, aut paftoribus umbram Sufficiunt, sepemque satis, et pabula melli. Et juvat undantem buxo spectare Cytorum, Naryciæque picis lucos: juvat arva videre, Non raftris hominum, non ulli obnoxia curæ. Ipfæ Caucaseo steriles in vertice filvæ, Quas animofi Euri affidue franguntque feruntque, Dant alios aliæ fetus: dant utile lignum Navigiis pinos, domibus cedrosque cupressosque. Hinc radios trivere rotis, hinc tympana plaustris Agricolæ, et pandas ratibus posuere carinas. trivere tympana plaustris, et posuere pandas carinas ratibus.

Noc minus intered time nor inculeum gravescit fetu, incultaque aviaria rubent sanguincis baccis. Cytifi tondentur, alta filos ministrat tædas, quibus nocturni ignes pascuntur, et fui dunt lumino. Et bomines di bitant ferere has plantas, atque impendere curom iis? Quid foquar majora commoda? satto-ces, bumilesque genista, illa iptae sufficiunt aut fronden per cori, aut umbram pastoribus, sepemque satis, et pabula melli. Bt juvat fredare montem Cytorum undantem buxo, lucofoa Naryciæ picis: juvat vider arva obnoxia non raftris bonilnum, non ulli curæ. In Cana caseo vertice steriles silvæ issæ, quas animosi Euri assiduè franguntque seruntque, altæ dant alios fetus : dant pinos, lignum utile navigiis, cedrosque cupreffofque utiles domibus. Hinc agricula trivere radios rotis, bine

TRANSLATION.

out Culture loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cytifus is browzed on by Castle, the tall Wood supplies us with Torches, and thence our nocturnal Fires are fed, and shed on us beamy Light. And after this do Men hefitate about planting and bestowing Care?

Why should I infift on greater Things? The very Willows and lowly Broom, even these supply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cytorus waving with the Groves of Narycian Pitch: It is delightful to fee the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucasus, which the fierce East-winds continually are crushing and tearing, yield each their different Produce: They yield Pines, an useful Wood for Ships, and Cedars and Cypresses for Houses. Hence the Husbandmen have laboured Spokes for Wheels; hence they have framed folid Orbs for Waggons,

NOTES.

429. Fetu. Here is not Fruit, but Produce

of Trees, as Geor. 1. 55. Arborei fetus alibi-And Verse 440 of this second Book, Ipfæ Caucaseo steriles in vertice filvæ, Quas animosi Euri ossidue franguntque seruntque, Dant alios aliæ fetus : dant utile lignum Navigiis pinos.

We are to observe farther, that inculta in the second Line is also to be supplied to the first, thus: Omne nemus incultum gravefeit; for that is plainly the Senfe.

437. Et juvat. Ut juvat would feem to be more in Virgil's Stile, and more coherent,

437. Cytorum. Cytorus is a Mountain in Papblagonia.

438. Narycia pieis. Naryx, or Narycia, was a City of the Locrians in that Part of Italy which is over-against Greece.

440. Caucaseo. Caucasus is a famous Range of Mountains running from the Black Sea to the Cafp.on.

444. Tympana. Servius explains it the Coverings of the Waggons; but others, seemingly with more Region, understand it of the Wheels of Waggons that are folid, made without Spokes, and fomewhat shaped like Drums.

Salices sunt secundæ viminibus, et ulmi frondibus: at myrtus est bona validis bassilibus, et cornus bona bello: taxi torquentur in Ityræos areus. Nec leves tiliæ, aut buxum rasile torno, non accipiunt sormam, cavanturque asuto serro. Nec non et levis alnus, missa Pado, innatat torrentem undam: Nec non et apes condunt examina cavis corticibus, alveoque vitiosæ ilicis. Quid æquè memorandum Baccheta dona tulerunt? Bacchus et dedit causas ad culpam: ille domuit letho surentes Centauros, Rhætumque Pholumque, et Hylæum minantem Lapibbis magno cratere. O agricolas nimiùm fortunatos, si mórint sua bona! quibus agricolis procul à discordibus armis, justissima tellus ipsa fundi facilem victum bumo. Si apud illos alta demus, cum superbis foribus, non vom.t ingentem undam hominum salu-tantium eos manè totis ædibus:

Viminibus falices fecundæ, frondibus ulmi:
At myrtus validis haftilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.
Nec tiliæ leves, aut torno rafile buxum, 449
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Missa Pado: nec non et apes examina condunt
Corticibusque cavis, vitiosæque ilicis alveo.
Quid memorandum æquè Baccheïa dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes 455
Centauros letho domuit, Rhætumque Pholumque,
Et magno Hylæum Lapithis cratere minantem.

O fortunatos nimiùm, sua si bona nôrint, Agricolas! quibus ipsa procul discordibus armis, Fundit humo facilem victum justissima tellus. 460 Si non ingentem foribus domus alta superbis Manè salutantum totis vomit ædibus undam; Nec varios inhiant pulchrâ testudine postes,

tantium cos mane totis adibus ; net inbiant varios poftes pulcbra tefludine,

TRANSLATION.

and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves for Cattle: The Myrtle again is useful for sturdy Spears, and the Corneil for War: The Yews are bent into Ityrean Bows. In like Manner the smooth-grained Lines, or Box that polishes with the Lathe, receive any Shape, and are hollowed with sharp Steel. Thus too the light Alder launched on the Po swims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced so worthy of Record? Bacchus has given Occasion to Offence and Guilt: He quelled by Death the furious Centaurs, Rhæteus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliss! to whom, at Diftance from discordant Arms, Earth, of herself most liberal, pours from her Bosom their easy Sustenance. If there the Palace high raised with proud Gates vomits not forth from all its Apartments a vast Tide of Morning Visitants: and if about doar not on Porticoes variegated with beauteous Tortoise-shell, and on

NOTES.

446. Frendibus ulmi. The Cattle were fed with Leaves of Elms.

448. Ityraos. The Ityrai were a People of Calo-Syria, famous for shooting with the Bow.

458. Nimium. Here, and in some other Places, signifies not too much, but exceedingly, or, as we say, beyond Measure or Expression.

460. Facilem. Simple and natural, such as

460. Facilem. Simple and natural, such as is easily procured; in opposition to what is far setched, and not to be had without great Difficulty: What Herace calls cibes longe petitos.

460. Justissima. Proprie, says Scrvius, nam si justus est qui, qued acceperst, reddit; terra utique justissima est quæ majore sænere semina accepta restituit. Or the Earth may be called most just, in satissying all the natural Demands of her Children.

463. Inbiant. This Verb does not always fignify to pant after the Enjoyment of a Thing, but to hold it in high Effeem and Admiration. As, Hor. I Sat. I. 70.

-Congest s undique saceis indormis inbians.
So that the Meaning is, What the they have

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Illusasque auro vestes, Ephyreïaque æra;
Alba nec Assyrio fucatur lana veneno;
Nec casia liquidi corrumpitur usus olivi:
At secura quies, et nescia fallere vita,
Dives opum variarum: at latis otia sundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni 470
Non absunt. Illic saltus, ac lustra ferarum,
Et patiens operum, parvoque assueta juventus;
Sacra Deûm, sanctique patres; extrema per illos
Justitia excedens terris vestigia secit.

Me verò primum dulces ante omnia Mufæ, 475 Quarum facra fero ingenti percussus amore, Accipiant; cœlique vias, et sidera monstrent; Desectus Solis varios, Lunæque labores;

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vestesque illusas auro, Ephyreiaque æra; nec apud illos alba
lana fucatur Affyrio veneno, nec
usus liquidi olivi corrumpitur
casia: at secura quies, et vita
nescia fallere, dives variarum,
opum: at otia in latis fundis,
spelunca, vivique lacus; at frigida Tempe, mugitusque boum,
mollesque somni ub arbore non
absunt. Illic sunt salvus, ac
lustra ferarum, et suventus patiens o erum, ossuetaque parvo;
sacra Deûm, santique patres;
Dea Justitia excedent terris secit extrema vestigia per illos.
Verò dulces Musa accipiant me
primum ante omnia, Musa,
quarum acra ego sacetdos fero
percussus ingenti amore earum;
monstrentque mihi vias cali et
sidera, varios desettus silis.

TRANSLATION.

Vestments cariously embroidered with Gold, and on Vases of Corinthian Brass; and if for them the white Wool is not stained with the Assyrian Drug; nor the Use of the pure Oil corrupted with Cassia's aromatic Bark: Yet theirs is Peace secure, and a Life of solid unfallacious Bliss, rich in various Opulence: Yet theirs are peaceful Retreats in ample Fields, Grottoes, and living Lakes; yet to them cool delicious Vales, the Lowings of Kine, and soft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beasts of Chace, and Youth patient of Toil, and inured to Thrist; the Worship of the Gods, and Fathers held in Veneration: Justice, when she left the World, took her last Steps among them.

But we may the sweet Muses, whose facred Symbols I bear, smit with the violent Love of philosophic Song, first, above all Things else, receive into Favour; and shew me the Paths of Heaven, and Constellations; the various Eclipses of the

NOTES.

not the's Things in their Possession, nor place their Happiness in them.

464. Illufafque. In quibus artifex ludens auro aliqua depinxerat, fays Servius.

464. Ephyreiaque era. Corinthian Brass, from

Ephyre, the original Name of Corinth.

466. Nec casia. See the Note on Verse 213.

467. At nescia fallere vita. A Life that knows not to deceive; i. e. A Life of solid and substantial Bliss, in opposition to the Pleasures of Courts and Palaces, which are showy, false, and deceitful. This Sense agrees persectly well to the Context, and is far more elegant than what is given by others. This Passage is finely imitated by Mr. Thomsen in his Autumn 1126.

Ob knew be but his Happiness, of Men The happiest he! who far from public Rage, Deep in the Vale, with a choice few retir'd, Drinks the pure Pleasures of the rural Life. What the' the Dome he wanting, &c. What the' deprived of the'e fantastic Jeys, That still amuse the Wanton, still deceive; A Face of Pleasure, but a Heart of Pain! Their hollow Moments undelighted all! Sure Peace is his; a sold Life estrang'd To Disappointment, and fallacious Hope; Rich in Content, in Nature's Bounty rich, In Herbs, and Fruits, &c.

471. Illic saltus, i. e. There are the Pleasures of the Chace; which at the same Time leads him to mention the Hardiness and Temperance of the Youth.

475. Dulces Musa. Tho' the Poet praises fo much the Pleasures of Agriculture, and a Country Life; yet he prefers the more noble Entertainments

unde tremor fit terris ; qua vi alta maria tumescant objicibus ruptis, rursusque residant in se ipsa; quid biberni soles tantum properent tingere se Oceano, vel que mora obstet tardis noctibus. Sin frigidus Janguis circum præcordia obstiterit, ne possim accedere bas partes naturæ; rura et rigui amnes in vallibus placeant mibi, et inglorius amem flumina filmasque. O si essem ubi sunt campi, Sperchiusque amnis, et Taygeta baccata Lacænis vir-ginibus! O sit qui sistat me in gelidis vallibus montis Ami, et protegat me ingenti umbra ramorum! est felix, qui potust cognoscere causas rerum, atque subjecit omnes metus et inexorabile fatum, frepitumque avari Acherontis suis pedibus! et ille est fortunatus, qui novit agreftes Deos, Panaque, senemque Silvanum, sororesque Nymphas non fasces populi, non purpura regum, et discordia agitans infidos fratres,

Unde tremor terris; qua vi maria alta tumescant Objicibus ruptis, rursusque in se ipsa residant; 480 Quid tantum Oceano properent fe tingere Soles Hiberni, vel quæ tardis mora noctibus obstet.

Sin, has ne possim naturæ accedere partes. Frigidus obstiterit circum præcordia sanguis; Rura mihi, et rigui placeant in vallibus amnes; 485 Flumina amem, filvasque inglorius. O, ubi campi, Sperchiusque, et virginibus bacchata Lacænis Taygeta! ô, qui me gelidis in vallibus Æmi Siftat, et ingenti ramorum protegat umbra! Felix, qui potuit rerum cognoscere causas; Atque metus omnes, et inexorabile Fatum Subject pedibus, strepitumque Acherontis avari! Fortunatus et ille, Deos qui novit agrestes, Panaque, Silvanumque senem, Nymphasque so-

Illum non populi fasces, non purpura regum Flexit, et infidos agitans discordia fratres;

TRANSLATION.

Sun, and Labours of the Moon; whence the Trembling of the Earth; from what powerful Cause the Seas swell high, bursting their Barriers, and again sink back into themselves: Why the Winter Suns make such Haste to dip themselves in the Ocean, or what Delay retards the flow-paced Summer Nights.

But if the cold Blood about my Heart hinders me from penetrating into those Parts of Nature; let Fields and Streams gliding in the Vallies be my Delight; may I court the Rivers and the Woods, inglorious and obscure. O to be where are the pleasant Thessalian Plains, and the River Sperchius, and Taygetus, the Scene of Bacchanalian Revels to Spartan Maids! O for one to fet me down in the cool Vallies of Hæmus, and shelter me with a thick Shade of Boughs! Happy he who was able to trace out the Causes of Things, and who cast beneath his Feet all Fears, and inexorable Destiny, and the Noise of devouring Acheron! Bleft too is he who has known the rural Deities, Pan, and old Silvanus, and the Sister Nymphs! Him neither the Fasces of the People has moved, nor the Purple of Kings, nor Discord perfecuting faithless Brothers; nor the Dacian de-

NOTES.

tertainments of the Mind, the Charms of Poetry and Philosophy: For 'tis plain that by Musa here we are to understand not only Poetry, but also chilosophic Science.

485. Rigui. Properly that ooze or refresh the

Vallies with Moifture.

486. Campi. As the other Places here mentioned are in Theffaiy; so is probable that by these campi we are to understand the plea-fant Plains of Thessair called Tempe, as in his

O pecudes, O Panes, es ê gratiffima Tempe Fontis Hamadryadum -

486. O ubi - & qui me gelidis, &c. Thefe are not Questions, but Exclamations, which are usually elliptic in all Languages. The Sentence, when full, would run thus: O fi, or O utinam essem ubi fint campi — O utinam esse qui, &c.

492. Strepitumque. Strepitus here may fignify the fabulous Noise and Buffle that is made about the infernal Regions. Or the Meaning is, Who, by conforming his Life to the Precepts of Truth and Philosophy, conquered the Fears of

Death and suture Punishment.

Aut No Aut Que Spor Infa In fe Hic Ut g Con Hic Per Cor Exfi Atg Agri Hine

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499 in that rable Sorrov is infer Compa ing In like I joys a is to b

502. the Re VoL Aut conjurato descendens Dacus ab Istro:
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
500
Sponte tulere suâ, carpsit: neo serrea jura,
Insanumque forum, aut populi tabularia vidit.

Solicitant alii remis freta cæca, ruuntque
In ferrum: penetrant aulas, et limina regum.
Hic petit excidiis urbem, miserosque Penates, 505
Ut gemmâ bibat, et Sarrano dormiat ostro.
Condit opes alius, desossoque incubat auro.
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos (geminatur enim) Plebisque Patrumque,
Corripuit: gaudent persus fanguine fratrum; 510
Exsilioque domos, et dulcia limina mutant,
Atque alio patriam quærunt sub Sole jacentem.
Agricola incurvo terram dimovit aratro;
Hinc anni labor: hinc patriam, parvosque nepotes

aut Dacus descendens ab conjurato Istro sexit illum: non
Romanæ res, regnaque peritura
slexerunt illum: neque ille, aut
doluit miserans inopem, aut invidit babenti divitias. Carpsit
frustus, quos rami, quos volentia rura ipsa tulere sua sponte
nec vidit ferrea jura, insanumque forum, aut tabularia populi.
Alii solicitant cæca freta remis,
ruunique in ferrum: penetrant
aulas et limina regum. Hic petit urbem miserosque Penates excidiis, ut bibat è gemma, et dormiat Sarrano ostro. Alius condit opes, incubatque desosso auro.
Hic stupet attonitus rostris:
plausus plebisque patrumque per
cuncos theatri (enim geminatur) corripuit bunc biantem:
alii gaudent persus sanue quærunt
patriam mutanique domos et ducia
limina exilio, atque quærunt
patriam jacentem sub alio sole.
Agricola dimovit terram incur-

TRANSLATION.

scending from the conspiring Danube: Nor the Revolutions of Rome, and perishing Kingdoms: He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what Fruits the willing Fields yielded of themselves spontaneous, he gathered: Nor saw the rigorous Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, some rush into Arms: Some work their Way into Courts, and the Palaces of Kings. One destines a City and wretched Families to Destruction, that he may drink in Gems, and sleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, astonished with the Eloquence of the Rostra, grows giddy: Another, Peals of Applause, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and set agape: Some rejoice in being stained with their Brother's Blood; and exchange their Homes and sweet Mansions for Exile, and seek a Country lying under another Sun. The Husbandman cleaves the Earth with the crooked Plough; hence the Labours of the Year: Hence he sustains his Country,

NOTES.

499. Aut doluit. Some explain it of his being in that happy Situation where there are no milerable Objects to disturb him, and excite his Sorrow. To be sure it cannot mean that he is insensible to the Impressions of Humanity and Compassion, but that he is free from the lasting Instuence of Grief, Anxiety, Envy, and the like Passions, that prevail elsewhere; and enjoys a more unruffled State of Tranquellity than is to be found among the Rich and Great.

to be found among the Rich and Great.

502. Tabularia. Properly the Place where
the Records and public Registers were kept.

503. Cæca. Ruæus renders it profunda; but it feems rather to mean unfeen, i. e. full of unfeen Dangers.

503. Runneque. Alii must be supplied to all the three Verbs.

506. Sarrano. Tyrian, from Sarra, the first Name of Tyre.

514. Anni labores. Labores here is not to be understood of the Husbandman's Labours, as Dr. Trapp explains it; but of the laboured Productions of the Year, as elsewhere, bominumque boumque labores. This is plain enough Q

VOL. I.

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binc sustinet armenta boum, meritosque juvencos. Nec est requies, quin annus exuberet aut pomis, aut setu pecorum, aut mergite Cerealis culmi i oneretque sulcos proventu, atque vineat borrea. Hiems venit; Sicyonia bacca teritur trapetis, sues læti glande redeumt, silvæ dant arbuta: et autumnus ponit varios setus; et mitis vindemia coquitur altè in apricis saxis. Imerea dulces nati pendent circum oscula parentutt; casta domus servat pudicitiam; vacca demittunt lactea ubera; pingusque bædi luttantur inter se adversis cornibus in læto gramine. Ipse agitat sesso dies; susque que per berbam, ubi est ignis in medio, et ubi socii coronant cratera, libans vinum vocat te, Lenæe; ponitque magistris peccris certam na velocis saculi in ulmo, nudatque prædura corpora agresti palæstrā. Veteres Sabini olim coluere banc vitam, et Remus et Frater Servanda

Sustinet; hinc armenta boum, meritosque juvencos. Nec requies, quin aut pomis exuberet annus, 516 Aut fetu pecorum, aut Cerealis mergite culmi: Proventuque oneret fulcos, atque horrea vincat. Venit hiems; teritur Sicyonia bacca trapetis, Glande sues læti redeunt, dant arbuta silvæ: Et varios ponit fetus autumnus; et altè Mitis in apricis coquitur vindemia faxis. Interea dulces pendent circum oscula nati; Casta pudicitiam servat domus; ubera vaccæ Lactea demittunt; pinguisque in gramine læto 525 Inter se adversis luctantur cornibus hoedi. Ipfe dies agitat festos; fususque per herbam, Ignis ubi in medio, et socii cratera coronant, Te libans, Lenæe, vocat; pecorisque magistris Velocis jaculi certamina ponit in ulmo; 530 Corporaque agresti nudat prædura palæstrå.

Hanc olim veteres vitam coluere Sabini; Hanc Remus et Frater: fic fortis Etruria crevit;

mulus coluere banc : fic fortis Etruria crevit;

TRANSLATION.

and his little Offspring; hence his Herds of Kine, and deferving Steers. Nor is there any Intermission, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks: Loads the Furrows with Increase, and overstocks the Barns. Winter comes; the Sicyonian Berry is pounded in the Oil-presses, the Swine come home gladdened with Acorns, the Woods yield their Arbutes and wild Fruits: And the Autumn lays down its various Productions; and high on the sunny Rocks the mild Vintage is ripened. Mean while the sweet Babes twine round their Parent's Neck: His chaste Family maintain a virtuous Oeconomy; the Cows hang down their Udders full of Milk; and the sat frisky Kids wrestle together with butting Horns on the cheerful Green. The Swain himself celebrates Festival days; and extended on the Grass, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation; and on an Elm sets forth to the Masters of the Flock Prizes to be contended for with the winged Javelin; and strips their hardy Bodies in the rustic Ring.

This Life of old the ancient Sabines; this Remus and his Brother strictly observed: Thus Etruria grew to its Strength; nay, and thus did Rome become

NOTES.

from what follows, Nec requies quin, &c. which does not fignity there is no Intermission of his Labour, but of the Productions of the Year.

519. Sicyonia bacca. Olives, so colled from Sicyon, a City of Achaia, sertile in Olive-trees. 524. Casta pudicitiam fervat domus. The Meaning is, That his whole Family is regulated with great Order and Occonomy: All are bred in honest Industry, which is the best Preservation of their Virtue and Chastity. To the same

Purpose he says of the frugal, thrifty Housewise, That she is industrious in order to preserve her Husband's Bed chaste, Æn. VIII. 411.

Exercet penso; costum ut servare cubile Conjugis, et pessit parvos educere natos.

527. Agitat. Agere, some observe, is applied even to a Thing done by Force and Necessity; but agitare only to Things of Choice and Pleasure.

533. Hanc Remus et Frater. Romulus and

Scilic Septe Ante Impia Aure Necd Impo

Et ja

tered on fi

Remus and w as we 541 tia, a Stages

the fi

Scilicet et rerum facta est pulcherrima Roma, Septemque una fibi muro circumdedit arces. 535 Ante etiam sceptrum Dictæi regis, et ante Impia quam cæsis gens est epulata juvencis; Aureus hanc vitam in terris Saturnus agebat. Necdum etiam audierant inflari classica; necdum Impofitos duris crepitare incudibus enfes.

Sed nos immensum spatiis confecimus æquor; Et jam tempus equûm fumantia folvere colla.

jem eft tempus folvere fumantia colla equilm jago.

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Scilicet fic Roma est falla pulcberrima urbs rerum, unaque circumdedit septem arces sibi muro. Etiam ante sceptrum Dictæi regis Jovis, et antequam impia humana gens est epulata tafis juvencis; aureus Saturnus agebat banc vitam in terris. Necdumetiam homines audierant classica inflari; necdum audiebus crepitare. Sed nos confectmu immenjum æquor Spatiis, et

TRANSLATION.

the Glory and Beauty of the World, and fingle hath encompassed for herself seven Hills with a Wall. This Life too golden Saturn led on Earth, before the fceptered Sway of the Dictan King, and before an impious Race of Mortals feasted on slain Bullocks. Nor as yet had Mankind heard the warlike Trumpets blown; nor yet the Swords laid on the hard Anvils clatter.

But we have finished this immensely extended Field; and now 'tis Time to loose

the imoking Necks of our Steeds.

NOTES.

Remus were educated amongst the Shepherds, so that aguer immensum spaties may perhaps be and were employed themselves in tending Sheep, a poetical Phrase to signify a Digression: A Field as we learn from Livy.

541. Immensum spatiis—agust. The Spanot lie within the Bounds of my tia, as has been said elsewhere, fignifies the Taking immensum for non mensum. Stages or whole Bounds marked out for a Race;

or Plain not measured by Stages, or that did not lie within the Bounds of my proposed Race.

MARONIS P. VIRGIL

RG

III. E R B

ORDO. Nos canemus te quoque, magna Pales, et te Apollo, pafter memorande ab Ampbiyjo fluvio; canemus vos, filva, amnesque Lycai. Omnia catera carmina, que tenuiffent vacuas mentes, jam funt vulgata. Quis nefcit aut durum Eurystbea, aut aras illaudati Bufiridis ?

E quoquè, magna Pales, et te memorande

Pastor ab Amphryso; vos filvæ, amnesque

Lycæi.

Cætera, quæ vacuas tenuissent carmina mentes, Omnia jam vulgata. Quis aut Eurysthea durum, Aut illaudati nescit Busiridis aras?

TRANSLATION.

HEE too, great Pales, and thee, O Shepherd, famed from Amphrysus; ye Woods, and Arcadian Rivers, will I fing. Other Songs, that might have entertained disengaged Minds, are now all trite and common. Who is unacquainted or with severe Eurystheus, or the Altars of infamous Busiris? By

NOTES

This Book begins with the Invocation of some rural Deities, and a Compliment to Augustus:
After which Virgil directs himself to Macenas, and enters on his Subject. He lays down Rules for the Breeding and Management of Horses, Oxon, Sheep, Goats, and Dogs; and inter-weaves several pleasant Descriptions of a Chariot-race, of the Battle of the Bulls, of the Force of Love, and of the Scytbian Winter. In the latter Part of the Book he relates the Difeafes incident to Cattle, and ends with the Description of a fatal Murrain that formerly raged among the Alps.
1. Pales, The Goddes of Shepherds and

Flocks.

2. Ab Ampbryso. Amphrysus was a River in Thessay, where Apollo, in his Exile from Heaven for killing the Cyclops, sed the Flocks of Admetus.

4. Euryfibea. Euryftheus, King of Mycena, who, at Juno's Instigation, imposed on Hercules, subjected to him by Command of the Oracle, the most severe Trials of Fortitude, commonly called the twelve Labours of Hercules; hence he is defigned by the Epithet durus, rigid or fe-

5. Illaudati Bufiridis. Busiris, King of Egypt, such a Monster of Cruelty, that he butchered as a Sacrifice to his Gods the Strangers who vifited his Dominions. Illaudati, an Epithet LIB Cui r Hippe Acer

Tolle Pri

Aoni Prim Et vi Propt Minc In me Illi v Cent

whom and P attem flying I along gain

ble,

and h Cæfai ous,

Epithet for fo deal r cording Negati good Q thus in gics, i here il Praise, 6. 7. ter of learned

by his fliny their fuming Law o gained or if had lo Cui non dictus Hylas puer, et Latonia Delos? Hippodameque, humeroque Pelops infignis eburno, Acer equis? tentenda via est, quâ me quoquè possim

Tollere humo, victorque virûm volitare per ora.

Primus ego in patriam mecum, modò vita fu-

Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi slexibus errat
Mincius, et tenera prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad slumina currus.

Cui Hylat puer non est dietus, et Latonia Delos, Hippodameque, Pelopsque insignis eburno
bumero, et acer equis i via est
tentanda mini, quâ possim tollere me quoque bumo, victorque
possim volitare per ora virum.
Ego primus, rediens ab Aonio
vertice, deducam Musas mecum
in patriam, modi vita upersit
mini : primus reseram Idumaus
palmas tibi, Mantua: et, in
viridi campo, ponam templum
de marmore propter aquam, ubi
ingens stuvius Mincius errat
tardis stexibus, et prætexit ripas
tenera arundine. In medio erit
mibi Casar, tenebitque templum.
Illi, ego victor, et conspectus in
Tyrio ostro, agitabo centum quadrijugos currus ad sumina.

TRANSLATION.

whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops fignalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my

flying Fame through the Mouths of Men.

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country: For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and hath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In Honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots

NOTES.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than merely not praised; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus inutilis bumor, inutilis filix, in the Georgics, signify not only useless, but noxious; so here illaudatus is one who, far from meriting

Praise, is quite infamous.

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6. Hylas. See the Note on Ecl. VI. 44.
7. Hippodame. Or Hippodamia, the Daughter of Oenomaus, King of Elis, who having learned from an Oracle that he was to be flain by his Son-in-law; in order to elude his Defliny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, prefuming on the Swiftness of his Steeds. The Law of the Combat was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. After thirteen of them had lost their Lives in the Trial, Pelops at length

gained the beauteous Prize, by bribing Myrtillus, Oenomaus's Charioteer.

7. Humeroque Pelops infignis eburno. Tantalus, the Father of Pelops, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dreffed his Son, and fet his Flesh before them. All the Gods abstained from this horrid Food, except Geres, who eat the Shoulder. Jupiter asterwards restored Pelops to Life, and gave him an Ivoty Shoulder, instead of that which had been eaten.

11. Aonio vertice. Aonia was the Name of the mountainous Part of Beotia, whence all Beotia came to be called Aonia. In this Country was the famous Mountain Helicon, facred to the Muses.

17. Tyrio conspectus in oftro. Those who offered Sprifice amongst the Romans, on account of any Victory, were cloathed in the Tyrian Colour.

18. Ad firmina. At first the Circenfian

LIB. III.

Mibi cunsta Gracia, linquens Cuncta mihi, Alpheum linquens, lucosque Mofluvium Alpheum, lucosque Mo-lorchi, decernet cursibus et crudo cæstu. Ego ipse, ornatus quoad caput foli s tonsæ olivæ, feram dona. Jam nunc juvat me du-cere solennes pompas ad delubra, videreque cæsos juvencos; vel videre, ut scena discedat frontibus versis, utque intexti Bri-eanni tollant purpurea aulæa. In foribus templi faciam, ex In foribus templi faciam, ex auro solidoque elephanto, pugnam Gangaridum, armaque victoris Quirini: atque bic pingam Nilum, undantem bello, magnumque fluentem, ac columnas surgentes navali ære. Addam his domitas urbes Afiæ, pulsunque Niphatem, Parthumque hipartem, Parthumque faciente sur aur floue sanitits: fidentem fuga verfique lagittis; et duo tropica, rapta manu ex diverso boste, gentesque bis tri-um batas ab utroque litore. Et Parii lapides fabunt Spirantia figna,

lorchi, Cursibus, et crudo decernet Græcia cæstu. Ipse caput tonsæ foliis ornatus olivæ Dona feram. Jam nunc folennes ducere pompas Ad delubra juvat, cæfosque videre juvencos: Vel scena ut versis discedat frontibus; utque Purpurea intexti tollant aulæa Britanni. In foribus pugnam ex auro, folidoque elephanto Gangaridum faciam, victorisque arma Quirini: Atque hic undantem bello, magnumque fluentem Nilum, ac navali furgentes ære columnas. Addam urbes Afiæ domitas, pulsumque Niphatem, Fidentemque fuga Parthum, versisque fagittis; 31 Et duo rapta manu diverso ex hoste tropæa, Bisque triumphatas utroque ab litore gentes. Stabunt et Parii lapides, spirantia signa,

TRANSLATION.

along the River. For me all Greece, leaving Alpheus, and the Groves of Molorchus, shall contend in Races and the rigid Gauntlet. I myself, graced with Leaves of the shorn Olive, will dispense the Prizes. Even now I am well pleased to load on the solemn Pomps to the Temple, and to see the Bullocks slain; or how the Scene with shifting Front retires; and how the inwoven Britons lift up the purple Curtain. On the Doors will I delineate, in Gold and folid Ivory, the Battle of the Gangarides, and the Arms of conquering Quirinus: And here the Nile furging with War, flowing majestic, and Columns rising with naval Brass. I will add the vanquished Cities of Asia, and subdued Niphates, and the Parthian prefuming on his Flight, and Arrows shot backward, and two Trophies by personal Valour snatched from two widely distant Foes, and Nations twice triumphed over on either Shore. Here too shall stand in Parian Marble,

NOTES.

Games were celebrated on the Banks of a River,

to which Virgil here alludes.

19. Alpheum. A River of Elis, in the Peloponnesus, where the Olympian Games were celebrated, which Games are therefore by this Metaphor intended. As by lucos Molorchi, the Groves of Molorchus, we are to understand the Nemean Games, Molorchus being the Name of that Shepherd who had been Hercules's Hoft, and in Favour of whom that Hero slew the Nemæan Lion.

22. Pompas. The Pomps or Pageants were Images of the Gods carried in Proceifica before

the People at the Circenfian Games.
27. Gangaridum. The Gangarides with al Indian Nation near the Ganger,

27. Vistorisque arma Quirini. As it was de-bated in the Senate, whether Augustus or Qui-rinus should be the Name of him who before was called Ostavianus; this is thought to refer to that Debate. If so, we must agree with Catron that this Verse was inserted in the Year of Rome 734: For that Debate happened in the Year 727, three Years after the Publication of the Georgies; and it was not till the Year 734 that Augustus conquered the Indians or Gangarides.

32. Duo tropæa - bisque triumphatas gentes. Probably refers to Augustus's two Victories over Antony, one at Asium, on the European Coast, and the other at Alexandria, on the African

LIB.

Affarac Nomin

Invidia Cocyti Immar Inte

Intacto Te fin Rumpe Tayge

Et vox Mox t Cæfari Tithor Seu

Pascit Corpor Forma

breathi descend

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Apollo River the Sto Mean thy Co prizes loud H of Hor

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37. In ness to its 38. Is on Juno twifted S turning. 39. N Attica W

Thefeus ;

Affaraci proles, demissaque ab Jove gentis Nomina, Trosque parens, et Trojæ Cynthius auctor.

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eft plurima cervix,

Invidia infelix Furias amnemque severum Cocyti metuet, tortosque Ixionis angues, Immanemque rotam, et non exsuperabile saxum.

Interea Dryadum filvas, faltusque sequamur 40 Intactos, tua, Mæcenas, haud mollia justa. Te fine nil altum mens inchoat: en age fegnes Rumpe moras: vocat ingenti clamore Cithæron, Tavgetique canes, domitrixque Epidaurus equorum;

Et vox affensu nemorum ingeminata remugit. Mox tamen ardentes accingar dicere pugnas Cæfaris, et nomen famâ tot ferre per annos, Tithoni prima quot abest ab origine Cæsar.

Seu quis, Olympiacæ miratus præmia palmæ, Pascit equos, seu quis fortes ad aratra juvencos, 50 Corpora præcipuè matrum legat. Optima torvæ Forma bovis, cui turpe caput, cui plurima cervix,

35 proles Assarci, nominaque gen-ties demisse ab J.ve. Trosque parens Assarci, et Cynthius Apollo auttor Troje. Invidia infelix metuet furias, severumque amnem Cocyti, torto que angues Ixionis, immanemque rotam, et saxum Sisyphi non exsuperabile. Interea Sequamur Silvas Dryadum, faltufque mealtes aliis, tua baud mollia juffa, Macenas. Mea mens inchoat nil alsum fine te : en age, rumpe Segnes moras : mons Citheron vocat nos ingenti clamore, cane que montis Toygeti, Epidaurusque urbs domitrix equorum; et wox, ingeminata affen u nemorum, remugit. Tamen mox accingar dicere ardentes pugnas Cafaris, et ferre fama ejus nomen fer tot annos, quot Cæ ar abest ab prima origine Titboni. Seu quis, miratus præmia 0lympiace palme, palcit eques, jeu quis pascit fortes juvencos ad aratra, legat præcipue corpora mateum. Forma bowis est optima, cui est turpe caput, cui

TRANSLATION.

breathing Statues, the Offspring of Affaracus, and the Chiefs of the Jovedescended Race, both Tros, the great Ancestor of Rome, and the Cynthian Apollo Founder of Troy. Here baneful Envy shall dread the Furies and grim River of Cocytus, Ixion's twifted Snakes, the enormous racking Wheel, and the Stone's unsurmountable Labour.

Mean while let us pursue the Woods of the Dryads, and untrodden Lawns, thy Commands, Mæcenas, of no easy Import. Without thee my Mind enterprizes nothing sublime: Come then, break off lazy Delays. Cithæron with loud Hallowing calls, and the Hounds of Taygets, and Epidaurus, the Tamer of Horses, and the Voice doubled by the affenting Groves re-echoes. Yet e're long shall I be prepared to fing of Cæsar's ardent Battles, and to transmit his Name with Honour through as many Years, as Cæfar is distant from the first Origin of Tithonus.

Whether any one, aspiring to the Prizes of the Olympian Palm, breeds Horses, or whether any one breeds flurdy Bullocks for the Plough, let him choose with special Care the Bodies of the Mothers. The four-looking Heifer's Form is belt, whose Head is hideously large, whose Neck is brawny, and from the

NOTES.

- nels to its Sons.
- 38. Ixionis. Ixion, for making an Attempt en Juno, was cast into Hell, and bound with twifted Snakes to a Wheel which was continually
- 39. Non exsuperabile saxum. Sisyphus infested Anica with Robberies, for which he was flan by Thefeus; and condemned in Hell to soll a Stone to I
- 37. Invidia infelix. The Source of Unhappi- | the Top of a Hill which always turned back
 - 44. Taygetique canes. Taygetus was a Mountain in Laconia, near Sparta, famous for Hunting.
 - 44. Epidaures. A City in Ettrus, according to Servius; or in the Peloponnejus, according to others.
 - 52. Turpe caput. This is commonly meant

et cui palearia pendent à mento tenus crurum. Tum eft nullus modus longe lateri : omnia membra funt magna; pes etiam; et birtæ aures sub camuris cornibus. Nec vacca, infignis maculis et albo, diffliceat mibi, aut detrectans juga, interdumque aspera cornu, et quoad faciem propior tauro, quæque est tota ardua, et gradiens verrit veftigia ima cauda. Ætas vaccarum pati Lucinam jufto que Hymenæos definit ante decem annos, incipit pift quatuor annos: cætera metas earum eft nec babilis feturæ, nec fortis aratris. In-terea, dum læta juventus superat gregibus, solve mares: tu primus mitte pecuaria in Vene-rem, et juffice aliam prolem ex alia generando. Quæque o ti-ma dies ævi prima fugit mise-ris mortalibus: morbi, tristique fenectus, et labor subeunt; et inclementia duræ mortis rapit eos. Erunt semper pecudes, quarum corpora tu malis mutari.

Et crurum tenus à mento palearia pendent. Tum longo nullus lateri modus: omnia magna: Pes etiam; et camuris hirtæ sub cornibus aures. 55 Nec mihi displiceat maculis infignis et albo, Aut juga detrectans, interdumque aspera cornu, Et faciem tauro propior, quæque ardua tota, Et gradiens imâ verrit vestigia caudâ.

Ætas Lucinam, justosque pati Hymenæos Definit ante decem, post quatuor incipit annos: Cætera nec feturæ habilis, nec fortis aratris. Interea, superat gregibus dum læta juventus, Solve mares, mitte in Venerem pecuaria primus; Atque aliam ex alia generando fuffice prolem. Optima quæque dies miseris mortalibus ævi Prima fugit: subeunt morbi, tristique senectus, Et labor; et duræ rapit inclementia mortis. Semper erunt, quarum mutari corpora malis. Semper enim refice: ac, ne post amissa requiras, 70 Antevent, et sobolem armento sortire quotannis.

Enim semper refice armentum : ac, ne poft requiras amiffa, anteveni damnum, et fortire sobolem arments

TRANSLATION.

Chin down to the Legs her Dewlaps hang. Then no Measure in her Length of Side: All her Parts huge; even her Foot; and rough Ears under her crankled Horns. Nor would I diflike her if streaked with white Spots, or if she refuses the Yoke, and sometimes is surly with her Horn, and in Aspect approaches nearer to a Bull, and if she is stately throughout, and sweeps her Steps with the Extre-

mity of her Tail as she goes along.

The Age to undergo Lucina, and just Hymeneal Rites, ends before ten, and begins after four Years: Their other Years are neither fit for Breeding, nor ftrong for the Plough. Mean time, while the Flocks abound with sprightly Youth, let loose the Males: Be the first to indulge thy Cattle in the Joys of All the best Days Love; and by Generation raise up one Race after another. of Life fly first away from wretched Mortals: Diseases succeed, and disconsolate Old-age, and Pain; and the Inclemency of inexorable Death fnatches them away. There will always be some whose Bodies you would choose to have changed for better. Therefore continually repair them: And, that you may not regret them when lost, be before-hand, and yearly provide a new Offspring for the Herd.

NOTES.

of a Head that is deformed, and of dispropor- | to admit the Bull till she is four Years old; and tioned Magnitude.

61. Definit ante decem, pift quatuor incipit longer. annos. Varro fays it is better for the Cow not

that they are fruitful till ten, and somet es

LIE Tu Præ Con Alti Prin Aud Nec Argu Lux Spad Et g Stare Coll Den At d Tell Tali Cylla

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No still, flow gener his 1 threa ed at fhort, braw worst of A bles i Thick Bone refour clæan

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Nec non et pecori est idem delectus equino. Tu modò, quos in spem statues submittere gentis, Præcipuum jam inde à teneris impende laborem. Continuò pecoris generofi pullus in arvis Altius ingreditur, et mollia crura reponit; Primus et ire viam, et fluvios tentare minaces Audet, et ignoto sese committere ponti: Nec vanos horret strepitus. Illi ardua cervix, Argutumque caput, brevis alvus, obefaque terga: 80 Luxuriatque toris animosum pectus: (honesti Spadices, glaucique; color deterrimus albis, Et gilvo). Tum, fiqua fonum procul arma dedere, Stare loco nescit, micat auribus, et tremit artus; Collectumque premens volvit fub naribus ignem: Densa juba, et dextro jactata recumbit in armo. At duplex agitur per lumbos fpina, cavatque Tellurem, et folido graviter fonat ungula cornu. Talis Amyclæi domitus Pollucis habenis Cyllarus; et, quorum Graii meminere poetæ, 90

Nic non et idem delettus eft necesfarius equino pecert. Tu modo impende præcipuum laborem jam inde à teneris annis illis, quos 75 statues submittere in spem gen-tis. Continud juils generofi pecoris ingreditur altius in arves, et reponit moll a crura; primus audet et re viam, et tentars minaces flumios, et committere seje ignoto ponti : nec borret vanos frepitus. Eft illi ardua cervix, argutumque caput, bre-vis alvus, obefaque terga: a-nimofumque pectus luxuriat to-ris. Spadices, glaucique sunt bonefti; est deterrimus color albis, et gilvo. Tum, si qua arma dedere sonum procul, neseit stare loco, micat auribus, et tremit pet artus, premensque collectum ignem volvit eum sub naribus. Ejus juba est densa, et jastata recumbit in dextro arms. At duplex Sina ogitur per lumbos, ungulaque cavat tellurem, et graviter sonat solido cornu. Tolis fuit Cyllarus, do-

mitus babenis Amyclai Pollucis, et bijuges equi Martis, quorum Graii poctæ meminere,

TRANSLATION.

Nor is the fame discriminating Care less needful for a Breed of Horses. But still, on those which you design to bring up for the Hope of the Race, beflow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very first walks stately in the Fields, and nimbly moves his pliant Legs; he is the first that dares to lead the Way, and tempt the threatening Floods, and trust himself to an unknown Bridge: Nor starts affrighted at vain Alarms: Lofty is his Neck, his Head little and slender, his Belly short, his Back round and plump, and his proud Chest swells luxuriant with brawny Muscles: (The Bay-brown and bluish grey are in most Request; the worst Colours are the White and Dun). Then, if he hears the distant Sound of Arms, he knows not how to stand his Ground, he pricks up his Ears, trembles in every Joint, and snorting rolls the collected Fire under his Nostrils: Thick is his Main, and waving rests on his Right-shoulder. A double spinal Bone runs down between his Loins, his Hoof scoops up the Ground, and deep resounds with its solid Horn. Such was Cyllarus, broke by the Reins of Amyclean Pollux, and, which the Grecian Poets have described, such the harnested

NOTES.

75. Continud. Here, and in many other Places in Virgil, fignifies from the very Beginning, i. e. as from almost as he is fealed.

83. Tum, si qua sonum procul arma dedere, stare loco nescet, micat auribus, et tremit artus, and Rage; n &c. It may be worth while to compare with this that noble Description of a Warrior-horse in the Book of Job: "He paweth in the Valley, and rejoiceth in his Strength: He goth the Shoating. The Shoating. So. Amych. Vol. I.

at Fear; and is not affrighted, neither turneth he back from the Swood. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness and Rage; neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets, ha, ha; and he smelleth the Battle afar off, the Thunder of the Captains, and the Shoating."

89. Amyelæ: A nyclæ was a City of La-

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et currus magni Acbillis, Talis et pern x Saturnus ipfe effudit jubam equinâ cervice conjugis, et fugiens implevit altum Pelion acuto binnitu. Abde bunc domo quoque, ubi aut gravis morbo, aut jam segnior annis deficit, et ignosce senettæ nec turpi. Senior equus est frigidus in wenerem, frustraque trabit ingratum laborem; et, si quando est ventum ad prælia, ut quonaam magnus ignis sine viribus furit in fipulis, fic ille furit incoffum. Ergo notabis animos avumque equorum pracipue, binc notabis alias artes eorum, prolemque parentum, et quis dolor fit cuique villo, que gloria palmæ fit cuique victori. Nonne vides? cum, præcipiti certamine, currus corripuere campum, ruuntque effufi corcere; cum fpes juwenum font arrecta, pulfanfque pavor haurit ex ultantia corda : illi juvenes inffant equis torto verbere, et proni dant lora: axis fervi-dus vi volat. Jamque bumiles, jamque elati sublime videntur

Martis equi bijuges; et magni currus Achillis. Talis et ipse jubam cervice effudit equinâ Cunjugis adventu pernix Saturnus, et altum Pelion hinnitu fugiens implevit acuto. LI

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Henc quoquè, aut ubi morbo gravis, aut jam fegnior annis 95
Deficit, abde domo, nec turpi ignosce senectæ.
Frigidus in venerem senior, frustraque laborem Ingratum trahit; et, si quando ad prœlia ventum est.

Ut quondam in stipulis magnus sine viribus ignis, Incassum furit. Ergo animos, ævumque notabis Præcipuè, hinc alias artes, prolemque parentum, Et quis cuique dolor victo, quæ gloria palmæ.

Nonne vides? cum præcipiti certamine campum Corripuere, ruuntque effusi carcere currus; 104 Cum spes arrectæ juvenum, exsultantiaque haurit Corda pavor pulsans: illi instant verbere torto, Et proni dant lora: volat vi servidus axis. Jamque humiles, jamque elati sublime videntur

TRANSLATION.

Brace of Mars, and the Chariot-horses of great Achilles. Such Saturn too himself precipitant on the Arrival of his Wife spread out a full Main on his assumed Horse's Neck, and slying filled losty Pelion with shrill Neighing.

Him too, when with Sickness oppressed, or now enscelled with Years he fails, shut up in his Lodge, spare his not inglorious Age. When in Years he is cold to Love, and in vain drags on the ungrateful Task; and, if ever he comes to an Engagement, he is furiously keen with no Effect, just as at times a great Fire rages without Strength among Stubble. Therefore chiefly mark their Spirit and Age; then their other Qualities, their Parentage, and what Sorrow each receives when vanquished, what Pride when victorious.

See you not? When in the rapid Race the Chariots have seized the Plain, and pouring forth rush along; when the Hopes of the Youth are elevated, and palpitating Fear heaves their throbbing Hearts: They ply the twisted Lash, and bending forward give full Reins: The Axle slies glowing with the Impetuosity. And now low, now high they seem to be borne aloft through the open Air, and

NOTES.

onia, where Caffor and Pollux were brought up.

96. Nec turpi ignofes senetie, i. e. Ignoses fenetie non turpi, Spare bis Old-age, that is not inglorious. This Sense agrees best with what

goes before, abde domo; and is most suitable to the Temper of Virgil, who shews his Humanity even in recommending Tenderness and Compassion towards the Brute Creatures.

117. Greffus

Aëra per vacuum ferri, atque affurgere in auras. Nec mora, nec requies: at fulvæ nimbus arenæ 110 Tollitur: humescunt spumis, flatuque sequentum. fulvæ arenæ tollitur: bumes-Tantus amor laudum, tantæ est victoria curæ. Primus Erichthonius currus, et quatuor aufus Jungere equos, rapidifque rotis infiftere victor. Fræna Pelethronii Lapithæ gyrosque dedere 115 victorque insistere rapidis rotis. Impositi dorso; atque equitem docuere sub armis Pelethronii Lapithæ, impositi Infultare folo, et gressus glomerare superbos. Æquus uterque labor; æquè juvenemque magistri Exquirunt, calidumque animis, et curlibus acrem: Quamvis fæpe fugå verfos ille egerit hostes, Et patriam Epirum referat, fortesque Mycenas; Neptunique ipsa deducat origine gentem.

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His animadversis, instant sub tempus, et omnes Impendunt curas denso distendere pingui, Quem legêre ducem, et pecori dixere maritum: 125 Pubentesque secant herbas, fluviosque ministrant, Farraque; ne blando nequeat superesse labori; Invalidique patrum referant jejunia nati.

ferri per vacuum aera, atque offurgere in auras. Nec mora, nec requies datur ils: at nimbus cunt spumis flatuque sequentum. Est illis tantus amor laudum, victoria eft tantæ curæ illis. Erichthonius primus est ausus jungere currus et quatuor equos, dorfo equorum, dedere franagyrosque; atque docuere equitem sub armis insultare solo, et glo-merare superbos gressus. Uterque labor five aurigandi five equitandi est æquus; magistri utriusque artis æque exquirunt equum juvenemque, calidumque anim's, et acrem curfibus : non eligunt senem, quamvis ille ape egerit bestes versos fugå, et reserat Epirum patriam, fortesque Mycenas; deducatque gentem origine Neptuni ipsa. His animadversis, instant sub tempus admiffuræ; et impendunt omnes curas diffendere eum denso pingui, quem legere ducem,

et dixere maritum pecori : secantque pubentes berbas, ministrantque fluvios, farraque; ne nequeat supereffe blando labori, invalidique nati referant jejunia patrum.

TRANSLATION.

to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is toffed up: The foremost are wet with the Foam and Breath of those So powerful is the Love of Praise, so anxious the Defire of that follow. Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to prefide. The Pelethronian Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound infulting over the Plain, and with proud ambling Pace to prance along. Either Toil, that of the Chariot and of the Menage, is equal; with equal Care the Masters in either Case seek after a Steed that is youthful, of warm Mettle, and sprightly in the Race: Tho' often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time of Generation, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and affigned Stallion to the Herd: They cut for him downy, tender Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the foothing Toil; and the puny Sons refemble the Meagerness of their

NOTES.

tial, ad numeros colligere ungues; to move with atas, magnanimitasque requirenda. a round ambling Pace.

117. Gressus glomerare superbos. This is the same with what Varro calls tolutim incedere, and Pliny, tolutim carpere gressus, and Marvis nobili genere procreatus, tamen à magistris est

133. Cam

Autem illi volentes tenuant armenta ipsa macie. Atque, ubi jam nota volu; tas eatum solicitat primos concubitus; negantque illis frondes, et arcent eas fontibus : jæpe etiam quatiunt eas eurfu, et fatigant eas Sole, cum area gemit graviter tunfis frugibus, et cum nanes paleæ jac-contur ad furgentem Zepbyrum. Ficiunt boc, ne nimio luxu fit obtuftor usus genitali arvo, et oblimet inertes sukos; sed ut fitiens rapiat venerem, reconeura patrum incipit cadere, et illa matrum succedere, cum illæ errant gravidæ, mensibus exac-tis. Non quisquam sit passus illas ducere juga gravibus plaustris, non Superare viam faltu, et carpere prota acri fuga, in-nareque rapaces fluvios. Pafcant in vacuis filtibus, et fecundum plena flumina; ubi muscus sit, et ripa viridissi ma gramine, speluncæque tegant e-s, et saxea umbra procubet iis.

Ipía autem macie tenuant armenta volentes: 120 Atque, ubi concubitus primos jam nota voluptas Sollicitat, frondesque negant, et fontibus arcent : Sæpe etiam cursu quatiunt, et Sole fatigant, Cum graviter tunfis gemit area frugibus, et cum Surgentem ad Zephyrum paleæ jactantur inanes, Hoc faciunt, nimio ne luxu obtufior usus Sit genitali arvo, et sulcos oblimet inertes; Sed rapiat fitiens venerem, interiusque recondat.

Rurfus cura patrum cadere, et succedere matrum Incipit; exactis gravidæ cum mensibus errant: Non illas gravibus quisquam juga ducere plaustris, Non faltu superare viam sit passus, et acri Carpare prata fugâ, fluviosque innare rapaces. Saltibus in vacuis pascant, et plena secundum Flumina; muscus ubi, er viridissima gramine ripa, Speluncæque tegant, et saxea procubet umbra. 145

Est, lucos Silari circa, ilicibusque virentem Plurimus Alburnum, volitans, cui nomen afylo

Eft, circa lucos fluvii Silari, Alburnumque montem virentem ilicibus, plurimus volitans, cui afglo gli Romanum nomen.

TRANSLATION.

Sires. But they purposely extenuate the Breed-mares with Leanness: And, when now the known Pleasure solicits the first Enjoyment, they both deny them Herbs, and debar them from the Springs: Often too they shake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn-floor deeply groans, and in the rifing Zephyr the empty Chaff is toffed about. This they do, that by excessive Pampering the genial Soil may not be blunted in its Use, and choak up the fluggish Passages; but may with Eagerness drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to succeed; when now, their Months elapsed, they rove about pregnant: Let no one suffer them to drag the Yokes of heavy Waggons, nor to leap across the Way, to fcamper over the Meads with sprightly Career, and swim the rapid Floods. Let them feed in spacious Lawns, and beside full Rivers; where Moss, and grassy Banks of prime Verdure, and Caves may shelter them, and over them a

shady Rock project.

About the Groves of Silarus, and Alburnus, verdant with ever-green Oaks, abounds a flying Infect, which the Romans name Afylus, and the Greeks in

NOTES.

133. Cum graviter tunfis gemit area frugibus. This refers to the Custom of treading out the Corn by Oxen.

. 344. Viridiffind gramme ripa. Literally, & Bank moft verdant with Grafs.

145. Eft iucos Silari. Silarus, now Sila, a River of Italy, in Lucania, which divides that Country from the Picene Territory, or the Marquifate of Ancona.

147. Alburnum. Alburnus, a Mountain of that Country, now Alborno, out of which rifes the River Tanagrus, the Negro, which is very small, and therefore mostly dry in Summer.

147. Asylo. The Asylus, or Tabanus, is a flying Insect, in Shape somewhat resembling a wild Bee or Wasp. The Belly is terminated by three long Rings, from the last of which proceeds proceeds

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Inachus formed Romanum eft, cestron Grail vertere vocantes: Asper, acerba fonans: quo tota exterrita silvis Diffugiunt armenta; furit mugitibus æther 150 rita diffugium filois, atber con-Concuffus, filvæque, et sicci ripa Tanagri. Hoc quondam monstro horribiles exercuit iras Inachiæ Juno pestem meditata juvencæ. Hunc quoque (nam mediis fervoribus acrior instat)

bis bunc asylum quoque gravido

Arcebis gravido pecori; armentaque pasces

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pecori; (nam ille acrior instat

mediis fervoribus) pascesque ar-Sole recens orto, aut noctem ducentibus aftris.

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Post partum cura in vitulos traducitur omnis; Continuòque notas, et nomina gentis inurunt : Et quos aut pecori malint submittere habendo, Aut aris servare sacros, aut scindere terram, Et campum horrentem fractis invertere glebis. Cætera pascuntur virides armenta per herbas.

Tu quos ad studium atque usum formabis fractis glebis. Catera armenta agrestem

Jam vitulos hortare, viamque infifte domandi,

Graii vocantes hunc afylum vertere aftron; afper, sonans acerba: quo tota armenta extercoffas mugitibus furit, filvæque, et ripa sicci Tanagri furit. Juno, meditata pestem Inachia juvence, quondam exercuit bormenta, sole recens orto, aut af-tris ducentibus nochem. Post partum, omnis cura traducitur in witulos; continuòque inurunt notas et nomina gentis : et notant eos, quos aut malint submittere pecori babendo, aut servare sa-cros aris, aut scindere terram, et invertere borrentem campum discriminatim. Jam bortare vitules, quos tu formabis ad fludium atque ogrestem usum, infifteque viam domandi cos:

TRANSLATION.

their Language have rendered Oestron; armed with a starp Sting, humming harsh: With which whole Herds affrighted fly diverse through the Woods: The Sky is furiously shook with Bellowings, and the Woods, and Banks of dry Tanagrus. With this Monster did Juno once exercise her fell Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noon-tide Heats it rages more keen) you shall keep off from the pregnant Cattle; and feed your Herds when the Sun is newly risen, or when the Stars usher in the Night.

After the Birth, the whole Care is transferred to the Calves; and from the first they stamp with a hot Iron the Marks and Names of the Race: And which they choose to bring up for the Increase of the Flock, or which to keep sacred for the Altars, or which to cleave the Ground, and turn up the Soil all rugged with broken Clods. The rest of the Herd promiscuous graze amidst the green

Those, which you would form for Exercise and rustic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are

NOTES.

proceeds a formidable Sting. This Sting is com-posed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of the Cattle. Those Augres are armed with little Knives, which prick with their Points, and cut with their Edges, causing intolerable Pain

vering the Deceit, fent an Oeffres to torment her; with which being flung fhe fled into Eeypt, where, being reflored to her former Shape, the was married to King Ofiris, and after her Death was worshipped as a Goddess under the Name of Iss. See Banier's Mythology.

162. Catera pascuntur, &c. The Meaning

to the Animal that is wounded by them.

1c4. Inachiæ juwencæ. 10, the Daughter of the Herd, that is, those which are defigned Inachus, whom Jove, to blind Juno, transformed into a Heier. But the Goddes, disco-

dum animi juvenum funt faciles, dum ætas corum eft mobilis. Ac primum subnette cervici eorum laxos circulos de tenui vimine: debine ubi affuerint tolla priùs libera servitio, junge duos pares juvencos aptos è torqui-bus ipsis, et coge cos conferre gradum. Atque jam sæpe ina-nes rotæ ducantur ab illis per terram, et fignent vestigia earum fummo pulvere. Post faginus axis, nitens sub valido pondere, inftrepat, et dreus temo trabat orbes junctos fibi. Interea carpes non gramina tantum indomitæ pubi, nec vescas frondes saiscum, palustremque ulvam, sed etiam sata frumenta manu: nec fetæ vaccæ, more nostrorum patrum, implebunt nivea mulctralia; jed consument tota ubera in dulces natos. Sin studium est magis ad bellum, ferocesque turmas, aut prælabi Alphea flumima Pifæ rotis, et agitare volan-tes eurrus in luco Jovis; pri-mus labor equi est, videre ani-mos atque arma bellantum, patique lituos, serreque rotam gementem traciu,

Dum faciles animi juvenum, dum mobilis ætas. 165 Ac primum laxos tenui de vimine circlos Cervici fubnecte: dehinc, ubi libera colla Servitio affuêrint, ipfis è torquibus aptos Junge pares, et coge gradum conferre juvencos: Atque illis jam fæpe rotæ ducantur inanes 170 Per terram, et summo vestigia pulvere signent. Post valido nitens sub pondere faginus axis Instrepat, et junctos temo trahat æreus orbes. Interea pubi indomitæ non gramina tantum, Nec vescas salicum frondes, ulvamque palustrem, Sed frumenta manu carpes fata: nec tibi fetæ, 176 More patrum, nivea implebunt mulctralia vaccæ; Sed tota in dulces confument ubera natos.

Sin ad bella magis studium, turmasque feroces, Aut Alphea rotis prælabi flumina Pifæ, Et Jovis in luco currus agitare volantes; Primus equi labor est, animos atque arma videre Bellantum, lituosque pati, tractuque gementem

TRANSLATION.

tractable, while their Age is pliant. And first fasten about their Necks loose Collars of flender Twigs: Next, when they have accustomed their free Necks to Servitude, match your Bullocks in Pairs joined by those same Collars, and make them step together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Duft. After wards let the beachen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bul. locks you shall crop with your Hand not only Grass, or the Willows tender Leaves, or marshy Sedge, but also springing Corn; Nor shall your suckling Heifers, as was the Custom of our Fathers, fill the snowy Milking-pails; but spend all their Udders on their fweet Offspring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to skim along the Brink of Pisa's Alphean Streams, and drive the flying Chariot in Jupiter's Grove; the first Task of the Horse must be to view the Fierceness and the Arms of Warriors, to be patient of the Trumpet, and to bear the Rumbling of

NOTES.

to furnish them with sufficient Nourishment, till they arrive at their due Age. But thofe, which are designed for Agriculture, require more Care, they must be tamed whilft they are but Calves, and made trastable in their tender

empty Wheels, are either meant empty Carthem.

180. Alphea Pifa. Pifa was the Name of a Country in that Part of Elis through which the River Alpheus flowed, and in which flood 170. Rota ducantur inanes. By rota inanes, the famous Temple of Jupiter Olympius.

LIB Ferre Tum Laud Atqui Audi: Invali At, t Carpe Comp Sitque Provo Ægue Quali Incub Nubil Lenib Dant Ille vo Hic,

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128. In-

Ferre rotam, et stabulo frænos audire sonantes : Tum magis atque magis blandis gaudere magistri Laudibus, et plaufæ fonitum cervicis amare. 186 Atque hæc jam primò depulsus ab ubere matris Audiat; inque vicem det mollibus ora capistris, Invalidus, etiamque tremens, etiam inscius ævi. At, tribus exactis, ubi quarta accesserit æstas, 190 Carpere mox gyrum incipiat, gradibusque sonare Compositis, finuetque alterna volumina crurum: Sitque laboranti fimilis. Tum curfibus auras Provocet; ac per aperta volans, ceu liber habenis, Æguora, vix summâ vestigia ponat arenâ. Qualis Hyperboreis Aquilo cum densus ab oris Incubuit, Scythiæque hiemes, atque arida differt Nubila: tum fegetes altæ, campique natantes Lenibus horrescunt flabris; summæque sonorem Dant filvæ, longique urgent ad litora fluctus: 200 lile volat, fimul arva fugâ, fimul æquora verrens. Hic, vel ad Elei metas, et maxima campi Sudabit spatia, et spumas aget ore cruentas:

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et audire sonantes frænos Rabulo: tum magis atque magis gaudere blandis laudibus magiftriet amare sonitum plausa cer-vicis. Atque audiat bæc jam primo depul us ab ubere matris, inque vicem det ora mollibus capiftris invalidus, etiamque tremens, etiam inscius propter imbecillitatem avi. At, ubi quarta aftas accefferit, tribus exactis, mox incipiat carpere gyrum, sonareque compositis gradibus, finuetque alterna volumina crurum: sitque similis laboranti. Tum provocet auras cursibus; ac volans per aperta æquord, ceu liber babenis, vix ponat vestigia summa arena. Qualis cum densus Aquilo incubuit ab Hyperboreis oris, differtque biemes Scythiæ atque arida nubila: tum altæ segetes, natantesque campi borrescunt lenibus flabris, Summæque filvæ dant soncrem, longique fluctus urgen; se ad litora. Ille volat verrens simul arva, fimul aquora fugã. Hic equus, vel ad metas et

maxima Spatia Elei campi, sudabit, et aget cruentas spumas ore:

TRANSLATION.

the Wheels in their Career, and in his Stall to hear the rattling Bridles: Then more and more to rejoice in the foothing Applauses of his Master, and to love the Sound of patting his Neck. And thefe let him hear as foon as weaned from the Udder of his Dam, and now and then yield his Mouth to foft Headstalls when weak, and yet trembling, and yet unexperienced from his Years. But, three full Years elapsed, when his fourth Summer is arrived, let him forthwith begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and feem to labour. Then let him dare the Winds in Swiftness, and through the open Plains slying, as loosened from the Reins, scarce print his Steps on the Surface of the Sand As when astringent Boreas hath rushed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds: Then the high Fields of Corn and waving Plains tremble with the first gentle Gusts, the Tops of the Woods ruftle, and the lengthened Waves press towards the Shore: He flies, sweeping in his Career at once the Fields, at once the Seas. Such a Courfer, or round the Goals and spacious Bounds of the Elean Plain will sweat, and drive the Flakes of bloody

NOTES.

188. Invicem. i. e. Sometimes be tried with them, and sometimes without them. Nonnunquam, says Celsus, sit sine capistris. Dr. Trapp underflands it in this Sense. now and then.

flands it in this Sense, now and then.
189. Inscius avi. i. e. Propter imbecillitatem avi; it is a Greek Construction.

193. Sitque laboranti similis. Either, Let the whole Country bett bim practise to prance and curvet, bowever pain- and Arcadia, was called.

ful and fatiguing it may be to bim at first. Or, as Dr. Trapp and others: Let bim not really labour by reason of bis tender Age, but be exercised with seeming Labour.

202. Elei campi. i. e. The Plains about O-lympia, in the Region of Elis, by which Name the whole Country between Achaia, Messenia, and Accadia, was called

212, Taures

vel melius feret Belgica effeda molli collo. Tum demum finito magnum corpus crescere iis jam domitis crassa farragine: namque, si saginentur ante doman-dum, tellent ingentes animos ; prensique negabunt pati lenta verbera, et parere duris lupatis. Sed non ulla industria magis firmat vires, quam avertere vere-rem et simulos cæci amoris; five usus boum, five equorum eft gratior cui. Atque ided relegant tauros procul atque in so-la pascua, post oppositum mon-tem, et trans lata stumina : aut fervant cos claujos intus ad fa-tura præsepia. Enim semina carpit ejus vires paulatim, uritque eum videndo : nec patitur eum meminisse nemorum nec berbæ. Ilia quidem facit hoc dul-cibus illecebris, et sæpe subigit

superbas amantes decernere inter se cornibus. Formosa juvenca

pafcitur in magna filva : illi

tauri alternantes multa vi mifcent prælia crebris vulneribus : ater fanguis lavit corpora; cor-

nuaque adversa urgentur in ad-

versarios obnixos cum vosto gemitu : filvæque et magnus O-

lympus reboant.

Belgica vel molli melius feret esseda collo. Tum demum crassa magnum farragine corpus 205 Crescere jam domitis finito: namque ante domandum

Ingentes tollent animos; prenfique negabunt Verbera lenta pati, et duris parere lupatis.

Sed non ulla magis vires industria firmat, Quam venerem, et cæci stimulos avertere amoris: Sive boum, five est cui gratior usus equorum. 211 Atque ideò tauros procul, atque in fola relegant Pascua, post montem oppositum, et trans flumina lata:

Aut'intus clausos satura ad præsepia servant. Carpit enim vires paulatim, uritque videndo 215 Femina: nec nemorum patitur meminisse, nec

Dulcibus illa quidem illecebris, et sæpe superbos Cornibus inter se subigit decernere amantes. Pascitur in magna silva formosa juvenca: Illi alternantes multa vi prœlia miscent Vulneribus crebris: lavit ater corpora fanguis; Versaque in obnixos urgentur cornua vasto Cum gemitu: reboant filvæque et magnus Olympus.

TRANSLATION.

Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at last, when they are now broke, let their ample Bodies grow with fattening Mash: For, if full fed before they are broke, they will swell their Mettle high, and laid hold of refuse to bear the limber Whip, and to obey the

But no Industry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be fonder of a Breed of Bullocks or of Horses. And therefore they remove the Bulls to a Distance, and to lonely Pastures, behind an obstructing Mountain, and beyond broad Rivers: Or keep them that up within at full Cribs. For the Female infentibly confumes his Vigour, and fires him while in his Eye: Nor suffers him to mind his Groves and Pasture. Nay, she often by her attractive Charms even impels her haughty Lovers to combate together with their Horns. The beauteous Heifer feeds in the spacious Wood: While they by Turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverse Horns are impelled on the struggling Foes with a vast Groan; The Woods and spacious

NOTES.

212. Tauros procul — relegant. In like Man-mer C. lumella advises with respect to Horses. eant, aut, si id facere probibeantur, cupidine solici-Equos autem pretiosos reliquo tempore anni remo-

LIE Nec Vict Mul Vict Et fl Ergo Dura Fron Et te Arbo Ictib Post, Signa

> Fluc Long Ad t Mon Vort

Skies vanq bemo which contai with the h point again Fight Vigo Foe: and f poars

230. Readin in all can h Senie pernix Autho 230 The '

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Nec mos bellantes unà stabulare; sed alter Victus abit, longèque ignotis exsulat oris; 225 Multa gemens ignominiam, plagasque superbi Victoris, tum quos amisit inultus amores: Et stabula aspectans regnis excessit avitis. Ergo omni curà vires exercet, et inter Dura jacet pernox instrato saxa cubili, 230 Frondibus hirsutis, et carice pastus acutà: Et tentat sese, atque irasci in cornua discit Arboris obnixus trunco; ventosque lacessit Ictibus, et sparsà ad pugnam proludit arenà. Post, ubi collectum robur, viresque receptæ, 235 Signa movet, præcepsque oblitum fertur in hos-

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Fluctus ut, in medio cœpit cum albescere ponto, Longiùs ex altoque sinum trahit; utque volutus Ad terras immane sonat per saxa, nec ipso Monte minor procumbit: at ima exæstuat unda Vorticibus, nigramque altè subjectat arenam. 241

Nec est mos stabulare bellantes tauros una ; sed alter viaus abit, exfulatque longe ignotis. eris; multa gemens ignominiam, plagafque illatas à cornibus su-perbi victoris, tum amores, quos inultus amifit : et frequenter aspectans stabula excessit avitis regnis. Ergo exercet wires omni 230 curâ, et pernox jacet instrato cu-bili inter dura saxa, pastus bir-sutis frondibus et acutâ carice: et tentat sefe, atque discit irosci in sua cornua, obnixus trunco arboris; lac-fitque ventos ielibus, et proludit ad pugnam spar-ja arena. Post, ubr robur est collectum, virefque funt recepta. movet figna, præcepsque fertur in oblitum bostem : ut fluctus, cum cæpit albescere in media jonto, trabit sinum longiàs ex-que alto mari; atque volutus ad terras fonat immane per faxa, nec minor monte ipfo procumbit : at ima unda exastuat vorticibus, subjectatque nigram arenam

TRANSLATION.

Skies rebellow. Nor is it usual for the Warriors to dwell together; but the one vanquished retires, and becomes an Exile in unknown distant Coasts; grievously bemoaning his Difgrace, and the Wounds of the proud Victor, in fine the Loves which unaverged he has lost: And with many a Retrospect on the Stalls, which contain the Object of his Defire, departs from his hereditary Realms. Therefore with the utmost Care he exercises his Strength, and lies all Night long among the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and sharppointed Sedge: He essays himself, and practises his Rage upon his Horns, butting against the Trunk of a Tree; buffets the Winds with Blows, and preludes to the Fight by spurning the Sand. Afterwards, when his Strength is rallied, and his Vigour recovered, he flits his Camp, and is borne headlong on his unmindful Foe: As a Wave, when it begins to whiten in the Middle of the Sea, at Distance and from the Deep draws along a curling Train, and as rolling to the Land it roars dreadful among the Rocks, nor less even than a Mountain falls; while with Whirlpools the Water from the Bottom boils and toffes up the blackening Sand on high.

NOTES.

Reading, notwit! Tanding Pierius found pernix in all the Manuscripts he consulted. For pernix can hardly be explained consistently with the Sense of this Place. Servius however explains pernix by perseverans; but without producing any Authority.

230. Infrato. Not strewed with Leaves. The Word occurs elsewhere in Virgil, Lucretius, and others, in a positive Sense, but here it seems to be taken negatively; tho' it may

230. Pernex. This I take to be the true be construed with Ruaus, cubili infirato inter,

297. Flustus ut in medio. This Simile is taken from the fourth Iliad:

 $Ω_5$ δ ότ εν αιγιαλω σολυηχει χυμα Ξαλασσης, &c.

As when the Winds, ascending by Degrees, First move the whitening Surface of the Seat, The Billows stoat in Order to the Shore. The Wave behind rolls on the Wave before. See.

The Wave behind rolls on the Wave before, &c. Pope.

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247. In-

Aded omne genus in terris, bominumque ferarumque, et aquo-reum genus, pecudes, pietaque volucres ruunt in furias ignem-que hujusmodi; idem amor est emnibus. Non alio tempore leana, oblita catulorum, favior erravit in agris; nec infor-mes urfi dedere vulgo tam multa funera firagemque per filvas: tum aper est fævus, tum tigris est pessima. Heu! tum malè erratur in solis agris Libyæ. Nonne wides, ut tremor pertentet tota corpora equorum, fi tantum odor attulit notas auras? ac jam neque fræna virûm, neque fæva verbera, non scopuli, ca-væque rupes, atque objecta flumina, torquentia montes correp-tos unda, retardant eos. Sabellicus sus ipse ruit, exacuitque dentes, et prosubigit terram pede, fricat costas arbore, atque durat bumeros binc atque illinc ad vulnera. Quid juvenis facit, cui durus amor wersat magnum ig-nem in essibus? nempe ille, serus cæca nocte, natar freta turbata abruptis procellis: [uOmne adeò genus in terris hominumque fera-

Et genus æquoreum, pecudes, pictæque volucres. In furias ignemque ruunt; amor omnibus idem. Tempore non alio catulorum oblita leæna Sævior erravit campis; nec funera vulgò Tam multa informes urfi, stragemque dedere Per filvas: tum fævus aper, tum pessima tigris. Heu! malè tum Libyæ folis erratur in agris. Nonne vides, ut tota tremor pertentet equorum Corpora, si tantum notas odor attulit auras? Ac neque eos jam fræna virûm, nec verbera fæva, Non scopuli, rupesque cavæ, atque objecta retardant Flumina, correptosque unda torquentia montes. Ipfe ruit, dentesque Sabellicus exacuit sus, Et pede prosubigit terram, fricat arbore costas, Atque hinc atque illinc humeros ad vulnera durat. Quid juvenis, magnum cui versat in offibus ignem Durus amor? nempe abruptis turbata procellis Nocte natat cæcâ serus freta: quem super ingens Porta tonat cœli, et scopulis illisa reclamant 261 per quem ingens porta cœli tonat, et æquera illifa scopulis reclamant :

TRANSLATION.

And indeed every Kind on Earth, both Men and Savages, the scaly Race, the Beafts, and parti-coloured Birds, rush into this Fire and Fury; Love rages in all the same. At no other Time does the Lioness, forgetful of her Whelps, range the Plains more fierce; nor do the unshapely Bears usually spread so numerous Ravages and such Havock in the Woods: Then ferocious is the Boar, then most fell the Tyger. 'Tis then, alas! unhappy wandering in the desolate Fields of Libya. See you not how tremulous Ardour shoots through the Horse's whole Body, if his Smell has but sucked in the well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and opposed Rivers, that whirl with their Torrent whole Mountains fwept away, can retard him. Even the Sabellian Boar rushes, and whets his Tusks, and with his Feet tears up the Ground, rubs his Flanks against a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What does the Youth, in whose Vitals relentless Love fans the mighty Fire? Why, late in the darksome Night he swims the Firth boisterous with bursting Storms: Over whom the spacious Gate of Heaven thunders, and the Seas dashing against the Rocks remurmur: Nor can

NOTES.

247. Informes urfi. Vel magni, fays Servius; vel qui tempore quo nascuntur forma carent : dicitur enim caro quædam nasci, quam mater lambendo in membra componit.

255. Sabellicus sus. He mentions the Sa-bellias Boar, because the Country of the Sabines was covered with Forests, the Haunt of Boars.

259. Nempe abruptis. Alluding to the Story

of Hero and Leander. For which fee Ovid. 261. Porta tonat ceeli. This is a poetical Way of freaking common to most Languages. The Burfting of the Clouds are confidered under the Notion of the Heavens, or Gates of Heaven opening, and darting forth Thunder and Lightning. 261. ReLIB Æqu Nec : Quid

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LIB. III. P. VIRG. MAR. GEORGICA.

Equora: nec miseri possunt revocare parentes, Nec moritura super crudeli funere virgo. Quid lynces Bacchi variæ, et genus acre luporum. Atque canum? quid? quæ imbelles dant prœlia cervi?

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Scilicet ante omnes furor est infignis equarum: 266 Et mentem Venus ipsa dedit, quo tempore Glauci Potniades malis membra abfumfere quadrigæ. Illas ducit amor trans Gargara, transque sonantem Ascanium: superant montes, et flumina tranant: Continuòque avidis ubi fubdita flamma medullis, Vere magis (quia vere calor redit offibus) illæ Ore omnes versæ in Zephyrum, stant rupibus altis, Exceptantque leves auras: et sæpe sine ullis Conjugiis, vento gravidæ, mirabile dictu, Saxa per, et scopulos, et depressas convalles Diffugiunt; non, Eure, tuos, neque Solis ad ortus; fugiunt per saxa et scopulos, et In Boream, Caurumque; aut unde nigerrimus depressas convalles; non ad tuos Aufter

Nascitur, et pluvio contristat frigore cœlum. Hinc demum, hippomanes vero quod nomine dicunt

nec miseri parentes possunt revocare eum, nec virgo ritura Super ejus crudeli funere. Quid variæ lynces Bacchi, et acre genus luporum, atque ca-num faciunt? quid cervi faciunt, et quæ prælia illi impelles dant? fcilicet ante omnes furor equarum est insignis: et Venus ipsa dedit illis hanc menten, quo tempore Potniades quadrigæ absumsere membra Glauci malis. Amor ducit illas trans Gargara, transque sonantem Ascanium : supe-rant montes, et tranant flumina : continuòque, ubi flamma est subdita avidis medullis, magis vere (quia calor redit effibus vere)
emnes illæ versæ in Zepbyrum ore, stant altis rupibus, exceptantque leves auras : et sape fine ullis conjugiis, factæ gravidæ vento, mirabile diau, difortus, Eure, neque ad ortus Solis, in Boream, Caurumque, aut unde nigerrimus Aufter nafcitur, et contristat cœlum pluvio frigore. Hinc demum lentum 280 virus, quod paftores dicunt bip-. pomanes vero nomine.

TRANSLATION.

his distressed Parents recal him, nor the Maid, who will be fure to die in Consequence of his disastrous Fate. What do the spotted Lynxes of Bacchus, and the fierce Race of Wolves and Dogs? What the timorous Stags? what dreadful Wars they wage! Yet know the Fury of the Mares is most of all extraordinary: And this Spirit Venus herself inspired, what Time his four Potnian Mares tore the Limbs of Glaucus to Pieces with their Jaws. Love drives them across the pathlefs Gargarus, and roaring Ascanius: They climb the Mountains, swim the Rivers: And forthwith, when the Flame is fecretly conveyed into their craving Marrow, chiefly in the Spring (for in the Spring the genial Heat returns into their Bones) they all, with their Mouths turned towards the Zephyr, stand on high Rocks, and catch the gentle Gales: And often, wonderous to relate! without any Mate, impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they fcour; not towards thine, O Eurus, nor the Sun's Rifing, nor towards Boreas and Caurus, or whence grimly Auster arises, and saddens the Sky with bleak Rain. Hence at last, what the Shepherds call by its true Name Hippomanes, a clam-

NOTES.

261. Reclamant. Either simply roar back, or remurmur, as we have translated it; or feem by their roaring Noise to forbid any one's venturing

268. Potniades. Beotian, from Potnia, a Village in Bestia, whereof Glaucus was a Na-

269. Gargara. Gargarus was a Part of Mount Ida in Troos.

270. Ascanium. Ascanius is the Name of a River of Bitbynia in Afia, here put for River in

280. Hippomanes. See the Note on Æn. IV. 516.

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261. Parnaffi.

defillat ab inquine earum. Hippomanes, qued jape mala no-verca legère, mi cueruntque ber-bas huic, et non innoxia verba. Sed interea tempus fugit, fugit breparabile, dum capti amore describendi vellamur circum singula. Hoc eft fatis armentis. Altera pars noftræ curæ fuperat, nempe agitare lanigeros greges, birtasque capellas. Hic est labor: fortes coloni sperate laudem binc. Nec ego sum dubius animi, quam magnum opus fit wincere ea werbis, et addere bunc bonorem angustis rebus. Sed emor dulcis raptat me per ardua deserta Parnassi: juvat ire jugis, quà nulla orbita pricrum divertitur molli clivo ad Casta-Tram undam. Nunc, Pales veneranda, nunc est fonandum magno ore. Incipiens, edico oves earpere berbam in mollibus fabutis, dum mox frondesa æftas reducitur : et flernere duram bu-mum multa flipula, maniplisque filicum subter ovibus; ne frigida glacies lædat molle pecus, feratque scabiem, turpesque podagras.

Pastores, lentum destillat ab inguine virus. Hippomanes, quod fæpe malæ legêre novercæ, Miscueruntque herbas, et non innoxia verba. Sed fugit interea, fugit irreparabile tempus, Singula dum capti circumvectamur amore.

Hoc fatis armentis. Superat pars altera curæ, Lanigeros agitare greges, hirtasque capellas. Hic labor: hinc laudem fortes sperate coloni. Nec sum animi dubius, verbis ea vincere magnum Quam fit, et angustis hunc addere rebus honorem. Sed me Parnassi deserta per ardua dulcis Raptat amor: juvat ire jugis, quà nulla priorum Castaliam molli devertitur orbita clivo.

Nunc, veneranda Pales, magno nunc ore fonandum.

Incipiens, stabulis edico in mollibus herbam 295 Carpere oves, dum mox frondosa reducitur æstas: Et multâ duram stipulâ, filicumque maniplis Sternere subter humum; glacies ne frigida lædat Molle pecus, scabiemque ferat, turpesque podagras,

TRANSLATION.

my Poison diffils from their Groins. Hippomanes, which wicked Stepdames often have gathered, and mixed therewith Herbs, and noxious Smells. But Time flies mean-while, flies irretrievable, while we, enamoured of the pleasing Theme, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and shaggy Goats. A Labour this: Hence hope for Praise ye sturdy Swains. Nor am I ignorant, how difficult it is to raise such Subjects by Dignity of Stile, and add these poetical Ornaments to Things so low. But the sweet Love of the Muses transports me through the thorny Desarts of Parnassus: Pleased I am to range those Mountain-tops, where no Tract of the Ancients winds down with gentle Declination to Castalia.

Now, adorable Pales, now must I fing in losty Strain. To begin, I appoint the Sheep to be foddered in foft Cotes, till first the flowery Spring return : And that the hard Ground underneath them be strewed with Plenty of Straw, and Bundles of Ferns; lest the cold Ice hurt the tender Cattle, and bring on the Scab,

E S.

291. Parnaffi. Parnaffiis, a Mountain of Phoeis, facred to Apsllo and the Mufes. At the Foot of which was the Fountain of Coffalia, facred alfo to the Mufes.

296. Æftas. The Spring. See the Note on

Verle 322.

299. Turpesque podogras. Columella mentions two Kinds of Distempers that affect the Feet of Sheep, to which he gives the Name of Clavi. One is when there is a Filth and Galling in the Parting of the Hoof; the other, when there is a Tubercle in the same Place, with a Hair in the Middle, and a Worm under it. - For both which he prescribes the proper

LIE Post, Arbi Et ft Adr Fam Hæ Nec Vell Den Quà Læta Nec Ciny Ufur Pafc Horn Atqu Duc Ergo

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Post, hinc digressus, jubeo frondentia capris Arbuta sufficere, et fluvios præbere recentes; Et stabula à ventis hiberno opponere Soli Ad medium conversa diem; cum frigidus olim Jam cadit, extremoque irrorat Aquarius anno. Hæ quoque non cura nobis leviore tuendæ; Nec minor usus erit: quamvis Milesia magno Vellera mutentur Tyrios incocta rubores. Densior hinc soboles; hinc largi copia lactis. Quam magis exhausto spumaverit ubere mulctra; Læta magis pressis manabunt slumina mammis. Nec minus interea barbas, incanaque menta Cinyphii tondent hirci, setasque comantes, Usum in castrorum, et miseris velamina nautis. Pascuntur verò filvas, et summa Lycæi, Horrentesque rubos, et amantes ardua dumos. 315 Atque ipsæ memores redeunt in tecta, suosque Ducunt, et gravido superant vix ubere limen. Ergo omni studio glaciem, ventosque nivales,

300 Poft, digreffus bine, jubeo fuf ficere frondentia arbuta capris et præbere ils recentes fluvios, et opponere stabula tuta à vendium diem; cum jam olim frigidus Aquarius cadit, irroratque extremo anno. Hæ capræ quoque funt tuende nobis non leviere cura, nec ufus carum erit, minor: quamvis Milefia vellera ovium, incolla quoad Tyrios rubores, mutentur magno pretio. Soboles binc eft denfior, eft bine copia largi lattis. Quam magis multira spumaveris ubere exbausto; lata flumina magis ma-nabunt pressis mammis. Nec minus interea pastores tondent barbas, incanaque menta, comantesque setas Cinypbii birci, in usum castrorum, et in velamina miseris nautis. Verd pascuntur filvas, et fumma cacumina Lycai, borrentesque rubos, et dumos amantes ardua loca. Atque ipsa memores redeunt in

vix superant limen gravido ubere. Ergo avertes glaciem nivalesque ventos ab illis omni studio,

TRANSLATION.

and foul Gouts. Next, leaving them, I order to provide the Goats with leafy Arbutes, and to supply them with fresh Streams; and, sheltered from the Woods, to oppose their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now fets at length, and in the Extremity of the Year sheds his Dews. Nor are these to be tended by us with less Care; nor will their Usefulness be less: Tho' Milesian Fleeces, that have drunk the Tyrian Glow, be sold for much. From these arises a more numerous Breed, from these a greater Quantity of Milk. The more the Pail froths with their exhausted Udder, the more will joyous Streams flow from their pressed Dugs. Mean while the Shepherds also shear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat, for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they eafily find Pasture from the Woods, from the Summits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful of their Time the Goats of themselves return home, and bring their Young with them, and can scarce get over the Threshold with their teeming Udders. Therefore the less they themselves provide against the Wants of Mortality, the more careful must you be to defend them from the Ice and snowy

NOTES.

300. Frondentia arbuta. Virgil uses arbu-VII. 46. Geor. II. 69. and arbutum for the Fruit, as Geor. I. 148. II. 520. But here arbuta frondentia must fignify the Tree, which is called frondens, because it is an Ever-green, and therefore supplies the Goats with Browze in Winter, of which Season Virgil is now | bellica termenta, et fabrilia vafa. Speaking.

313. Usum in castrorum, et miseris velamina nautis. So Varro observes that Goats were shorn for the Use of Sailors and Engines of War, namely, to cover the moving Turrets, under which the Assailants made their Approaches in a Siege: Ut fructum evis è lana ad vestimentum; sic capra pilos ministrat ad usum nauticum, et ad

and minus eft illis egeftas mortalis curæ; lætusque, feres vic-tum, et virgea pabula illis: nec claudes sænilia tota bruma. At verd, cum lætu æstas imminebit Zepbyris vocantibus, mitces utrumque gregem ovium et caprarom in faltus atque in pafcua: cum primo sidere Luciferi, carpamus frigida rura illis; dum mane est novum, dum gramina conent, et ros, pratissimus pe-cori, est in tenera berba. Inde, ubi quarta bora collegerit fitim cali, et querula cicada rum-pent arbufta cantu; jubeto greges ad puteos, aut ad alta stagna, potere undam currentem ilignis canalibus : at mediis efeibus exquirere umbrofam wallem, ficubi magna quercus Jovis, antiquo robore, tendat ingentes ramis: aut ficubi nemus, nigrum erebris ilicibus, accubet facra Illis tenues aquas vurjus, et pascere illos rursus ad occasum Solis : cum frigidus Vefper temperat aera, et jam roscida Luna reficit jaltus, litoraque resonant Alcyonen, et dumi resonant acantbida.

Quò minus est illis curæ mortalis egestas. Avertes; victumque feres, et virgea lætus Pabula: nec totà claudes fœnilia brumà.

At verò, Zephyris cum læta vocantibus æstas. In faltus utrumque gregem, atque in pascua mittes: Luciferi primo cum sidere frigida rura Carpamus; dum mane novum, dum gramina

canent. 325

Et ros in tenera pecori gratiffimus herba. Inde, ubi quarta fitim cœli collegerit hora, Et cantu querulæ rumpent arbusta cicadæ; Ad puteos, aut alta greges ad stagna jubeto Currentem ilignis potare canalibus undam: Æstibus at mediis umbrosam exquirere vallem, Sicubi magna Jovis antiquo robore quercus Ingentes tendat ramos: aut ficubi nigrum Ilicibus crebris facra nemus accubet umbra. Tum tenues dare rursus aquas, et pascere rursus Solis ad occasum: cum frigidus aëra Vesper Temperat, et faltus reficit jam roscida Luna, Litoraque Alcyonen resonant, et acanthida dumi.

TRANSLATION.

Winds; and you shall cheerfully bring them Food, and Browze of tender Twigs: Nor thut up from them your Stores of Hay all the Winter long.

But when the gay Summer comes * invited by the Zephyrs, you shall fend forth both Flocks into the Lawns and Pastures: + When Lucifer first arises, ‡ let them crop the Fields yet cold; while the Morning is new, while the Grafs is hoary, and the Dew, most grateful to the Cattle, is on the tender Herb. Then, as foon as the fourth Hour of Day shall have brought on Thirst, and the plaintive Grashoppers shall rend the Groves with their Song; order the Flocks to drink the Water running in Oaken troughs, or at the Wells, or at the deep Pools : But in the Noon tide Heats let them feek out a shady Vale, wherever Jove's stately Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, embrowned with thick ever-green Oaks, projects its facred Shade. Then give them once more the translucent Streams, and once more feed them at the Setting of the Sun: When cool Vesper tempers the Air, and now the dewy Moon refreshes the Lawns, and the Shores resound with Halcyone, and the Bushes with the Gold-finch.

* The Zephyrs inviting. + With the Star of Lucifer. | Let us crop, i. e. let us fend them to crop. NOTES.

322. Æstas. Virgil, agreeably to the Man-ner of many of the Ancients, divides the Year both here and elsewhere into two Seasons only, the Summer and Winter. See Verfe 296.

331. Æstibus at mediis umbrosam exquirere vallem. So Varro: Circiter meridianos æstus, dum deservescant, sub umbriferas rupes, et arbopotular subjectunt, quead refrigerato acre wej- This Bird is thought to be either the Gold-

pertino, russus pascant ad folis occasum. To this Custom, which was common in all the warmer Climates, we find an Allefion in the Canticles: "Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy Flock to reft at Noon.

358. Acantbida. Others read acalantbida.

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not on but also Quid tibi paftores Libyæ, quid pascua versu Prosequar, et raris habitata mapalia tectis? 340 Sæpe diem, noctemque, et totum ex ordine mensem

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oldnch, Pascitur, itque pecus longa in deserta sine ullis Hospitiis: tantum campi jacet. Omnia secum Armentarius Afer agit, tectumque, Laremque, Armaque, Amyclæumque canem, Cressamque pharetram.

Non fecus ac patriis acer Romanus in armis Injusto sub fasce viam cum carpit, et hosti Ante exspectatum positis stat in agmine castris.

At non, quà Scythiæ gentes, Mæoticaque unda, Turbidus et torquens flaventes Ister arenas; 350 Quàque redit medium Rhodope porrecta sub axem: Illic clausa tenent stabulis armenta; neque ullæ Aut herbæ campo apparent, aut arbore frondes: Sed jacet aggeribus niveis informis, et alto Terra gelu latè, septemque assurgit in ulnas. 355

Quid prosequar tibi versu pastores Libya, quid poscua, et mapalia babitata raris teffis ? Sape pecus pascitur diem no Elemque, et totum mensem ex ordine, itque in linga deserta fine ullis bofpi-tiis: tantum campi jacet. Afer ermentarius agit omnia fua feeum, teaumque, Laremque, armaque, Amyclaumque canem, Creffamque pharetram. Non fecus ac acer Romanus, in patriis armis, cum carpit viam fub injufto fafce, et caftris pofitis ante exspectatum botti flat in og-Scythia gentes funt, Maoricaque unda, et Ifier turbidus, et torquens flaventes arenas; quàque Rhodope porrecta sub me dium axem redit : illic tenent armenta clausa stabulis; neque aut ulla berba apparent campo, aut frondes apparent arbire: sed terra jacet late informis niveis aggeribus, et alto gelu, af-355 Surgitque in Septem ulnas.

TRANSLATION.

Why should I trace in Song the Shepherds and Pastures of Libya, and their Cottages, where § scatteringly they dwell? Their Flocks often graze both Day and Night, and for a whole Month together, and repair into long Desarts without any Shelter: So wide the Plain extends. The African Shepherd carries his All with him, his House, and Houshold-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Just as the sierce Roman, when * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp stands in Battalia against the Foe, before he is expected.

But not so, where are the Scythian Nations, and the Mæotic Waves, and the turbid + Ister whirling his yellow Sand; and where Rhodope winds about, stretching itself under the Middle of the Pole: There they keep their Herds shut up in Stalls; nor are either any Herbs to be seen in the Fields, nor Leaves on the Trees: But the Country lies deformed with Mounts of Snow, and deep Ice all around, and rises seven Ells in Height. It is always Winter, always

§ In Houses thinly dispersed. * In his Country's Arms. + The Danube.

NOTES.

finch, Linnet, or Nightingale; but it is un-

345. Anyclæumque canem. Amyclæ was a City of Laconia, which Region was famous for the best Dogs.

346. Non fecus ac patriis. The Poet here compares the African loaded with his Arms and Baggage to a Roman Soldier on an Expedition. We learn from Cicero, that the Romans carried not only their Shields, Swords and Helmets, but also Provisions for above Half a Month, U-

tensils and Stakes: Nostri exercitus primum unde nomen babeant vide: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre siquid ad usum velint: ferre vallum: nam scutum, gladium, galeam in onere-nostri milites non plus numerant, quam bumeros, lacertos, manus.

plus numerant, quam bumeros, lacertos, manus.
347. Hosti. Vegetius in his siest Book of the Art of War, quoting this Passage, reads,

Hostem ante expectatum.
349. Scytbice gentes. The Ancients called all the northern Nations Sythian,

359. Oceani

P. VIRG. MAR. GEORGICA. LIB. III. 130

BA femper biems, fant femper Cauri Spirantes frigora. Tum Sol baud unquam discutit pal-lentes umbras : nec cum invettus equis petit altum ætbera: nec rubro aquore Oceani. Subitæ eruftæ concrescunt in currenti fumine: jamque unda sustinet ferratos orbes rotarum tergo, illa unda bospita priùs patulis suspibus, nunc plausiris. Arraque dissilunt vulgò, vestesque induta regescunt cadunque vina bumida securibus, et tota la coma pertire se in solidam cunæ vertire fe in solidam glaciem, borridaque firia induruit impexis barbis. Interea non fecius ningit toto aere; peboum fant circumfufat pruinis; pent sub nova mole, et vix exfant fummis cormbus. Incolæ non agitant bos canibus immissis, non ullis cassibus, pa-vidos formidine puniceæ pen-næ: sed cominus obtruncant ferro cos, frustra trudentes oppofitum montem nivis pellore,

Semper hiems, semper spirantes frigora Cauri. Tum Sol pallentes haud unquam discutit umbras: Nec cum invectus equis altum petit æthera; nec

Præcipitem Oceani rubro lavit æquore currum. Concrescunt subitæ currenti in flumine crustæ: 360 Undaque jam tergo ferratos fustinet orbes, Puppibus illa prius patulis, nunc hospita plaustris, Æraque dissiliunt vulgò, vestesque rigescunt Indutæ, cæduntque fecuribus humida vina, Et totæ folidam in glaciem vertêre lacunæ, Stiriaque impexis induruit horrida barbis. Interea toto non secius aëre ningit; Intereunt pecudes; stant circumfusa pruinis Corpora magna boum; confertoque agmine cervi Torpent mole novâ, et summis vix cornibus exftant.

Hos non immiffis canibus, non caffibus ullis, Puniceæve agitant pavidos formidine pennæ: Sed frustra oppositum trudentes pectore montem,

TRANSLATION.

Northwest-winds blowing cold. Then the Sun never dislipates the pale Shades: Neither when borne on his Steeds he climbs the lofty Sky; nor when he bathes his Chariot in the Ocean's ruddy Plain. Crusts of Ice suddenly are congealed in the running River: Now on its Back the Wave fuffains Wheels bound with Iron, the Wave hospitable to broad Ships before, to Waggons now. Vales of Brass frequently burst asunder, their Garments grow stiff on their Backs, they cut with Axes the liquid Wine, whole Pools turn to folid Ice, and the horrid Icicle hardens on their uncombed Beards. Mean while it snows incessantly over all the Air; the Cattle perish; the large Bodies of Oxen stand wrapt about with Hoarfrost; and the Deer crouding all together lie benumbed under the unusual Load, and scarce appear with the Tips of their Horns. These they pursue not with Hounds let loose, nor with any Toils, nor scared with the Terror of the Crimfon Plume: But, as in vain they are shoving with their Breasts the opposed

NOTES.

359. Oceani rubro æquore. The Sea is here Quid? mare nonne cæruleum? at ejus unds, called red, on account of the Reflection of the cum est pulsa remis, purpurascit.':

364. Cæduntque securibus bumida vina. The Poets to call the Sea Purple. Thus in the fourth Georgic:

Sea as growing purple, when cut with Oars: chets.

Epithet bumida seems used to denote the great Intenseness of the Cold; that even Wine, Eriddnus, quo non alius per pinguie culta
In more purpureum violentior influit amnis.
This Colour the Waves exhibit at certain
Times. Thus Cicero describes the Waves of the
Regions, as to require to be cut with HatLIB Com Cæd Ipfi i Otia Advo Hic I Ferm Talis Gens Et pe

Si Lappa Conti Illum Nigra Rejic Nasce Mune

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376. History Sarmate their H fpecus a et, nifi to defer Solent et multo fi culum f

VOL.

Cominus obtruncant ferro; graviterque rudentes
Cædunt; et magno læti clamore reportant. 375
Ipfi in defossis specubus, secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvere socis ulmos, ignique dedere:
Hic noctem ludo ducunt; et pocula læti
Fermento atque acidis imitantur vitea sorbis. 380
Talis Hyperboreo Septem subjecta trioni
Gens esfrena virûm Riphæo tunditur Euro:
Et pecudum sulvis velantur corpora setis.
Si tibi lanicium curæ; primum aspera silva.

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Si tibi lanicium curæ; primum aspera silva.

Lappæque tribulique absint: suge pabula læta: 385

Continuòque greges villis lege mollibus albos.

Illum autem, quamvis aries sit candidus ipse,

Nigra subest udo tantum cui lingua palato,

Rejice; ne maculis insuscet vellera pullis

Nascentum; plenoque alium circumspice campo.

Munere sic niveo lanæ, si credere dignum est, 391

Pan Deus Arcadiæ captam te, Luna, sefellit,

caduntque cos rudentes graviter, et læti reportant eos magno clamire. Scythæ ipsi agunt secura otia in defossis specubus sub akta terra, advolvere congestaque ro-bora, totasque nimos socis, de-dereque cas igni: bic ducunt dereque cas igni: bic ducunt nollem ludo; et læti imitantur vitea pocula sermento atque aci-dis sorbis. Talis effræna gens wiram, subjecta Hyperboreo septemtrioni, tunditur Ripbæo Euro: et corpora velantur fulvis fetis. Si lanicium est tibi cura; primum aspera filva, lappæque, tribulique abfint ovibus: fuge læta pabula: continuòque lege albos greges millibus willis. Autem, quamvis aries ipse sit can-didus, rejice illum, cui tantum nigra lingua subest udo palato, ne insuscet vellera nascentum pullis maculis; circumspiceque alium pleno campo. Sic Pas Deux Arcadiæ fefellit te, Luna, captam niveo munere lana, fi eft dignum credere,

TRANSLATION.

Mountain of Snow, they stab them with the Sword close at hand, and put them to Death piteously braying, and with loud Acclamation bear them off triumphant. The Inhabitants themselves in Caves dug deep under Ground enjoy undisturbed Rest, and roll to their Hearths piled up Oaks, and whole Elms, and give them to the Flames. Here they spend the Night in Play, and joyous imitate the * Juice of the Grape with their † Beer and acid † Cyder. Such is that savage Race of Men lying under the northern Sign of Ursa Major, buffeted by the Riphæan East-wind, and whose Bodies are cloathed with the tawny Furrs of Beasts.

If the Woollen Manufacture be thy Care; first let prickly Woods, and Burrs, and Caltroops be far away: Shun rich Pastures: And from the Beginning choose Flocks that are white with soft Wool. And that Ram, tho' he himself be of the purest White, under whose moist Palate there lurks but a black Tongue, reject; lest he should sully the Fleeces of the new-born Lambs: And look out for another over the well-stocked Field. Thus Pan, the God of Arcadia, if the Story be worthy of Credit, deceived thee, O Moon, captivated with a snowy Draughts of the Vine. † Fermented Liquor. † Service Berries.

NOTES.

376. In defossis specubus. This agrees with History: Thus Pomponius Mela, speaking of the Sarmata, says, they dig Holes in the Earth for their Habitations: Demersis in bumum sedibus, seven aut suffossa babitant, totum braccati corpus, et, nist qua vident, etiam ora vessiti. And Tacitus also says, the Germans used to make Caves and Plaustra. Aulus Gellius tells us from Varticus also says, the Germans used to make Caves and Plaustra. Aulus Gellius tells us from Varticus fino onerant, suffugium biemi, et receptatum frugibus.

Solent et subterraneos specus aperire, eo que insuper multo simo onerant, suffugium biemi, et receptatum frugibus.

381. Septem subjects wioni. The Triones, or Probus, that Pan, being in Love with the Moon, Vol. I.

Poeans te in alta nemora; nec tu es aspernata eum vocantem te. At cui est amor lasis, tose server es aspernata eum vocantem te. At cui est amor lasis, tose server es aspernata eum vocantem te. At cui est amor lasis, tose server en erape per la magis tendunt ubera, et referent occultum saporem salis in lase. Jam multi probibent exerctos bædos à matribus, prafiguntque prima ora serratis capistis. Quod lastis mulsere die surgente, diurnique boris, premunt id nose; quod jam mulsere tenebris et sole cadente, paster, emportans id calatbis sub lucem, adit oppida: aut contingunt id parco sale, reponuntque biemi. Nec cura canum suerit postrema eibi; sed una pasce veloces catulos Spartæ, acremque Molossum pingui sero. Nunquam, illis custodibus, borrebis nosturnum furem stabult, incursusque luporum, aut impacatos liberos urgentes à tergo.

In nemora alta vocans; nec tu aspernata vocantem.

At cui lactis amor, cytisum, lotosque frequentes
Ipse manu, salsasque ferat præsepibus herbas. 395
Hinc et amant sluvios magis, et magis ubera tendunt,

Et falis occultum referunt in lacte saporem.

Multi jam excretos prohibent à matribus hœdos, Primaque ferratis præfigunt ora capistris. Quod surgente die mulsere horisque diurnis, 400 Nocte premunt; quod jam tenebris et Sole cadente.

Sub lucem exportans calathis adit oppida paftor: Aut parco fale contingunt, hiemique reponunt.

Nec tibi cura canum fuerit postrema; sed unà Veloces Spartæ catulos, acremque Molossum 405 Pasce sero pingui. Nupquam custodibus illis Nocturnum stabulis furem, incursusque luporum, Aut impacatos à tergo horrebis Iberos.

TRANSLATION.

Offering of Wool, inviting thee into the deep Groves; nor didst thou scorn his Invitation.

But let him, who is studious of Milk, carry to their Cribs with his own Hand the Cytisus, and Plenty of Water-lillies, and salt Herbs. Hence they are both more desirous of the River, and distend their Udders the more, and in their Milk return a faint Relish of the Salt.

Many restrain the Kids as soon as grown up from their Dams, and fasten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-rising and the Hour of Morn, they press at Night; what they milk now in the Evening and at Sun-setting, the Shepherd at Day-break carries to town in Baskets *: Or they season it with a small Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the last; but feed at once with fattening Whey the swift Hounds of Sparta, and the sierce Massisf of Molossus. While these are your Guards, you shall never dread the nightly Robber to your Stalls, nor the Incursions of the Wolves, nor the restless Iberians coming upon you + by Stealth,

. i. e. Carries it made into Butter and Cheefe. + From bebind.

NOTES.

offered her the Choice of any Part of his Flock; that she, choosing the whitest, was deceived, because they were the worst Sheep. But, if the whitest Sheep were the worst in the Flock, it would not have answered Virgil's Purpose to have alluded to the Fable. 'Tis therefore more probable that the Fable, to which Virgil refers, was, as Philargyrius and others have related it, that Pan changed himself into a Ram as white as Snow, by which the Moon was deceived, as Europa was by Jupiter, in the Form of a white Bull.

bearing berry with the Africa

22 : 260

399. Ferratis capifiris. The Muzzles, of which the Poet speaks, are not such as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes fastened about the Snout, which prick the Dam, if she offers to let her young One such

offers to let her young One suck.

408. Impacatos à tergo Iberes. The Spaniards, or Iberians, were so famous for their Robberies, that the Poet makes use of their Name, in this Place, for Robbers in general.

408. Iberes. The Spaniards, so called from

the River Iberus, now the Ebro.

417. Vipera.

Sæpe Et c Sæpe Latu Inge Gal Sæpe Vip Aut Peft Fov Tol Dej

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Cow offire Bigo Sæpe etiam cursu timidos agitabis onagros, Et canibus leporem, canibus venabere damas. 410 Sæpe volutabris pulsos filvestribus apros Latratu turbabis agens; montesque per altos Ingentem clamore premes ad retia cervum.

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Disce et odoratam stabulis accendere cedrum. Galbaneoque agitare graves nidore chelydros. 415 Sæpe sub immotis præsepibus aut mala tactu Vipera delituit, cœlumque exterrita fugit; Aut tecto affuetus coluber fuccedere et umbræ, Pestis acerba boum, pecorique aspergere virus, Fovit humum: cape faxa manu, cape robora, paftor; Tollentemque minas, et fibila colla tumentem 421 Dejice: jamque fugâ timidum caput abdidit altè, Cum medii nexus, extremæque agmina caudæ Solvuntur, tardosque trahit sinus ultimus orbes. Est etiam ille malus Calabris in saltibus anguis, 425 Squammea convolvens sublato pectore terga, vilvens squammea terga sublato pectore,

Sape etiam agitabis timidos onagros cursu, et venabere leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pu'sos filvestribus volutobris, agens cos; perque altos montes premes ingentem cervum ad retia clamore. Difce et ac endere odoratam cedrum Ba-bulis, agitareque graves ebely-dros Galbanes nidore. Sæpe jub immetis præsepibus, aut vițe-ra mala tactu delituit, exterritaque fugit cœlum; aut coluber, acerba peltis boum, assuetus suc-cedere tecto et umbra, asperica-que virus pecori, sovit bumum e pastor, cape saxa manu, care robora; desiceque eum tollentem minas, et tumentem fibila colla : jamque fugâ abdidit timidum caput alte, cum medii nexus, agminaque extremæ caudæ folvuntur, ultimusque sinus trabit tardos orbes. Est etiam ille malus in Calabris saltibus, con-

TRANSLATION.

Often too in the Chace you shall pursue the timorous Wild-asses, and with Hounds you shall hunt the Hare, with Hounds the Hind. Often, driving onwith full Cry, you shall give Chace to the Boar rouzed from his filvan Soil; and over the lofty Mountains with Hallooing pursue the stately Stag into the

Learn also to burn fragrant Cedar in the Folds, and to drive away the rank Water-fnakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light; Or that Snake, the direful Pest of Kine, which uses to shelten itself under a Roof and Shade, and shed its Venom on the Cattle, keeps close to the Ground: Snatch up Stones, Shepherds, fnatch up Clubs; and while he rears his threatening Gorge, and swells his hissing Neck, knock him down: And now in Flight he has hid his dastardly Head full deep, while his Middleknots and the Wreaths in his Tail's Extremity are unfolded, and his last tortuous Joint now drags its flow Spires along. There is also that baneful Snake in the Calabrian Lawns, winding up his fealy Back, with Breast erect, and his long

NOTES.

vum pariat: This Animal differing from most other Serpents in bringing forth its Young a-

418. Coluber-peftis acerba boum. Mr. Martin takes the Serpent here meant to be that which Pliny calls Boas; because it feeds on Cow's Milk, as we read in that Author, who affirms that they grow fometimes to a prodigious Bigness, and that a Child was found in the

417. Vipera. Probably fo called quod wi- | Belly of one of them, in the Reign of Claudius.

422. Timidum. Some Manuscripts read tumidum.

425. Eft, etiam ille malus. It is uni-refally agreed that the Poet here describes the Cher-Sydrus, which is so called from xeyoog, Earth, and wap, Water, because it lives in both thefe Elements.

stque matulosus quoad long am aloum grandibus notis: qui, dum ulli amnes rumpuntur fontibus, et dum terræ madent udo vere ac pluvialibus Auftris, colit flagna, babitanfque ripis, bic improbus explet atram ingluviem piscibus, loquacibusque ranis. Postquam palus est exbaufta, terraque debifcunt ardore, exfilit in ficcum campum, et torquens flammantia lumina sevit agris, asperque siti, atque exterritus estu. Tum ne libeat mibi carsere molles somnos sub dio, neu sacuisse dorso nemoris per berbas; cum ille novus, exuviis positis, nitidusque juventa, relinquens aut catulos aut ova tellis, volvitur arduus ad folem, et micat trifulcis linguis ore. Docebo to quoque causes et figna morborum. Turpis scabies tentat oves, ubi frigidus imber persedit altius ad vivum, et bruma borrida cano gelu: vel cum sudor illotus adbæsit iis tonfis, et birfuti vepres feeuerunt corpora earum. Ideirco magistri perfundunt omne pecus dulcibus suviis, ariejque udis willis merfatur in gurgite, miffuf-que defluit secundo amni :

Atque notis longam maculofus grandibus alvum: Qui, dum amnes ulli rumpuntur fontibus, et dum Vere madent udo terræ, ac pluvialibus Auftris, Stagna colit; ripifque habitans, hic piscibus atram Improbus ingluviem, ranifque loquacibus explet. Postquam exhausta palus, terræque ardore dehiscunt,

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Exfilit in ficcum; et flammantia lumina torquens Sævit agris, asperque siti, atque exterritus æstu. Ne mihi tum molles sub dio carpere somnos, 435 Neu dorso nemoris libeat jacuisse per herbas; Cum positis novus exuviis, nitidusque juventa Volvitur; aut catulos tectis, aut ova relinquens, Arduus ad Solem, et linguis micat ore trifulcis.

Morborum quoquè te causas, et signa docebo: Turpis oves tentat scabies, ubi frigidus imber 441 Altius ad vivum persedit, et horrida cano Bruma gelu: vel cum tonfis illotus adhæsit Sudor, et hirfuti secuerunt corpora vepres. Dulcibus idcirco fluviis pecus omne magistri Perfundunt, udisque aries in gurgite villis Merfatur, missusque secundo defluit amni:

TRANSLATION.

Belly speckled with broad Spots: Who, while any Rivers burst from their Fountains, and while the Lands are moist with the dewy Spring, and rainy Southwinds, haunts the Pools, and, lodging in the Banks, intemperately gorges his horrid Maw with Fishes and croaking Frogs. After that the Fen is burnt up, and the Earth gapes with Drought, he darts forth on dry Ground, and rolling his inflamed Eyes rages in the Fields, exasperated with Thirst, and aghast with Heat. Let me not then choose to indulge soft Slumbers in the open Air, or to lie along the Grass in the Slope of a Wood; when, renewed and sleek with Youth by casting his Slough, he rolls along; leaving either his Young or Eggs in his Den, reared to the Sun, and in his Mouth quivers a three-forked Tongue.

I will also teach thee the Causes and the Signs of their Diseases. filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the Quick, and Winter rough with hoary Frost: Or when the Sweat unwashed away adheres to them after Shearing, and prickly Briers have torn their Bodies. On this Account the Shepherds drench the whole Flock in fweet Rivers, and the Ram with humid Fleece is plunged in the Pool, and fent to float along the

NOTES,

437. Cum positis novus exuviis, &c. Pliny dimentum illud exuit, rutilusque vernat. Exuit tells us, Lib. VIII. 27. Anguis biberno situ autem à capite primum, &c. membrana serporis obducta, faniculi susco impe-

449. Spumas

Aut tonsum tristi contingunt corpus amurcâ, Et spumas miscent argenti, vivaque sulfura, Idæasque pices, et pingues unguine ceras, 450 Scillamque, elleborosque graves, nigrumque bitumen.

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Non tamen ulla magis præsens fortuna laborum est, Quàm si quis serro potuit rescindere summum Ulceris os: alitur vitium, vivitque tegendo; Dum medicas adhibere manus ad vulnera pastor 455 Abnegat, et meliora Deos sedet omnia poscens.

Quin etiam ima dolor balantum lapsus ad ossa Cum furit, atque artus depascitur arida sebris; Prosuit incensos æstus avertere, et inter Ima serire pedis salientem sanguine venam: 460 Bisaltæ quo more solent, acerque Gelonus, Cum sugit in Rhodopen, atque in deserta Getarum, Et lac concretum cum sanguine potat equino.

aut contingent tonsem corpus tristi amunca, et miscent spumats argenti, vivaque sulfura, I-450 deasque pices, et ceras pingues ungune, scillamque pitura, sungune, scillamque bitumen. Tamen non est ulta magis pra-sens fortuna laborum, quam si quis potuit rescindere summum os ulceris serro: vitium alitur, vivitique tegendo; dum possor aborgat adbibere medicas manus ad vulnera, et sedet poscens. Deos omnia melicra. Quin etiom cum dolor, lapsus ad ima ossa despois depascitur artus; profuit avertere incensos estus, et serire venam salicapedis; quo more Bisaltæ solent apecise venam, acerque Gelonus, cum furit in Rhodopen, atque in despeta Getarum, et potat lae concretum cum equino sanguine.

TRANSLATION.

Stream: Or they befmear their Bodies after Shearing with bitter Lees of Oil, and mix with it Litharge, native Sulphur, Idæan Pitch, and fat unctuous Wax, and the Sea-leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Diftrefs, than to lance the Head of the Ulcer with Steel: The Diftemper is nourished, and lives by being covered; while the Shepherd refuses to apply his healing Hand to the Wound, or sits still begging the Gods to order all for the better.

Moreover when the Malady, penetrating into the inmost Bones of the bleating Sheep, rages, and the scorching Fever preys upon their Limbs, it has been of use to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein spouting with Blood: In such Manner as the Bisaltause, and the sierce Gelonian, when he slies to Rhodope, and the Desarts of the Getter and drinks Milk thickened with Horses Blood

Getes, and drinks Milk thickened with Horses Blood.

NOTES.

449. Spumas argenti. Some have supposed the Poet to mean Quick-filver. But Quick-filver was never called spuma argenti, by which Name the Ancients seem to understand what we call Litbarge.

450. Ideasque pices. Pitch is called Idean, because Pitch-trees abounded on Mount Ida.

457, Scillam. The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

Kinds of Heilebore, the Black, and the

White. Mr. Martin takes it to be the white Hellebore that Virgil means. Which, fays he, is serviceable in Diseases of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is. Hence he thinks Virgil added the Epithet graves to express the white Hellebore.

461. Bisaltæ. The Bisaltæ were a People of Macedon.

461. Acerque Gelonus. The Geloni, again, were a Scythias People.

P. VIRG. MAR. GEORGICA. LIB. III. 142

Quam ovem videris, aut fuccedere sæpius molli umbræ, aut carpentem summas berbas ignawins, extremamque fequi cæteras, aut pascentem procumbere medio campo, et solam decedere seræ nochi: continuo comjesce culpam ferro, priusquam dira contagia serpant per incautum vulgus. Turbo, agens biemen, won ruit tam creber aquore, quam multæ funt peftes pecudum. Nec morbi corripiunt fingula corpora; fed tota æftiva repente, Spemque, gregemque simul, cunc-tamque gentem ab origine. Tum sciat hoc esse verum quod dixi, fi quis etiam nunc quoque, tantionem, wideat aerias Alpes, et Norica castella in tumulis, et arva lapidis fluminis Timavi, de ertaque regna pastorum, et saltus vacantes longe latèque. Hic quondam tempestas miseranda eft coorta morbo cæli, incanduitque toto aftu autumni, vet dedit omne genus pecudum, omne genus ferarum neci, corru; itque lacus, et infecit pabula tabo.

Quam procul aut molli fuccedere fæpius umbræ Videris, aut fummas carpentem ignavius herbas, Extremamque fequi, aut medio procumbere campo Pascentem, et seræ solam decedere nocti; Continuò culpam ferro compesce, prius quàm Dira per incautum ferpant contagia vulgus. 460

Non tam creber agens hiemem ruit æquore turbo, Quam multæ pecudum pestes. Nec singula morbi Corpora corripiunt; sed tota æstiva repente, Spemque gregemque fimul, cunctamque ab ori-

gine gentem. Tum sciat, aërias Alpes, et Norica si quis Castella in tumulis, et Iapidis arva Timavi, Nunc quoque post tantò videat, desertaque regna Pastorum, et longe saltus latèque vacantes. Hic quondam morbo cœli miseranda coorta est Tempestas; totoque autumni incanduit æstu; Et genus omne neci pecudum dedit, omne ferarum; Corripuitque lacus; infecit pabula tabo.

TRANSLATION.

Whatever Sheep thou feest either creep away at a Distance from the rest under the mild Shade, or liftlesly crop the Tops of the Grass, and follow the Flock in the Rear, or lie down, as she is feeding in the Middle of the Plain, and return by herfelf late in the Evening; forthwith * cut off the faulty Animal, before the dire Contagion spreads among the unwary Flock.

The Whirlwind, that brings on a wintery Storm, rushes not so frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diseases only sweep away fingle Bodies; but on a fudden whole + Folds, the Offspring and the Flock at once, and the whole Stock from the first Breed. Whoever views the aerial Alps, and the Bavarian Castles on the Hills, and the Fields of Iapidian Timavus, and the Realms of the Shepherds even now after fo long a Time deferted, and the Lawns lying waste far and wide, he may then be Judge of this sad Truth. Here in former Times a doleful sweeping Plague arose from the Distemper of the Air, and grew more and more inflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the favage Race; poifoned the Lakes, and tainted the Pastures with Contagion. Nor was the

Put a Stop to the Difease with the Steel. + Æftiva, Summer-quarters.

NOTES.

473. Spengue gregemque: Agnos cum matribus. Seivious.

475. Ispidis arva Timavi. The Timavus, now Timavo, is called Ispidian from Ispidia, now Timavo, is called Ispidian from Ispidia, which was in the Venerian Territory, where of it is what is now called Bavaria.

475. Ispidis arva Timavi. The Timavus, now Timavo, is called Ispidian from Ispidia, which was in the Venerian Territory, where the Timavus flows. This Part of Italy is now called Friuli.

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Nec via mortis erat fimplex: fed ubi ignea venis Omnibus acta fitis miseros adduxerat artus, Rurfus abundabat fluidus liquor; omniaque in fe Offa minutatim in morbo collapfa trahebat. Sæpe in honore Deûm medio stans hostia ad aram, Lanea dum niveâ circumdatur infula vittâ, Inter cunctantes cecidit moribunda minifros. Aut fi quam ferro mactaverat ante facerdos; Inde neque impositis ardent altaria fibris, 490 Nec responsa potest consultus reddere vates: Ac vix suppositi tinguntur sanguine cultri, Summaque jejuna fanie infuscatur arena. Hinc lætis vituli vulgò moriuntur in herbis, Et dulces animas plena ad præsepia reddunt. Hinc canibus blandis rabies venit; et quatit ægros Tussis anhela sues, ac faucibus angit obesis. Labitur infelix studiorum, atque immemor herbæ, Victor equus; fontesque avertitur, et pede terram Crebra ferit; demissa aures; incertus ibidem 500

Nes via mirtis erat fimplex! sed ubi ignea sitis, acla omnibut venis, adduxerat miferos artus, rursus fluidus liquor abunda-bat; trabebatque emnia offa collapsa morbo minutatim in fe. Sæpe in medio bonore Deum bostia, stans ad aram, dum lanea infula circumdatur nivel vitta, cecidit moribunda inter cunciantes miniftres. Aut fi Sacerdes maclaverat quam hoftiam ante quam ceciderat ; inde neque altaria ardent fibris impositis, nec vates consultus potest reddere responsa: ac cultri suppositi wix tinguntur fanguine, summaque arena vix infuscatur jejuna sanie. Hinc vi-tuli vulgo moriuntur in lætis berbis, et ruddunt dulces animas ad plena præsepia. Hinc ra-bies venit blandis canibus, et arbela tussis quatit ægros sues, ac angit eos obesis saucibus. Equus victor labitur inselix sudiorum, atque immemor berba, avertiturque fontes, et crebra

feit terram pede ; aures funt demiffe ; incertus fudor eft ibidem,

TRANSLATION.

Way of their Death simple and uncomplicated: But when the burning Fever, revelling in every Vein, had shrunk up their wretched Limbs, again the waterish pestilential Humour overslowed, and converted into its Substance all the Bones Piece-meal confumed by the Disease. Often-times amidst the Service of the Gods, the Victim flanding at the Altar, while the woollen Fillet with fnowy Label binds its Temples, dropt down gasping to Death in the Hands of the lingering Executioners. Or, if the Priest had stabbed any one before it fell, neither do its Entrails when laid on the Altars burn, nor is the Augur when consulted able from thence to give Responses: And the Knives applied are scarce tinged with Blood, and the Surface of the Sand hardly stained with the thin meagre Gore. Hence the Calves every where expire in the luxuriant Paftures, and render up their sweet Lives at the full Cribs, Hence the gentle Dogs are feized with Madness; and wheezing Cough shakes the diseased Swine, and suffocates them with Tumours in the Throat. The once victorious Steed, having now lost all Heart to his Exercises, and forgetful of his Pasture pines away, loathes the Springs, and often paws the Ground with his Foot; his Ears

NOTES.

482. Net via mortis erat fimplex. There is no Occasion for departing here from the usual Sense of the Word fimplex, as all the Commentators have done, in Complaisance to Servius. 'Tis sull stronger to say, the Kind of Death was complicated with a Variety of disastrous Circumstances, than barely to say, it was not a common Kind of Death.

492. Suppositi. See the Note on Æn. VI.

493. Jejuna sanie. In these morbid Bodies, the Liquids were almost wasted, and, instead of Blood, there came out only a corrupted Matter.

498. Labitur infelix fludiorum. All the Interpreters, I have seen, construe infelix with studiorum: But the Construction will be more easy if we make it immemor studiorum atque berbe.

500. Ibidem. Seems to denote that their Sweat

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es ille fudor quidem frigidus equis morituris: ejus fellis aret, et dura ad taltum, resissit tractanti vam. Dont bate signa
primis diebus ante exitium. Sin
in processi temporis morbus capit erudescere; tum werd oculi
sunt ardentes, atque spiritus attractus ab alto pectore interdum
aft gravis pumitu; imaque ilia
tendum se longo singultu: ater
sanguis it naribus; et aspera
simpua premit obsessa; sa aspera
simpua premit obsessa; sa aspera
simpua premit infundere Lenaes
latices inserto cornu; ea est wisa
uma salus morientibus: M.x.
boc ipsum erat exitio illis;
reseltique vino ardebant surii,
ipsique, jam sub agra morte, et dura ad tactum, refiffit tracrefellique vino ardebant furiis, ipfique, jam sub ægrå morte, laniabant suos artus discissos mudis dentibus: Di dent meliora piis, illumque errorem bossions. Autem ecce taurus fumans sub duro vomere concidit, et vomit eruorem mifium fpumis ore, cietque extremes gemitus. Triffis arator it, abjungens alterum juwencum merentem fraternâ morte, atque relinquit defixa aratra in medio opere.

Sudor, et ille quidem morituris frigidus : aret Pellis, et ad tactum tractanti dura refistit. Hæc ante exitium primis dant figna diebus. Sin in processu cœpit crudescere morbus; Tum verò ardentes oculi, atque attractus ab alto Spiritus interdum gemitu gravis; imaque longo Ilia fingultu tendunt: it naribus ater Sanguis; et obsessas fauces premit aspera lingua. Profuit inferto latices infundere cornu Lenzos; ea visa salus morientibus una: 510 Mox erat hoc ipsum exitio; surisque refecti Ardebant, ipsique suos, jam morte sub ægrå, (Dî meliora piis, erroremque hostibus illum) Discissos nudis laniabant dentibus artus. Ecce autem duro fumans sub vomere taurus Concidit, et mistum spumis vomit ore cruorem, Extremosque ciet gemitus. It triftis arator, Mærentem abjungens fraterna morte juvencum, Atque opere in medio defixa relinquit aratra. 520

TRANSLATION.

hang down; there intermitting Sweat breaks out, and that too cold at the Approaches of Death: His Skin withered, feels hard, and in handling refifts the Touch. These Symptoms they give before Death in the first Days of their Illness. But if in Process of Time the Disease begins to rankle, then are their Eyes inflamed, and the Breath fetched from the Bottom of the Breast is sometimes mixed with a heavy Groan; and with a long Sob they diftend their inmost Bowels: Black Blood gushes from their Nostrils, and the rough Tongue clings to their choaked up Jaws. At first it was of Service to * pour Wine down their Throats; this appeared the fole Remedy for them dying: Soon after, this very Thing proved their Destruction; and being recruited they burned with hideous Rage; and they themselves, now † in the Agonies of Death, (the Gods award better Things to the Good, and fuch ‡ Frenzy to our Foes!) tore their own mangled Limbs with their naked Teeth. Lo the Bull too smoking under the oppressive Share drops down, and vomits out of his Mouth Blood mingled with Foam, and fetches his last Groans. The Ploughman, unyoking the Steer that mourns his Brother's Death, goes away fad, and in the midst of his Work

* To pour in Lenwan Liquors from a Horn put into their Mouths. † At the Approach painful Death. I Errorem answers to the Greek opanua, which fignifies either error or clades. + At the Approach of

NOTES.

Sweat was particularly about their Neck and

Ears, as Lucretius also has observed:
Sudorisque madens per collum splendidus bumor.
501. Aret pellis. The Dryness of the Skin feems inconsistent with the Sweating just men-tioned. We must therefore understand the Poet, not to mean that all these Symptons of their Gums being ulcerated and rotted away were found in every Horse, but that they were from their Teeth. feems inconfistent with the Sweating just menvariously affected.

514. Discisson mudis laniabant dentibus artus. The Word nudis, says Dr. Trapp, seems to imply, that, by tearing their Flesh, they at the same time tore the Gums from their Teeth.

Banc cryst healt want draw

Labo Corn ftrair

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525. Quid

Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes;
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benesacta juvant? quid vomere
terras
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ.

Non umbræ altorum nemorum,
non mollia prata possum monorum,
non mollia prata possum
volutus per saxa purior electro
petit campum; at ejus ima latera solvuntur, atque stupor urget inertes cculos; cervizque
stutte datorum nemorum,
non mollia prata possum
volutus per saxa purior electro
petit campum; at ejus ima latera solvuntur, atque stutte suit alteram devexo pondere.
Quid labor, aut benefacta colluta homini juvum? Quid
prodest inertes suit alteram devexo pondere.
Quid labor, aut benefacta colluta homini juvum? Quid
prodest inertes suit alteram devexo pondere.
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Quid labor, aut benefacta colluta homini juvum? Quid
prodest inertes suit alteram devexo pondere.
Quid labor, aut benefacta colluta homini juvum? Quid

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Quid

Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repostæ.
Frondibus, et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abrumpit cura salubres. 530
Tempore non alio dicunt regionibus illis
Quæsitas ad sacra boves Junonis; et uris
Imparibus ductos alta ad donaria currus.
Ergo ægrè rastris terram rimantur, et ipsis
Unguibus insodiunt fruges: montesque per altos
Contenta cervice trahunt stridentia plaustra. 536
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique sugaces,
Nunc interque canes et circum tecta vagantur. 540

Non umbræ altorum nemorum, mon mollia prata possum monorum; mon mollia prata possum movera ejus animum, non amnis, qui volutus per saxa purior electro petit campum; at ejus ima latera solvuntur, atque supor urget inertes oculos; cervixque suid labor, aut benefacta colluta homini juvunt? Quid prodest invertisse graves terras vomere? Atqui non Mossica munera Bacchi, non epulæ reposita nocuere illis. Pascuntur frondibus, et victu simplicis berba: pocula sunt li juidi sontes, atque sumina exercita cursu; nec cura abrumpit salubres somnos. Dicum, non also tempore, boves suisse quastas illis regionibus ad sacra Junonis, et ejus currus suisse arge rimantur terram rastris, et insodiunt fruges unquibus ipsis, trabunque stridentia plaustra contentà cervice per altos montes. Lupue non explorat insidias circum ovilia, nec nocturnus obambulat gregibus: acrior cura domat illum. Timidi damæ, sugacesque illum. Timidi damæ, sugacesque illum.

cervi nunc vagantur inter canes et circum tella.

TRANSLATION.

leaves the Plough fixed down in the Earth. Neither the Shades of the deep Groves, nor the foft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadness rests upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share? Yet they never injured themselves by the * rich Gifts of Bacchus, nor by sumptuous Banquets. They feed on Leaves, and the Nourishment of simple Herbs: The crystal Springs and † running Rivers are their Drink, and no Care interrupts their healthful Slumbers. Then, and at no other Time, they tell us that Kine were wanting in those Regions for Juno's facred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails fet the Corn, and over the high Mountains drag the creaking Waggons with their trained Necks. The Wolf now meditates no Ambuscades around the Folds, nor prowling roams about the Flocks by Night: A sharper Care subdues him. The timorous Does, and fugitive Stags, now faunter among the Dogs, and about

* Maffici, i. e. of Maffic or Campanian Wine. + Exercised with running.

NOTES.

525. Quid labor, &c. These six Lines are rather have been the Author of them, than to so admired by Scaliger, that he says, he had have had the Favour of Grassia or Cyrus.

Vol. I.

Jam fludus proluit prolem immenfi maris, et omne genus na-tantium in extremo litore, ceu naufraga corpora: phoca infolite fugiunt in flumina. Et vipera moritur frustra defensa cur-vis latebris, et bydri attoniti squamm: astantibus. Aer non est æquus avibus ipsis, et illæ præcipites relinquunt vitam sub alta nube. Præterea, net jam refert pabula mutari, artesque medendi quæsitæ nocent: ma-gistri medicinæ Pbillyrides Chiron, Amythaoniu que Melampus cessere. Et pallida Tisiphone, emussa Stypiis tenebris in lucem, fævit: agitque morbos metum-que ante le, surgensque in dies effere avidum caput altius. Amnes, arentesque ripæ, supinique colles, sonant balatu pecorum, et crebris mugitibus. Jamque Tisiphone dat stragem caterwatum, atque in stabulis ipsis aggerat cadavera dilapfa turpi tabo : dones discant tegere en bumo,

oc abscondere ea foveis,

Jam maris immensi prolem, et genus omne natantum.

Litore in extremo, ceu naufraga corpora, fluctus Proluit: infolitæ fugiunt in flumina phocæ. Interit et curvis frustra defensa latebris Vipera, et attoniti squammis astantibus hydri. 545 Ipsis est aër avibus non æquus : et illæ Præcipites alta vitam sub nube relinquunt.

Præterea, nec jam mutari pabula refert; Quæsitæque nocent artes: cessere magistri, Phillyrides Chiron, Amythaoniusque Melampus. Sævit et in lucem Stygiis emissa tenebris Pallida Tifiphone: morbos agit ante metumque; Inque dies avidum surgens caput altius effert. Balatu pecorum, et crebris mugitibus amnes, Arentesque sonant ripæ, collesque supini: Jamque catervatim dat stragem, atque aggerat ipsis În stabulis turpi dilapsa cadavera tabo: Donec humo tegere, ac foveis abscondere discunt.

TRANSLATION.

the Houses. Now the Waves wash out upon the Extremity of the Shore the Breed of the immense Ocean, and all the I scaly Race, like shipwrecked Bodies: And Sea-calves fly to the Rivers their unusual Haunt. The Viper too, in vain defended by her winding Den, expires, and the aftonished Water-snakes erecting their Scales expire. To the very Birds the Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now the Cattle to have their Pasture changed; the medicinal Arts to which they had Recourse prove noxious: The able Masters in the Science failed, Chiron, the Son of Phillyra, and Melampus, the Son of Amythaon. Pale Tisiphone, sent from the Stygian Glooms to Light, rages : Drives before her Diseases and Dismay; and daily rising higher exalts her baneful Head. With plaintive Bleating of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and sloping Hills resound: And now by Droves and Flocks she deals Destruction, and in the very Stalls heaps up Carcases rotting away with foul Contagion: Till they learn to bury them in the Ground, and

. I The Race of fwimming Creatures.

NOTES.

541. Jam maris immensi prolem. The Poet | They lived before the Argonautic Expedition, here contradicts Aristotle, who says, that a Hence Mr. Martin inters, that the Plague here pestilential Disease does not seem ever to invade Fishes.

550. Phillyrides Chiron, Amythaoniusque Melampus. Chiron was the Son of Saturn and Phillyra; he instructed Afculapius in Physic,

Hence Mr. Martin inters, that the Plague here described happened not less than five hundred Years before the famous Plague of Atbens, viz. in the Age of Chiron and Melampus. But I incline rather to think with others, that the Names of these two famed Physicians Hercules in Astronomy, and Achilles in Music.

Melampus again was the Son of Amytham and in general, and those who were skilled in DiDoripe; a famous Physician and Soothsayer.

vination; and mean no more, than that all
the LI Na Aut Ne Vel Ve Arc Me Te ranti

> hide the the But fpre Fire

> > plica ineff plain for that beer ing

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forc the had Nam neque erat coriis usus; nec viscera quisquam Aut undis abolere potest, aut vincere flamma: 560 Nec tondere quidem morbo illuvieque peresa Vellera, nec telas poffunt attingere putres. Verum etiam, invisos si quis tentârat amictus, Ardentes papulæ, atque immundus olentia fudor Membra fequebatur: nec longo deinde moranti Tempore, contactos artus facer ignis edebat. 566 ranti dimittere cos amictus, nec longo tempore.

Nam neque erat illis ufus coriis corum : nec quijquam potest aut abolere viscera corum undis, aut vincere ea flammâ. Nec quidem possunt tondere vel-lera peresa morbo tiluvieque, nec attingere putres telas. Verùm etiam si quis tentârat invisos amictus, ardentes papulæ, atque immundus sudor sequebatur olen-tia membra: deinde sacer ignis edebat contactos artus illi mo-

TRANSLATION.

hide them in Pits. For neither were their Hides for Use; nor could any cleanse their Flesh with Water, or * purge it by Fire: Nor dare they so much as shear the Fleeces corrupted with Disease and filthy Sores, nor touch the putrid Stuffs. But yet, if any one tried the odious Vestments, fiery Blains and filthy Sweat overspread his noisome Body: And then, no long Time intervening, the pestilential Fire preyed upon his infected Limbs.

Aut vincere flamma, Or conquer and corrett the Infection by Fire.

NOTES.

the Methods of Cure, all Religion, and Applications to the Gods by facred Rites, proved ineffectual.

559. Vifcera. The Flesh in general. See

the Note on Æn. V. 103.

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562. Teles. There is no Occasion for explaining this with Dr. Trapp, of the Wool; for it appears from what follows, that some of that infected Wool was actually made into Garments, which confequently must first have been wrought in the Loom. So that the Meaning of the whole Passinge is, That they were forced at length to abstain even from shearing the Fleeces, or touching the Wool, because those who had done so, especially those who had worn any of that Cloth, had been such milerable Sufferers thereby.

564. Ardentes papula. Seems, as Mr. Martin observes, to mean Carbuncles, which are enumerated among the Symptoms of a Peftifence, and are described to be a small Pimple, which on the Wasting of its Liquor becomes a crusty Tubercle, encompassed with a Circle as red as Fire, rifing at first with an Itching, and afterwards being accompanied with a vehement Pain and intense Heat.

566. Sacer ignis. Seems to mean an Eryfi-pelas, or St. Antony's Fire. Thus also Lucre-

Et simul, ulceribus quasi inuffis, omne rubere Corpus, ut eft per membra facer cum diditur ignis.

P. VIR-

P. VIRGILII MARONIS

RGICA.

LIBER IV.

ORDO. Protinus exsequar coelestia dona oerii mellis. Aspice etiam banc partem Georgicorum, Macenas. Dicam spettacula levium rerum oerii mellis. admiranda tibi, magnanimosque duces apum, moresque totius gen-tis ordine, et studia, et populos, et prætia carum.

ROTINUS aërii mellis cœlestia dona Exfequar. Hanc etiam, Mæcenas, aspice partem. Admiranda tibi levium spectacula rerum,

Magnanimosque duces, totiusque ordine gentis Mores, et studia, et populos, et prœlia dicam.

TRANSLATION.

TEXT will I set forth the heavenly Gift of aerial Honey. Vouchsafe, Mæcenas, thy Regard to this Part too of my Work. I'll fing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in

NOTES

Virgil has taken care to raise the Subject of he takes Occasion to discover their different the Georgies: In the first Part he has only dead Matter on which to work. In the second he just steps on the World of Life, and describes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the last fingles out the Bee, which may be reckoned the most fagacious of them, for

In this Georgic he shews us what Station is large the History of its Invention.

I. Abrit mellis. Honey is called airy, because, according to the Opinion of Aristotle and others of the Ancients, it came from the when they swarm; and how to part them when they are engaged in Battle. From hence

Kinds; and, after an Excursion, relates their prudent and politic Administration of Affairs, and the feveral Diseases that often rage in their Hives, with the proper Symptoms and Remedies of each Difease. In the last Place he lays down a Method of repairing their Kind, sup-

7. Lava.

LIB. In teni Numi

Pri Quò I Ferre

> Florib Decut Ab Pingu Et m Omn

Ore f At lie Adfin Palm: Ut,

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LIB. IV. P. VIRG. MAR. GEORGICA.

In tenui labor, at tenuis non gloria; fi quem Numina læva finunt, auditque vocatus Apollo.

Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hædique bus, ud neque sit aditus venti
petulci

to sem exequi id, Apolloque vocatus audit eum. Principio,
sedes statio, ue est petenda apibus, ud neque sit aditus venpetulci

10

Floribus infultent, aut errans bucula campo Decutiat rorem, et furgentes atterat herbas.

Absint et picti squalentia terga lacerti
Pinguibus à stabulis, meropesque, aliæque volucres;
Et manibus Progne pectus signata cruentis. 15
Omnia nam latè vastant, ipsasque volantes
Ore ferunt, dulcem nidis immitibus escam.
At liquidi sontes, et stagna virentia musco
Adsint, et tenuis sugiens per gramina rivus;
Palmaque vestibulum aut ingens oleaster obumbret:
Ut, cum prima novi ducent examina reges 21
Vere suo, ludetque savis emissa juventus,

examina suo vere, juventusque, emissa favis, ludet,

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Labr eft in tenui argumento, at gloria non est tenuis; fi lava numina finunt quem scrip-torem exequi id, Apolloque vocatus audit eum. Principio. 10 tis, (nam venti probibent eas ferre pabula domum) neque oves petulcique bædi insultent floribus, aut bucula, errans campo, decutiat rerem, et otterat furgentes berbas. Et lacerti, pieti quoed squalentia terga, absint à pinguibus stabulis apum, meropesque, aliæque volucres; et Progne signata quoad petius cruentis manibus absint ab is-Nam voftant omnia late, feruntque volantesque apes ipsas ore, tuturos duscem escam immitibus nidis. At liquid fontes, et flagna virentia musco, et tenuis rivus, fugiens per gramina, adfint; palmaque, aut ingens o-leaster sbumbret vestibulum: ut, cum novi reges ducent prime

140

TRANSLATION.

Order. Laborious Essay on a mean Subject! But not mean the Praise; if the adverse Deities permit any one to execute the Task, and Apollo invocated hear.

First, a Seat and Station must be sought for the Bees, where neither Winds may have Access, for the Winds hinder them from carrying home their Food, nor Sheep and frisky Kids may insult the Flowers, or Heiser, straying in the

Plain, spurn off the Dews, and bruise the rising Herbs.

And let the Lizards with speckled scaly Backs be far from the rich Hives, and Wood-peckers, and other Birds; and Progne, whose Breast is stained with her bloody Hands. For they lay all Things waste around, and in their Mouths bear away the Bees themselves while on the Wing, a sweet Morsel for their merciles Young. But let clear Springs, and Pools edged with green Moss be near, and a small Rivulet swiftly running through the Meads; and let a Palm or stately Wild-olive overshade the Entrance: That, when the new Kings shall lead forth the first Swarms in their own Spring, and the Youth sport it issue

NOTES.

7. Lævs. Adverse, or, as others render it, auspicious, for the Word is used in either

Progne and Philomela, according to Mythology, were the Daughters of Pandion, King of A. then, Progne was married to Tereus, King of A. then, Progne was married to Tereus, King of A. then, Progne was married to Tereus, King of A. then, Progne was married to Tereus, King of A. then, Progne was married to Tereus, and cut into a Hooper (Upupa Irreus afterwards violated Philomela, and cut out her Tongue, to prevent her telling her Feathers of its Breat Sifter: She found Means however to discover Itys into a Pheasant.

his Wickedness; to revenge which the two Sisters murdered Itys, and gave his Flesh to his lather to eat. When the Banquet was over, they produced the Head of the Child, to shew Tereus in what Manner they had entertained him. He, being highly enraged, pursued them with his drawn Sword, and was transformed into a Hooper (Upupa) Philmela into a Nightingale, Progne into a Swallow, which has the Feathers of its Breast stained with Red; and Itys into a Pheasant.

vieina ripa invitet cas decedere eafort, obviaque arbos teneat eas frondentibus bospitiis. Confice eranfverfas fulices, et grandia faxa in medium homorem, seu bumer stabit iners, seu profinet ut pessint consistere his veluti crebris pontibus, et pandere alar ad aftivum folem; fi forte trace s Eurus Sparlerit cas morantes, aut immerferit Nectuns. Circum bæc virides cafia, et fergyla olentia lote, et copia ebymbræ spirantis graviter flo-reat : violariaque bibant irriguum fonteme Autem alvearia spfa, feu fuerint futa tibi cawatis corticibus, feu fuerint texta lento vimine, babeant angultos aditus; nam biems cagit mella frigore, calorque remittit eadem hquefosta : utraque vis elt fariter metuenda apibus : neque illæ apes nequiequam cerestim linunt tenuta spiramenta cerà in tellis, expenique oras

Vicina invitet decedere ripa calori, Obviaque hospitiis teneat frondentibus arbos. In medium, seu stabit iners, seu profluet humor, Transversas salices et grandia conjice saxa; Pontibus ut crebris possint consistere, et alas Pandere ad æstivum solem; si sortè morantes Sparserit, aut præceps Neptuno immerserit Eurus. Hæc circum cafiæ virides, et olentia latè Serpylla, et graviter spirantis copia thymbræ Floreat: irriguumque bibant violaria fontem.

Ipfa autem seu corticibus tibi suta cavatis, Seu lento fuerint alvearia vimine texta, Angustos habeant aditus; nam frigore mella Cogit hiems, eademque calor siquefacta remittit: Utraque vis apibus pariter metuenda: neque illæ Nequicquam in tectis certatim tenuia cerà Spiramenta linunt, fucoque et floribus oras Explent; collectumque hæc ipsa ad munera gluten, Et visco et Phrygiæ servant pice lentius Idæ. fued et floribus; jerwantque Et visco et Phrygiæ servant pice lentius Ida gluten, collectum ad bæc munera Sæpe etiam estossis (si vera est sama) late ipsa, lentius et visco, et pice Phrygiæ Idæ. Sæpe etiam sovere larem sub terrâ, est slatebris, (si sama est vera) Sæpe etiam effossis (si vera est fama) latebris,

TRANSLATION.

ing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree just in their Way may receive them in its leafy Shelter. Into the midst of the neighbouring Water, whether it stagnates idle, or purling runs, throw Willows across and huge Stones; that they may rest upon frequent Bridges, and spread their Wings to the Summer Sun, if the impetuous East-wind has by chance dispersed those that lag behind, or immersed them in the Flood. Around these Places let green Casia, and far-smelling wild Thyme, and Store of frong-scented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themselves, whether they be compacted of hollow Bark, or wove with limber Ofier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and dissolves the same: Either Force is equally dreaded by the Bees: Nor is it in vain they smear with Wax the minute Vents in their Houses, and fill up the Edges with Fucus and, Flowers, and preserve for those very Uses collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Often too, if Fame be true, they have cherished

NOTES.

30. Cofia. See the Note on Book II. 213. Some take the Casia to be the same with Resemany: But Columella, speaking of the Planes which ought to grow about an Apiary, mentions Casia and Rosemany as two different Plants. Nam funt etiam remedio languentibus cythifi, tum deinde caliæ, atque pini, et rofma-

39. Fuco. The fucus is properly a Sort of Sea-weed, which was anciently used in dying, and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of

Sub terrâ Pumicib Tu tame Unge, f Neu pro Ure foc Aut ubi Saxa for Quod

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Sub terr llæ cor Purpure Summa Progeni Excudu Hinc ul Nare pe Obscur Conten

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Tecta 1

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> 43. it feems latebris. King's admitte

Sub terra fovere larem : penitusque repertæ Pumicibusque cavis, exesæque arboris antro. Tu tamen et lêvi rimofa cubilia limo Unge, fovens circum, et raras superinjice frondes. Neu propius tectis taxum fine; neve rubentes Ure foco cancros; altæ neu crede paludi: Aut ubi odor cœni gravis, aut ubi concava pulíu Saxa fonant, vocifque offensa resultat imago. 50 est, aut ubi concava saxa sonant Quod superest, ubi pulsam hiemem sol aureus

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Sub terras, cœlumque æstivâ luce reclusit; Illæ continuò faltus filvasque peragrant, Purpureosque metunt flores, et flumina libant Summa leves. Hinc, nescio quâ dulcedine lætæ, 55 Progeniem nidosque fovent: hinc arte recentes Excudunt ceras, et mella tenacia fingunt. Hinc ubi jam emissum caveis ad sidera cœli Nare per æftatem liquidam fuspexeris agmen, Obscuramque trahi vento mirabere nubem; Contemplator: aquas dulces, et frondea semper Tecta petunt: huc tu jussos asperge sapores,

penitusque sunt reperte cavifque pumicibus, antroque exejee arboris. Tamen tu et unge rimosa cubilia circum levi timo fowens cas, et superinjice raras frondes cubilibus. Neu fine taxum effe propius teclis ca-rum, neve juxta ure rubentes cancros foco; neu crede altæ pa-ludi: aut ubi odor gravis cæni gulfu fonitu, imageque vocis effensa resultat. Quod superest, ubi aureus fol egit biemem pul-Sam Sub terras, reclusitque coelum afind luce; continuò illa apes peragrant faltus filvasque, metuntque purpureos flores, et leves libant jumma flumina. Hinc illæ, nescio qua aulcedine lætæ, fovent fuam progeniem nidosque : binc excudunt recentes ceras arte, et fingunt tena-cia mella. Hinc ubi jam suf-pexeris agmen apium, emissum caveis, nare ad fidera coeli per 60 liquidam affatem, chfcuramque nubem earum trabi vento; tu contemplator: semper petunt dulces aquas et frondea testa: tu asperge jussos sapores buc,

TRANSLATION.

their Families in Cells dug under Ground; and have been found deep down in hollow Pumice-stones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with smooth Mud, and strew it thinly over with Leaves. Nor fuffer a Yew near their, Lodges; nor burn in the Fire the reddening Crabs; nor trust them to a deep Fen: Or where a noisome Smell of Mud, or where hollow Rocks re-ecchoe to the impulsive Sound, and the struck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light; they forthwith traverse the Lawns and Woods, crop the empurpled Flowers, and lightly skim the Surface of the Streams. Hence, gladdened with I know not what agreeable Senfation, they grow fond of their Offspring and young Breed: Hence they labour out with Art new waxen Cells, and form the clammy Honey. In consequence of this, when now you shall behold the Swarm issued from their Hives into the open Air, lwim through the serene Summer Sky, and the blackening Cloud driven about by the Wind, mark them well: They always feek the Waters and leafy Co-

NOTES.

admitted by Heinfius and Mafvicius.

43. Fovere larem. The common Reading 57. Excudunt ceras. The Word excudunt is fodere, but, as Mr. Martin justiy observes, a Metaphor taken from the Smith, who strikes it seems to be a Tautology to say fodere effossis. It is fovere in the Medicean and Manner he compares the Bees busied in their King's Manuscripts: And the same Reading is several Works, to the Cyclops labouring at the Anvil, Verfe 179. 63. Meliftrita melisphylla, et ignobile gramen cerimbæ: cieque tinni-tus, et quate cymbala Cyb-les matris Deorum circum, Ipsa confident medicatis fedibus ; ipfæ condent se e in intima cuna-bula suo more. Autem sin exierim ad pugnam; (nam sæpe discordia incesses duobus regibus magno motu) continuò licet praseiscere longe animosque vulgi, et corda trepidantia bello: nam-que ille Martius canor rauci æris increpat cas morantes, et von imitata frattos fonitus tu-barum auditur. Tum trefidæ cocunt inter fe, corufcantque pennis, exacuuntque Spicula rof-Bris, aptantque lacertos, et denfæ mi/centur circa regem, atque ad ejus prætoria ipsa, vccanique bostem magnis clamoribus. Er-go, ubi sunt nattæ sudum ver, patentesque campos, erumpunt portis, concurritur: sonitus fit in alto atbere: misla glomerantur in magnum orbem,

Trita melifphylla, et cerinthæ ignobile gramen : Tinnitusque cie, et Matris quate cymbala circum. Ipfæ confident medicatis fedibus; ipfæ Intima more fuo fefe in cunabula condent.

Sin autem ad pugnam exierint; f nam fæpe duobus

Regibus incessit magno discordia motu) Continuòque animos vulgi, et trepidantia bello Corda licet longè præsciscere: namque morantes 70 Martius ille æris rauci canor increpat; et vox Auditur, fractos sonitus imitata tubarum.

Tum trepidæ inter se coeunt, pennisque coruscant; Spiculaque exacuunt rostris, aptantque lacertos: Et circa regem atque ipfa ad prætoria denfæ Miscentur, magnisque vocant clamoribus hostem,

Ergo, ubi ver nactæ fudum, camposque patentes, Erumpunt portis, concurritur: æthere in alto Fit fonitus: magnum mistæ glomerantur in orbem.

TRANSLATION.

verts: Here sprinkle the fragrant Juices that are prescribed, bruised Baum, and the vulgar Herb of Honey-wort: Awake the tinkling Sounds, and beat the Cymbals of Mother Cybele round. They of themselves will settle on the medicated Seats; they of themselves after their Manner will retreat into the inmost

But if they shall go forth to Battle; for often Difcord with huge Commotion feizes two rival Kings, you may from the Beginning know long before hand both the Animofity of the Populace, and their Hearts in Trepidation for War: For that martial Clang of hoarse Brass rouzes the Laggers, and a Voice is heard refembling the Trumpets broken Sounds. Then in a Hurry they affemble together, quiver with their Wings, sharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

As foon therefore as they find the vernal Sky serene, and the Fields of Air open, forth they rush from their Gates; they join Battle: Buzzing Sounds arise in the Sky above; Mingled they cluster in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor fuch Quantities of Acorns from the

NOTES.

63. Meli phylla. Melisphyllon seems to be a Contraction of Melisphyllon, the Bee-berb, and is therefore called Honey-wort in a Contraction of Melisphyllon, the Bee-berb, and is thought to be the same with what is whence the Poet calls it ignobile grames.

25. Practoria. Virgil here calls the Cells feription given of it by Dioserides agrees very of the Remember of the North Research of the Remember of the Rememb

sealled by a Latin Name Apiostrum. The Deseription given of it by Dioserides agrees very of the Kings poetically Pratoria, by a Metaphot taken from the Roman Camp, where his Parillip Gardens.

The Name Apiostrum. The Deseription given of it by Dioserides agrees very of the Kings poetically Pratoria, by a Metaphot taken from the Roman Camp, where his Parillip Gardens. English Gardens.

63. Cerinibæ. The Name of this Plant is derived from xupior, a Honeycomb; because the Flower abounds with a sweet Juice like Name of Practicism.

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91. Squake.

Præcipitesque cadunt: non densior aëre grando, 80
Nec de concussa tantum pluit ilice glandis.

Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant:

Usque adeò obnixi non cedere, dum gravis aut hos,
Aut hos versa sugà victor dare terga subegit.

Hi motus animorum, atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.

caduntque præcipites: non densitum glandis pluit aëre, nec tantum glandis pluit de concusso iilice. Reges ipsi, volantes per medias acies, insignibus alis,
versant ingentes animos in angusto petiore: usque adeò obnixi non cedere, dum gravis vistor subegit aut bos aut bas dare terga versa substanta.

Pulveris exigui jactu compressa quiescent.

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Verùm ubi ductores acie revocaveris ambos;
Deterior qui vifus, eum, ne prodigus obsit,
Dede neci: melior vacua sine regnet in aula. 90
Alter erit maculis auro squalentibus ardens:
(Nam duo sunt genera) hic melior, insignis et ore,
Et rutilis clarus squamis: ille horridus alter
Desidia, latamque trahens inglorius alvum.

Ut binæ regum facies, ita corpora gentis.

Namque aliæ turpes horrent; ceu pulvere ab alto
Cum venit, et terram ficco spuit ore viator
Aridus: elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc cœli tempore certo 100 alto pulvere, et spuit terram

fior grando pluit aëre, nec tan-tum glandis pluit de concussi-slice. Reges ipsi, voluntes per-medias acies, insignibus alis, versant ingentes animos in andare terga versa fuga. Hi totus animorum, atque bac tanta . certamina, compressa jadu exigui pulveris. quiescent. Vetores acie; qui fuerit vifus de-terior bello, dede eum neci, ne prodigus obsit consumendo cibos: fine ut melior bello reg-net in vacua aula. Alter erit ardens maculis squalentibus anro: (nam funt duo genera) bic est melior, et infignis ore, et clarus queilis squamis : ille alter est borridus defidia, ingloriufque trabens latam alvum. Ut facies regum funt bina, ita corpora gentis funt. Namque aliæ apes turpes borrent, cen cum aridus viator venit ab

sant fulgore, ardentes auro, et corpora sunt lita paribus guttis. Hac soboles est potior : binc premes dulcia mella certo tempore cali:

TRANSLATION.

shaken Oak. The Kings themselves amidst the Hosts, distinguished by their Wings, exert mighty Souls in little Bodies: Obstinately determined not to yield, till the dread Victor has compelled either these or those to turn their Backs in Flight, These Commotions of their Minds, and this so mighty Fray, quashed by the Throw of a little Dust, will cease.

But, when you have recalled both Leaders from the Battle, put him to Death that appears the baser, lest by idle Prodigality he do hurt: And suffer the more valorous King to reign in the Court without a Rival. The one will glow with resulgent Spots of Gold: For there are two Sorts, this is the better, distinguishable both by his Make, and conspicuous with glistering Scales: The other is horribly deformed with Sloth, and ingloriously drags a large Belly.

As the Kings are of two different Figures, so are the Bodies of their People. For the one looks hideously ugly; as when a parched Traveller comes from a deep dusty Road, and spits the Dirt out of his dry Mouth: The others shine and sparkle with Brightness, burnished with Gold, and their Bodies spangled with equal Drops. This is the better Breed: From these at the stated Season

NOTES.

91. Squalentibus. Servius renders it splendentibus, and derives the Word from squama. with golden Marks like Scales. Nam si à squalore est, says he, sordidum signi-

Vot. I.

X

104. Frigida

met tantum dulcia, quantum melle et liquida, et domitura durum formati Bacchi. At durum fapenti Bacchi. At luduntque cœlo, contemnuntque favois, et relinquint tella fri-gida; prebibebis instabiles ani-mos inani ludo. Nec est magnus labor prebibere cos; tu e-ripe alas regibus: non quisquane audebit ire altum iter, illis regibus cunffantibus, aut vellere figna è castris. Horti, balantes croccis floribus, invitent cas; et sutela Hell sponteaci Priopi, euflos furum atque avium, cum faligna falçe, servet eas. Ip-fe, cui talia sont cura, ferens ebymum pinosque de altis monti-bus, serat eas laté circum testa apium. Ipfe terat fuam manum duro labore plantationis, ipfe figat feraces plantas bume, et erriget amicos imbres. Atque equidem, ni jam, sub extremo pne laborum, trabam vela, et feftinem advertere proram terris;

Dulcia mella premes: nec tantum dulcia, quantum Et liquida, et durum Bacchi domitura saporem.

At cum incerta volant, coeloque examina lu-

Contemnuntque favos, et frigida tecta relinquunt; Instabiles animos ludo prohibebis inani. Nec magnus prohibere labor; tu regibus alas Eripe: non illis quisquam cunctantibus altum

Ire iter, aut castris audebit vellere signa. Invitent croceis halantes floribus horti; Et cuftos furum atque avium, cum falce saligna 110 Hellespontiaci servet tutela Priapi. Ipse thymum pinosque ferens de montibus altis, Tecta serat altè circum, cui talia curæ:

Figat humo plantas, et amicos irriget imbres. 115 Atque equidem extremo ni jam sub fine laborum Vela traham, et terris festinem advertere proram;

Ipse labore manum duro terat: ipse feraces

TRANSLATION.

of the Year you shall press the luscious Honey: Yet not so luscious as pure, and

fit to correct the harsher Relish of the Grape.

But when the roving Swarms fly about and sport in the Air, disdain their Hives, and leave their Habitations cold; you shall restrain their unsettled Minds from their vain Play, Nor is there great Difficulty to restrain them; do you but clip the Wings of their Kings: Not one will dare, while they flay behind, to fly aloft, or pluck up the Standard from the Camp.

Let Gardens fragrant with Saffron Flowers invite them; and the Protection of Hellespontiac Priapus, the Averter of Thieves and Birds, with his Willow Scithe preserve them. Let him, who makes such Things his Care, bring Thyme himself and Pines from the high Mountains, to plant them far and wide about their Hives: Let him wear his Hands with the hard Labour: Set himself the fruitful Plants in the Ground, and water them with kindly Showers.

And here indeed, were I not just furling my Sails at the last Period of my Labours, and hasting to turn my Prow to Land; perhaps I might both

NOTES.

plains frigida tella relinguunt. Servius ex-plains frigida by empty or inactive; Non ope-re, ut prius, fermentia. Melle vacua alvearia, inoperofa: In Opposition to what is said af-terwards when their Activity is described, fer-

ver opus.

108. Vellere figna. This Phrase was used by the Romans to express the Moving of their Camp. For, when they pitched their Camp, they stuck their Ensigns into the Ground before she General's Tent, and plucked them up when they decamped, Thus Æn. XI, 19,

-Ubi primum wellere signa

Annuerint Superi, pubenque educere costris.

111. Hellespontiaci servet tutela Priapi. The
Statue of Priapus was commonly set up in Gardens, to protect them from Thieves, and to
scare away the Birds. So that the Meaning is,
that they should be invited by such Gardens
as deserve to be under the Protection of that Deity.

Hellespontiaci. Priapus was chiefly worshiped at Lampsagum, a City on the Helles-119. BiferiLI For Orr Que Et Cre Na Pall Na Qua Cor Jug Nec Hic Lili Reg No Pri Et Ru

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Forsitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biserique rosaria Pæsti;
Quoque modo potis gauderent intyba rivis;
Er virides apio ripæ; tortusque per herbam Et virides apio ripæ; tortusque per herbam Cresceret in ventrem cucumis: nec sera comantem Narcissum, aut flexi tacuissem vimen acanthi. Pallentesque ederas, et amantes litora myrtos. Namque fub Oebaliæ memini me turribus altis, Quà niger humectat flaventia culta Galesus, 126 Corycium vidifie fenem, cui pauca relicti Jugera ruris erant; nec fertilis illa juvencis, Nec pecori opportuna feges, nec commoda Baccho. Hic rarum tamen in dumis olus, albaque cirum Lilia, verbenasque premens, vescumque papaver, Regum æquabat opes animis: seraque revertens Nocte domum, dapibus menías onerabat inemtis. Primus vere rofam, atque autumno carpere poma; Et cum triftis hiems etiam nunc frigore faxa 135 Rumperet, et glacie cursus frænaret aquarum;

pio, eucumifque, toreus per berbom cresceret in wentrem : net tacu ffem Narciffum comantem aut vimen flexi acantbi, pallentef; be ederas, et myrtos amantes litora. Nam, sub alis turribus Oebalia, qua niger fluvius Galejus bumeetat flavend. ffe Corycium fenem, cui erant pouca juvera relicti ruris illa sezes nec sertilis juvenois, nec opportuna pecori, nec commoda Baccho. Tamen bic premens rarum clus in aumis, albaque lilia circum, verbenafque, vefregum animis: revertenfque, dosas inemtis dapibus. Etat primus carpere rofam vere, atque poma autumno; et cum triftit biens etiam nunc rumperet faxe

frigore, et frænaret cursus aquarum glacie;

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TRANSLATION.

fing what Method of Culture would adorn rich Gardens, and the Rose-beds of twice-blooming Pæstum; and how Endive and verdant Banks of Parsly delight in drinking the Rills; and how the Cucumber winding along the Grafs fwells into a Belly: Nor had I passed in Silence the late-flowering Dasfodil, nor the Stalks of the flexile Acanthus, nor the pale Ivy, and the Myrtles that love the Shores. For I remember that, under the lofty Turrets of Oebalia, where black Galefus moistens the yellow Fields, I saw an old Corycian, who had a few Acres of neglected Land; nor was the Soil rich enough for the Plough, nor proper for Flocks, nor commodious for Vines. Yet here among the Bushes planting a few Pot-herbs, white Lillies, Vervain, and esculent Poppies all around, he equalled in a contented Mind the Wealth of Kings, and, returning late at Night, loaded his Board with unbought Dainties. The first to gather the Rose in Spring, and Fruits in Autumn; and even when fad Winter now split the Rocks with Cold, and bridled up the Current of the Rivers with Ice; in that very

NOTES.

Roses blow twice a Year:

125. Ochalia. Taientum, a City in the South of Italy; rebuilt by Phalantus, who came from Ochalia or Laconia.

119, Biferique rofaria Pafli. Pæftom, fays | ther the Name of his Country i For Corpent Servius, is a Town in Calabria, where the is the Name of a Mountain and City of Cilicia. Pompey had made War on the Cilicians, of which People fome being received into Friend-South of Italy; rebuilt by Phalantus, who came from Oebalia or Lacon.a.

127. Corycium. Corycius here is either the Name of the old Man here spoken of, or raille jam tum tendebst comam mollis acantoi, increpitans seram asatem, morante que Zepbyros. Ergo idem iolebat primus abundare seits apibus, atque multo examine earum, et cogere serant illi tilia atque uberrima pinus: quotque pomis sertilis arbos induerat se in novo store, tenebat totidem matura autumno. Ille etiam distult seran umos in wersum, and frentes pruna, platanumque jam minstrantem umoranumque jam minstrantem umoranumque jam minstrantem umoranumque jam minstrantem umidem ego ipse, exclusus intquis spatiis, prætereo bæc, atque relinquo talia memoranda post me aliss poetis. Nunc agè, expediam, quas naturas Jupiter ipse addidit apibus: pro qua mercede eonsequenda, hæ secutæ camoros sonitus Curetum, crepitantia æra, pawere sovem regem cælisub D:Aao antro.

Ille comam mollis jam tum tondebat acanthi, Æstatem increpitans seram, Zephyrosque morantes.

Ergo apibus fetis idem atque examine multo
Primus abundare; et spumantia cogere pressis 140
Mella favis: illi tiliæ, atque uberrima pinus:
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pyrum, et spinos jam prima ferentes,
Jamque ministrantem platanum potantibus umbras.

Verum hæc ipse equidem, spatiis exclusus iniquis, Prætereo, atque aliis post me memoranda relinquo.

Nunc agè, naturas apibus quas Jupiter ipse Addidit, expediam: pro quâ mercede, canoros 150 Curetum sonitus crepitantiaque æra secutæ, Dictæo cœli regem pavere sub antro

TRANSLATION.

Season he was cropping the Locks of the soft Acanthus, chiding the late Summer,

and the lingering Zephyrs.

He therefore was the first to abound with pregnant Bees, and numerous Swarms; and to strain the frothing Honey from the pressed Combs: He had Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had been cloathed with in early Blossom, so many it retained ripe in Autumn. He too transplanted into Rows the late far-grown Elms, and hard Pear-trees, and Sloe-trees now bearing Damsons, and the Plane now ministering Shade to Drinkers. But these I for my Part wave, restrained by the narrow Bounds I have prescribed myself, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himself has implanted in the Bees: For which Reward accompanying the shrill Sounds and tinkling Brass of the Curetes, they sed the King of Heaven under the Dictar Cave.

NOTES.

takes care, in his Digressions, not to forget the principal Subject. Therefore he mentions in this Place the Benefits which accrued to the old Corycian from this extraordinary Care of his Garden with respect to Bees.

144. Seras ulmos. Ruzeus renders feras by tarde crefcentes, that are late of arriving to their Growth. I rather think the Poet means far grown, i. e. when they had flood so long in the Ground as to be fit for transplanting: Agreeable to what is said of the other Trees here mentioned. The Sloe-trees, when they were so big as to bear Fruit, and the Planes, when so large as to yield Shade, and sorm a Bower.

the Fable, Saturn intended to have devoured the Infant Jupiter, to avoid which he was concealed among the Curetes in Crete, the Clangor of whose brazen Armour and Cymbals, as they danced, would drown his Cries. Melissis said at that Time to have been King of Crete, whose Daughters having nursed Jupiter with Goats Milk and Honey, hence arose the Fable that Jupiter was nursed by a Goat named Amalthea, and by Bees, i. e. by the Melisse, the Daughters of King Melissus, which in the Greek Language fignises Bees. For which Service the Goat was placed by Jupiter amopgst the Stars, and its Horn givn to the

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LIB. IV. P. VIRG. MAR. GEORGICA.

157

Solæ communes natos, confortia tecta Urbis habent, magnisque agitant sub legibus ævum: Et patriam folæ, et certos novere penates: 155 Venturæque hiemis memores, æstate laborem Experiuntur, et in medium quæfita reponunt. Namque aliæ victu invigilant, et fœdere pacto Exercentur agris; pars intra fepta domorum, Narcissi lacrymam, et lentum de cortice gluten. Prima favis ponunt fundamina, deinde tenaces 161 Suspendunt ceras; aliæ, spem gentis, adultos ... Educunt fetus; aliæ purissima mella Stipant, et liquido distendunt nectare cellas. Sunt, quibus ad portas cecidit custodia forti; 165 lique vicem speculantur aquas et nubila cœli: Aut onera accipiunt venientum; aut, agmine facto, Ignavum fucos pecus à præsepibus arcent. Fervet opus, redolentque thymo fragrantia mella.

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Hæ folæ animalium babent communes natos, et confortia teba urbis, agitantque avum fub magnis legibus; et file nouvre patriam et certos penates : memer: sque biemis ventura, expersuntur laborem aflate, et reponunt qualita in medium. Nam-que alie invigilant vielu, et pacto fædere exercentur agris; pars, intra septa domorum, po-nunt lacrymam Narc fft, et lentum gluten de cortice, prima fundamina favis, deinde fuipendunt tenaces ceras; alia educunt adultos fetus, spem gentis; alia flipant purissima mella, et distendunt cellas liquido nellare. Sunt aliæ, quibus custodia ed portas cecidit forti ; inque vicem speculantur aquas et nubila cecis, aut accipiunt mera venientum out, agmine facto, arcent fucus ignavum pecus à præsepibus. Opus ferwet, fragrantiaque melle redolent thymo.

TRANSLATION.

They alone of all the Animal Creation make their Young the public Care, share the Buildings of a City in common, and pass their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter, they experience Toil in Summer, and lay up their Acquisitions into the common Stock, For some are provident for Food, and by fixed Compast are employed in the Fields; some within the Inclosure of their Hives lay Narcissus' Tears, and clammy Gum from Bark of Trees for the first Foundation of the Combs, then build into Arches the viscid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condense the purest Honey, and distend the Cells with liquid Nectar. Some there are to whose Lot is fallen the Watching at the Gates, and these by Turns observe the Waters and Clouds of Heaven: Or receive the Loads of those who return: Or, forming a Band, drive from the Hives the Drones, a sluggish Generation. The Work is warmly plied, and the Honey smells fragrant of Thyme.

NOTES.

the Nymphs, with this Quality added to it, that whatever they wished for should flow to them copiously from that Horn. The Bees again, that before were so wifer than other Infects, were henceforth endued with an extraordinary Degree of Wisdom and Sagacity.

traordinary Degree of Wisdom and Sagacity.

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Death. To this Milton beautifully alludes in his Lycidas:

Bid Amaranthus all bis Beauty feed, And Daff dillies fill their Cups with Tears, To strew the Laureat Herse where Lycid lies.

162. Adultos educunt fetus. Educendo adultos faciunt, they foster them till they be full groun. So Servius explains it: But the Words may also fignify, they lead forth their full-ground Young.

Ac veluti, cum Cyclopes properant fulmina lentis massis, alii occipient redduntque auras tau-rimis follibur; alli tingunt Bri-dentia æra lacu: Ætna gemit iucudibus impositis: illi, inter sese, tollunt bracbia magna vi in maci forcipo. Non aliter, fi licet componere parva magnis, innatus amor babendi mellis urget Cecropias opes, quamque fuo munere. Oppida funt curæ munere. Oppida sunt curæ
grandævis, et munire favos, et
fingere Dædala tella. At minores natu fiffæ referunt se
multå nolle, plenæ quoad crura
tbymo; pascuntur et arbuta pasfim, et glaucas salices, casiamque, rubentemque crocum, et
pinguem tiliam, et ferrugineos
byacintbos. Quies operum est
una omnibus, labor est unus omnibus. Manè raunt portis, est
musquam mora- Rursus, nusquam mora- Rursus,

Ac veluti, lentis Cyclopes fulmina maffis Cum properant, alii taurinis follibus auras Accipiunt redduntque; alii stridentia tingunt Æra lacu: gemit impositis incudibus Ætna: Illi inter fese magna vi brachia tollunt In numerum, verfantque tenaci forcipe ferrum. 175 Non aliter, fi parya licet componere magnis, Cecropias innatus apes amor urget habendi, Munere quamque suo. Grandævis oppida curæ, Et munire favos, et Dædala fingere tecta. At fessæ multa referunt se nocte minores, 180 Crura thymo plenæ; pascuntur et arbuta passim, Et glaucas falices, casiamque, crocumque rubentem, Et pinguem tiliam, et ferrugineos hyacinthos, Omnibus una quies operum, labor omnibus unus. Manè ruunt portis; nusquam mora. Rursus easdem

TRANSLATION.

As when the Cyclops urge on the Thunderbolts from the stubborn Masses, some receive and render back the Air in the Bull-hide Bellows; some dip the fputtering Brass in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vast Force lift their Arms in Time, and turn the Iron with the griping Pincers. Just so, if we may compare small Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to fortify the Comb, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutes, and grey Willows, on Casia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Rest from Work, all one Time of Labour. In the Morning they rush out of the Gates without Delay. Again, when the Evening

NOTES.

der, making a fort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from Iamblichus, that the Sound of the Smith's Hammers taught Pythagoras to invent the Monochord, an Instrument for measuring the Quantities and Proportions of Sounds geometrically. See Iamblichus de vita

177. Cerropias oper. Attic, or Athenian Bees, from Cerrops, the first King of Athens. The Attic Honey was much celebrated, especially that from Hymettus.

133. Ferruginess byaeinebes. Ferruginess

275. In numerum. That is, in a certain Or- | here feems to fignify a dufky Red, as in the first Georgic, 465, speaking of the Sun,

Cum caput obscura nitidum ferrugine texit.

Mr. Martin takes the Hyacinth of the Poets to be the Lilium floribus reflexis, or Martagon. The Flowers, he says, of most Sorts of Martagons have many Spots of a deeper Colour ; and fometimes I have feen these Spots run together in such a Manner, as to form the Letters A I in feveral Places, as the Hyacinth of the Poets is represented.

LIB. IV. LIB Velpe Adme Fit fo Post, In no Nec ' Long Sed o Excu Ut cy Tolk Illi Quòd

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Vesper ubi è pastu tandem decedere campis 186 ubi vesper admonuit easdem Admonuit; tum tecta petunt, tum corpora curant: Fit sonitus, mussantque oras et limina circum. Post, ubi jam thalamis se composuere, siletur In noctem, fessosque sopor suus occupat artus. 190 Nec verò à stabulis, pluvià impendente, recedunt Longius; aut credunt cœlo, adventantibus Euris: Sed circum tutæ fub mænibus urbis aquantur, Excursusque breves tentant; et sæpe lapillos, Ut cymbæ instabiles, fluctu jactante, faburram, 195

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Tollunt: his sese per inania nubila librant. Illum adeò placuisse apibus mirabere morem, Quòd nec concubitu indulgent, nec corpora fegnes In venerem folvunt, aut fetus nixibus edunt. Verum ipsæ è foliis natos, et suavibus herbis 200 Ore legunt: ipsæ regem parvosque Quirites Sufficient; aulasque et cerea regna refingent.

tiunt regem parwofque Quirites ; refinguntque aulas et cerea regna.

tandem decedere campis è paftu. tum petunt testa, tum curant corpora: sonitus sit, mussantque circum oras et limina alveasis. Post, ubi jam composuere se thalamis, siletur in nostem, suusque sopor occupat sessos artus. Nec verò, pluviti impendente, recedunt longiùs à stabulis; aut credunt se cælo, Euris advantantibus: sed, tutæ sub mæni-bus urbis, oquantur circum alvearia, tentantque breves excursus : et sæpe tollunt lapillos, ut inflabiles cymbæ tollune fa-burram, flutte jattante: librant fese bis lapillis per inania nu-bila. Tu aded mirabere illum morem placuisse apibus, quod nec indulgent concubitui, nec segnes solvunt corpora in venerem, aut edunt fetus nixibus. Verum edunt fetus nixibus. Verum i; sæ legunt notos à folisis æ fuavibus berbis cre: ipsa suff-

TRANSLATION.

at length has warned them to return from feeding in the Fields, then they feek their Habitations, and then refresh their Bodies. The drowny Hum arises, and they buzz about the Borders and Entrance of their Hives. Soon after, when they have composed themselves in their Cells, all is hushed for the Night, and their proper Sleep seizes on their weary Limbs. Nor remove they to a great Distance from their Hives when Rain impends, nor trust the Sky when East-winds approach: But in Safety supply themselves with Water all around under the Walls of their City, and attempt but short Excursions; and often take up little Stones. as unsteady Vessels do Ballast in a tossing Sea: With these they poise themselves through the void airy Regions.

Chiefly you will admire this Custom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor foftly dissolve their Bodies in the Joys of Love, not bring forth Young with a Mother's Throws. But the Individuals spontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themselves raise up a new King and little Subjects, and build for them new Palaces and waxen Realms.

NOTES.

194. Sape lapillos. So Ariftotle: Orav Se espos i pezas, piperi Aibor in saurais, spina mos שושודה יפד

197. Illum aded placuiffe. This Account of the Generation of Bees is justly exploded by modern Philosophers, who affert, with Reason, that no Animal is produced without a Concur-rence of the two Sexes. However, the Doctrine of equivocal Generation was fo generally admitted by the Ancients, that it is no Wonder the Poet should mention it. The same Opinion | in due Time shanges either to a Drone or a Bee.

is related both by Ariffotle and Pliny. But the Moderns have been more happy in discovering the Nature of these wonderful Insects. The labouring Bees don't appear to be of either Sex: The Drones are found to have the male Organa of Gene ation; and the Monarch is found to be of the temale Sex. This Queen is wholly employed in the Increase of the Family, laying several thousand Eggs every Summer, from each of which is hatched a small white Worm, which Sope etiam attrivere alas errando in duris cotibus, ultroque dedere enimam sub fasco: est illis tantos amor sur sur est est illis tantos amor sur sur est est illis tantos amor sur sur est est est illis. Ergo quamvis terminus angusti ævi excipiat ipses (neque enim plus quam sur est en carum manet immortale, fortunaque domus stat per mukos annos, et avi avorum mumerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Partborum, aut Medus stydaspes sie observant regem. Rege carum incolumi, est una mens amnibus; rege amisso, rupere sidem; spsæque diripuere constructa mella, et solvere crates saverum, admirantur illum, et emnes circumsant illum denso fremitu, frequentesque stipant, et sæpe attollunt illum bumeris, et sejectant sua corpora bello pro illo, petuntque pulchram mortem per vulnera tuendo illum. Quidam, inducti bis signis, atque seuti bæc exempla prudentiæ apium, dixere, partem divinæ m

Sæpe etiam; duris errando in cotibus, alas
Attrivere, ultroque animam sub fasce dedere:
Tantus amor slorum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi 206
Excipiat; (neque enim plus septima ducitur æstas)
At genus immortale manet, multosque per annos
Stat fortuna domûs, et avi numerantur avorum.

Præterea regem non sic Ægyptus, et ingens 210 Lydia, nec populi Parthorum, aut Medus Hydaspes Observant. Rege incolumi, mens omnibus una est; Amisso, rupere sidem, constructaque mella Diripuere ipsæ, et crates solvere savorum. Ille operum custos, illum admirantur, et omnes 215 Circumstant fremitu denso, stipantque frequentes, Et sæpe attollunt humeris, et corpora bello Objectant, pulchramque petunt per vulnera mortem.

His quidam fignis, atque hæc exempla secuti, Esse apibus partem divinæ mentis, et haustus 220 Ætherios dixere: Deum namque ire per omnes

spium, dixere, partem divinæ mentis, et ætherios hauftus effe apibus : namque dixerunt, Deum ire per omne

TRANSLATION.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen: So ardent is their Passion for Flowers, and such their Glory in making Honey. Therefore the they themselves be limited to a narrow Term of Life; (for † it is not prolonged beyond the seventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family subsists, and they count Grandsires of Grandsires in a long Series of Generations.

Besides, not Egypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaspes, are so obsequious to their King. Whilst the King is safe, all live in perfect Harmony; when he is dead, they dissolve their Union, they themselves tear to Pieces the Fabric of their Honey, and demolish the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body; often they list him up on their Shoulders, in his Defence expose their Bodies in War, and through Wounds seek a glorious Death.

Some from these Appearances, and led by these Examples of Sagacity, have alledged that there is in Bees a Portion of the divine Mind, and heavenly Emanation: For that the Deity pervades the whole Earth, the Tracts of Sea, and

* The the Limits of a narrow Life bound the Individuals. + For no more than the seventh

NOTES.

210. Regen non fic Ezyptus. The Exptians were remarkable Adorers of their Monarchs; many of the Heathen Gods being the deified Kings of that People.

211. Populi Partborum. The Partbians are reported to have been so submissive to their King, as to kiss his Foot, and to touch the Ground with their Mouths, when they approached him. 211. Medus Hydaspes. The River here defigned seems to be what is commonly called the Chraspes, which, riling in Media, flows thro' Susiana, near the City Susa, one of the Capitals of the Persian Empire.

221. Deum namque ire per smnes. Plutarch, in his second Book of the Opinions of Philo-

sophers,

Terra Hinc Quem Scilice

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Terrasque tractusque maris, cœlumque pro, idum. Hinc pecudes, armenta, viros, genus omne ferarum. Quemque sibi tenues nascentem arcessere vitas. Scilicet huc reddi deinde, ac resoluta referri 225 Omnia: nec morti esse locum; sed viva volare Sideris in numerum, atque alto succedere cœlo.

Si quando sedem angustam, servataque mella Thesauris relines: priùs haustus sparsus aquarum Ore sove, sumosque manu prætende sequaces. 230 Bis gravidos cogunt setus, duo tempora messis; Taygete simul os terris ostendit honestum Pleias, et Oceani spretos pede reppulit amnes: Aut eadem sidus sugiens ubi Piscis aquosi Tristior hibernas cœlo descendit in undas. 235

equosi Piscis, descendit tristior coelo in bibernas undas.

terrasque trastusque maris, profundumque coelum. Hinc pecudes, armenta, viros, omne genus ferarum, denique quem ue nafcentem arceffere tenues vitas fibi. Seilicet dixerunt deinde omniareddi, ac resoluta referri buc; nec effe locum morti; jed viva volare quæque in numerum (u: fideris, atque succedere alto celo. Si quando relines any uftam fedem earum, mellaque ervata :befauris: priùs fowe ore bauftus aquarum, sparsus illis, ræten-deque manu sumos seguaces apium. Bis cogunt gravidos fetus, funt illis duo tempora meffis; Simulac Taygete Pleias oftente boneftum os terris, et repp lit 235 Spretos amnes Oceani pede : ubi eadem Pleias, fugiens fidus

TRANSLATION.

Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their flender Lives. Accordingly that all of them when diffolved return hither hereafter: Nor is there any Place for Annihilation; but that they mount up alive each into his proper Order of Star, and take their Seat in the high Heaven.

What time you are to rifle their august Mansion, and their Honey preserved in their Treasures; first gargle your Mouth with a Draught of Water, and squirt it out upon them, and carry in your Hand before you persecuting Smoke. Twice they press the teeming Cells, there are two Seasons of that Harvest; one, as soon as the Pleiad Taygete has displayed her comely Face to the Earth, and spurns with her Foot the despised Waters of the Ocean: Or when the same Star, slying the Constellation of the watery Fish, descends in Sadness from the Sky into the wintery Waves. They are wrathful above Measure, and when provoked insuse

NOTES.

fophers, informs us that all of them, except Democritus, Epicurus, and the rest who afferted the Doctrine of a Vacuum and Atoms, held the Universe to be animated, and governed by Providence: Οι μεν αλλοι παντες εμθυχον τον κοσμονικαι πρενοια διοικαμενον. Δημοκριτος δε και Επικαρος και όσοι τα ατομα εισηγανται και το κεγον, ουτε εμφυχον ουτε προνοια διοικιβαι. ευτει δα την αλογω.

21.θ21, 2071 δε τινι αλογω.
229. Relines. Unfeal or disclose, a Word applied to Vessels and other Things that use to be close stopped and sealed up: Thus relinere epistolam is to take off the Wax, and open

a Letter.

229. Priùs bauflus, &c. This is a very difficult Passage. In explaining it I have followed Servius, who takes sparsus for spargens. But for the Sun does perhaps it ought to be read priùs bauflu sparsis Middle of February. Vol. I.

sophers, informs us that all of them, except aquarum, i. e. illis, having first squirted Water Dimocritus, Epicurus, and the rest who assembled the Doctrine of a Vacuum and Atoms, beld the Universe to be animated, and go- a smoking Torch.

231. Cogunt. Signifies they, wiz. the Bee-masters, gather or squeeze the Honey, as Verse 140, And by the fatus gravides I understand the Cells or Combs full of Honey, which are the Fætus or Productions of the Bees.

234. Sidus fugiens ubi Pifcis aquofi. The Setting of the Pleiades means the latter End of October, or Beginning of November. And the fidus Pifcis aquofi feems to be the Dolphin, as it rifes fooner after the Setting of the Pleiades than any other Fish delineated on the Sphere. Pifces connot be the Constellation here meant, for the Sun does not enter that Sign till the Middle of February.

239. Parcefque

Eft illis apibus ira supra modum, lafaque inspirant wenenum morfibus; et, affixæ venis, relin-quant cæca picula, ponuntque animas in vulnere. Sin metues duram biemem, parcesque suturo, miserabereque contusos animos, et fradas res earum : As quis dubitet suffire eas thymo, et re-cidere indnes ceras? nom sape agnotus stellio adedit favos, et cubilia funt congesta blattis lucifugis; fucusque immunis labo-rum, sedens ad aliena pabula, aut afper crabro cum imparibus armis immiscuit se his; aut durum genus tinea, aut aranea, invifa Minerva, suspendit laxos caffes in foribus alvearium. Quò magis fuerint exhaufta, but acrius omnes incumbent farcire ruinas lapfi generis, complebunt que . foros, et texent borres fisribus.

Illis ine codum fupra est, læsæque venenum Morsibus inspirant, et spicula cæca relinquunt Assixæ venis; animasque in vulnere ponunt.

Sin duram metues hiemem, parcesque futuro, Contusosque animos, et res miserabere fractas: 240 At suffire thymo, cerasque recidere inanes Quis dubitet? nam sæpe favos ignotus adedit Stellio, et lucisugis congesta cubilia blattis; Immunisque sedens aliena ad pabula sucus, 244 Aut asper crabro imparibus se immiscuit armis; Aut durum tineæ genus; aut invisa Minervæ In foribus laxos suspendit aranea casses.

Quò magis exhaustæ suerint, hoc acriùs omnes Incumbent generis lapsi sarcire ruinas, Complebuntque soros, et sloribus horrea texent. 250

TRANSLATION.

Venom into their Stings, and leave their hidden Darts fixed in the Veins, and

lay down their Lives in the Wound.

Yet, if you are afraid of a hard Winter, you ought to spare their suture Nourishment, and have Pity on their drooping Spirits and afflicted State: But who would hesitate to sumigate their Hives with Thyme, and cut away the empty Wax? For often the Lizard preys unseen upon the Combs, and the wacant Cells are stuffed with Grubs that shun the Light; the Drone also that sits exempt from Duty at another's Repast, or the sierce Hornet has engaged them with unequal Arms; or the Moth's direful Breed; or the Spider, hateful to Minerva, has suspended her loose Nets in their Gates.

The more they are exhausted, the more vigorously will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, seeing Life has on Bees too entailed our Misfortunes,

NOTES.

239. Parcesque futuro. This I take to be an Instruction by itself, and not a Motive to enforce the following Instruction, as all the Interpreters seem to have considered it, and by that Means strangely embarrass the Sense. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to sustain the Cold, unless they be strong and well fed, you ought to spare their Honey, their suture Nourishment; where the Poet shews his Tenderness and Humanity, as upon all other Occasions: For whereas others only advise to reserve to them a Third, or two Thirds at most of the Honey, he, in Compassion to those painful Insects, would have his Swarm-master to spare it all, less they should not be able to stand through the hard Winter. But adds, At suffere thymo—quis

dubitet, i. e. However you think proper to comply with this Influction, yet there is one Rule firstly to be observed, and about which no Doubt is to be made, and that is to sumigate the Hives, &c. 243. Stellio et. The common Editions want the et; but Pierius found it in all the Manuscript. he consulted.

240. Invisa Minervæ aranea. Arachne, a Lydian Maid, is said, according to the Fable, to have disputed with Minerva the Preference in weaving Tapestry. Arachne performed her Work to Admiration. But, as the had represented in it the Crimes of several of the Gods, Minerva in a Rage destroyed it; at which Arachne hanged herself for Grief. The Goddes in Compassion changed her into a Spider. See Ovid, Met. L. V.

256, Triffia,

LIB Si ve Vita Quo Cont Defo Expo Aut Aut Ignav Tum Frigi Ut m Æftu Hic i Mell Horta

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267.

Si verò (quoniam casus apibus quoque Vita tulit) trifti languebunt corpora morco; Quod jam non dubiis poteris cognoscere signis; Continuò est ægris alius color; horrida vultum Deformat macies; tum corpora luce carentum 255 Exportant tectis, et triffia funera ducunt : Aut illæ pedibus connexæ ad limina pendent; Aut intus claufis cunctantur in ædibus omnes, Ignavæque fame, et contracto frigore pigræ. Tum fonus auditur gravior, tractimque fufurrant: Frigidus ut quondam filvis immurmurat Aufter; Ut mare follicitum stridet refluentibus undis; Æstuat ut clausis rapidus fornacibus ignis. Hic jam galbaneos fuadebo incendere odores; Mellaque arundineis inferre canalibus, ultro Hortantem, et fessas ad pabula nota vocantem. Proderit et tunfum gallæ admifcere faporem,

ad nota pabula. Et proderit admiscere tunsum saporem gallæ,

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Si verd (quoniam vita tulit nostros casus apibus quoque) corpora earum languebunt tristi morbo, qued jam pateris cogno cere non dubiis signis: continud est ægris alius color; borrida macies deformat vultum; tum exportant corpora carentum luce vitæ è tellis, et ducunt triftia funera; aut illa, connexæ aliæ pedibus aliarum, pendent ad limina slvearis, aut omnes cunclantur intus in clausis edibus, ignavæque fame, et pigræ frigore contracto. Tum gravior sonus auditur, jujurrantque tractim : ut quondam frigidus Auster immurmurat filvis; ut mare sollicitum firidet undis refluentibus; ut rapidus ignis æftuat claufis fornacibus. Hic jam suadebo te incendere galbaneos odores, inferreque illis mella arundineis canalibus, ultro bortantem, et vocantem eas feffas

TRANSLATION.

if their Bodies shall languish with a fore Disease, which you may know by undoubted Signs; immediately the Sick change Colour; horrid Leanness deforms their Countenance; then they carry the Bodies of their Dead out of their Houses, and lead the mournful Funeral Processions; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houses shut up, listless through Famine, and benumbed with contracted Cold. Then a hoarfer Sound is heard, and in drawling Hums they buz: As at Times the South-wind whispers through the Woods; as the ruffled Sea murmurs with refluent Waves; as rapid Fire in the pent Furnace roars. In this Case now I would advise to burn gummy Odours, and to put in Honey through Pipes of Reed, kindly tempting and inviting the drooping Infects to their known Repasts. It will be of Service also to mix with it the Juice of pounded Galls, and dried Roses, or Wine thickened

NOTES.

fays the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Proceffion: Quin et morbos suapte natura sentiunt. Index corum triftitia torpens, et cum, ante fores in teporem solis promotis, alia cibos ministrant, cum defunctas progerunt, funerantiumque more comitantur exequias.

267. Galla. The Gall, fays Mr. Martin, Penury.

Triftia funera ducunt. Thus Pliny is an Excrescence or Nest of an Infect, formed on the Oaks in Italy, after the fame Manner that Oak-apples are in England. All Parts of the Oak are aftringent, especially the Galls: they are therefore very proper for the Purging to which the Bies are fubject in the Spring, occasioned, according to Columella, by their feeding greedily on Spurge after their Winter

> ay ner Eggs, nting Juices 303. Sie

arentesque rosas, aut pinguia vina defruta multo igni, vel pa-sos racemes de Psythia vite, Cecropiumque thymum, et grave olentia centaurea. Eft etjam flos in pratis, cui amello agricolæ fecere nomen, berba facilis quæ-rentibus. Namque tollit ingensem filvam de uno cespite, ipse-aureus; sed in soliis, ouæ pur-rima sunduntur circum, puri-ura nigræ volæ sublucet. Sæpe aræ Deûm sunt ornatæ torquibus mexis' ex eo. Sapor ejus eft asper in ore; pastores legunt illum amellum in tonsis wallibus, et prope curva flumina Mella. Incoque radices bujus odorato Baccho, apponeque ea pabula plenis canifiris in foribus alvearis. Sed fi omnis proles subito desecrit quem, nec babebit, unde genus movæ stirpis revocetur; est tem-pus pandere memoranda inventa Arcadii magistri apum, quoque modo jam infincerus cruor tulerit afes, juvencis sæpe cæsis. Ego expediam omnem samam hujus

Arentef. sias, aut igni pinguia multo Defruta vel Psythia passos de vite racemos, Cecropiumque thymum, et grave olentia centaurea. Est etiam flos in pratis, cui nomen amello Fecere agricolæ; facilis quærentibus herba: Namque uno ingentem tollit de cespite silvam, Aureus ipse; sed in foliis, quæ plurima circum Funduntur, violæ fublucet purpura nigræ. 275 Sæpe Deûm nexis ornatæ torquibus aræ; Afper in ore fapor: tonfis in vallibus illum Pastores, et curva legunt prope slumina Mella. Hujus odorato radices incoque Baccho; Pabulaque in foribus plenis appone caniftris. Sed si quem proles subitò desecerit omnis,

Nec, genus unde novæ stirpis revocetur, habebit; Tempus est Arcadii memoranda inventa magistri Pandere; quoque modo cæsis jam sæpe juvencis Infincerus apes tulerit cruor: altius omnem Expediam prima repetens ab origine famam.

Sacti altius, repetens eam ab prima origine.

TRANSLATION.

over a strong Fire, or Raisins from the Psythian Vine, Cecropian Thyme, and strong-smelling Centaury. There is also in the Meadows a Flower, to which the Husbandmen have given the Name of Amellus; an Herb easy to be found: For from one Root it shoots a vast Luxuriance of Stalks, itself of golden Hue; but on the Leaves, which full thick are spread around, the Purple of the dark Violet sheds a Gloss. The Atars of the Gods are often decked with plaited Wreathes of this Flower; its Taste is bitterish in the Mouth: the Shepherds gather it in new-shorn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavorous Wine; and present it as their Food in full Baskets at

But if the whole Stock shall fail any one on a sudden, and he shall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Master, and how the tainted Gore of Bullocks slain has often produced Bees; I'll disclose the whole Tradition, tracing it high from its first Source.

NOTES.

made of new Wine, whereof the one Half, or a Third, was boiled away, into which feveral fweet Herbs and Spices were put.

269. Pfytbia paffor, &c. i. e. Raifin-wine. 269. Psythia passos, &c. i. e. Raisin-wine, of a Root with bushy Fibres. he, which the Psythian Grape was most proper. 278. Mella. Mella, or No would not Est etiam flos in pratis. We may lest they shou

hard Winte

278. Mella. Mella, or Mela, was the Name

Nam q Accoli Et circ Quaqu Et viri Et div Ufque Omnis Exigu Eligitu Parieti Quatu

Tum '

Quæri

Multa

Tunfa

LIB.

For wh floating painted Indian with b Mouth Groun choice And ad just ber he ftrug Mouth

287. py Natio 287. a City Alexandi born in 290. We are fo called but the tended b Monarch on the North by and Egyl we fee Borders their Do 290.

are ever

Archery.

290.

Nam quà Pellæi gens fortunata Canopi Accolit effuso stagnantem flumine Nilum, Et circum pictis vehitur sua rura phaselis; Quaque pharetratæ vicinia Perfidis urget, Et viridem Ægyptum nigrå fecundat arena, Et diversa ruens septem discurrit in ora, Usque coloratis amnis devexus ab Indis; Omnis in hâc certam regio jacit arte falutem. Exiguus primum, atque ipíos contractus ad ufus, Eligitur locus; hunc angustique imbrice tecti, 296 Parietibusque premunt arctis: et quatuor addunt Quatuor à ventis obliquâ luce fenestras. Tum vitulus, bimâ curvans jam cornua fronte, Quæritur: huic geminæ nares, et spiritus oris 300 Multa reluctanti obstruitur: plagisque peremto Tunfa per integram folvuntur viscera pellem.

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Nam quà fortunata gens Pellai Canopi ascelet Nihem flagnantem agris flumine effuso, et vebitur eireum sua rura pietis phaselis ; quaque urget vicinia pharetratæ Persidis et secundat viridem Ægyptum nigra arena, et qua amnis, devenus usque abcolora-tis Indis, ruens discurrit in septem diverja ora; emnis regia jacit certam salutem in båc arte. Primum exiguus locus eligitur, atque contractus ad hos usus ipsos; premunt bunc locum im-briceque angusti tecti, arctisque parietibus: et addunt quatuor fenestras obliqua luce à quatuor ventis. Tum vitulus, jam eurvans tornua bimâ fronte, quæritur : geminæ nires obstruuntur, et Spiritus oris obstruitur buie reluctanti multa : vifceraque, tunsa per integram pellem, solwuntur huic peremto plagis.

TRANSLATION.

For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating the Plains with his overflowing River, and fail around their Fields in painted Gondola's; and where the River, that rolls down as far as from the swarthy Indians, presses on the Borders of quivered Persia, and fertilizes verdant Egypt with black flimy Sand, and pouring along divides itself into seven different Mouths; all the Country grounds infallible Relief on this Art. First a Space of Ground of fmall Dimensions, and contracted for this very Purpose, is made choice of; this they strengthen with a narrow Tile-roof and confined Walls: And add four Windows of flanting Light from the four Winds. Then a Bullock, just bending the Horns in his Forehead two Years old, is fought out: Whilst he struggles exceedingly, they close up both his Nostrils, and the Breath of his Mouth: And, having beaten him to Death, his battered Bowels burst within the

NOTES.

py Nation, because of its fertile Soil.
287. Pellæi Canopi. That is, of Canopus,
a City of Egypt, in the Neighbourhood of Alexandria, which was founded by Alexander, born in Pella of Macedonia.

290. Quaque pharetratæ vicinia Perfidis urget. We are not to understand here Perfia firictly fo called, for that is very far diftant from Egypt; but the Empire of the Perfians as it was extended by Cyrus. Xenopbon tells us, that great Monarch left behind him an Empire bounded on the East by the Mare Erythraum, on the North by the the Black Sea, on the West by Cyprus and Egypt, and on the South by Ethiopia. Here we see plainly how the Nile may press the Borders of Persia, fince the Persians extended their Dominions as far as Egypt.

290. Pharetratæ Persidis. The Perfians are every where celebrated for their Skill in Archery.

Vicinia. The Sense naturally leads | may help to hatch them.

287. Gens fortunata. Egypt, called a hap- tone to take vicinia here in the Plural from vicinium. Ruæus feems not to have underflood it fo.

291. Viridem Egyptum. Viridis here is a proper Epithet to expres the rich Verdure and great Fertility which Egypt enjoys, in confequence of its being overflowed by the Nile.

293. Amnis deverus ab Indis. The River Nile rifes out of the Mountains of the Moon in Etbiopia, all which Country was anciently called by the common Name of India. See Ruaus's Note on Geor. II. 172.

295. Exiguus primum, &c. It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle: Which feems to be confirmed from the Story of Sampson in the fourteenth Chapter of Judges. The Truth is, such Carcases are a proper Receptacle for their Young; and therefore the semale Parent chooses there to lay her Eggs, that the Warmth of the fermenting Juices 303. Sis Linquant eum positum sic in clauso loco; et subjiciunt ramea fragmenta, thymum, recentesque cafias coftis ejus. Hoc geritur Zepbyris primum impellentibus undas, antequam prata rubeant novis coloribus, antequam gar-rula birundo suspendat nidum tignis. Interea tepefactus bumor in teneris offibus æftuat : et animalia vifenda, mifcentur miris modis, trunca pedum primo, et mox firidentia pennis, magis magisque carpunt tenuem aera: donec, ut imber effusus æstivis nubibus, erupere ; aut ut fagittæ è pulsante nervo, si quando leves Parthi ineunt prima prælia. Musa, quis, quis Deus extudit banc artem nobis? unde hæc nova experientia bominum cepit ingressus. Pafter Ariftæus, fugiens Peneia Tempe,

Sic positum in clauso linquunt; et ramea costis Subjiciunt fragmenta, thymum, casiasque recentes. Hoc geritur, Zephyris primum impellentibus un-

Ante novis rubeant quam prata coloribus, ante Garrula quam tignis nidum suspendat hirundo. Interea teneris tepefactus in offibus humor Æstuat: et visenda modis animalia miris Trunca pedum primò, mox et stridentia pennis 310 Miscentur; tenuemque magis aëra carpunt: Donec, ut æstivis effusus nubibus imber, Erupere; aut ut nervo pulsante fagittæ, Prima leves ineunt fi quando prælia Parthi. Quis Deus hanc, Musæ, quis nobis extudit

artem? Unde nova ingressus hominum experientia cepit? Pastor Aristæus fugiens Peneïa Tempe,

TRANSLATION.

Hide that remains intire. When dead, they leave him pent up; and lay under his Sides Fragments of Boughs, Thyme, and fresh Casia. This is done when first the Zephyrs stir the Waves, before the Meadows blush with new Colours, before the chattering Swallow suspends her Nest upon the Rafters. Mean while the Juices warmed in the tender Veins ferment: And Animals, wonderous to behold, first short of their Feet, and in a little while buzzing with Wings, swarm together, and more and more fan the thin Air: Till they burst away like a Shower poured down from Summer Clouds; or like an Arrow from the whizzing String, what Time the swift Parthians first usher in the Fight.

What God, ye Muses, what God disclosed to us this mysterious Art? Whence

took this new Experience of Men its Rife?

The Shepherd Ariftæus, flying from Peneian Tempe, having lost his Bees,

NOTES.

dison is the only one, I have seen, who has justly interpreted this Phrase; which properly signifies a dead Body laid out in order to Burial. er in a dving Posture. See Hor. 1 Sat. II. 106 Æn. II. 644. XI. 30.

307. Ante quam nidum suspendat birunda. The Time of the Swallow's Coming is said by Columella to be about the twentieth or twenty-third of February. But in our Climate it is a

full Month later.

317. Pafor Aristæus. Aristæus was the Son of Apollo, by Cyrene, the Daughter of the River-god Peneus. He married Autonoe, the Daughter of Cadmus, by whom he had Astæon. After the Death of his Son, being informed by the Oracle of Apollo that he should receive diving Hannurg in the 10and Cas he arguering divine Honours in the Island Cea, he removed thither, where, offering Sacrifice to Jupiter,

303. Sie positum. When dead. Mr. Ad- | he obtained the Ceasing of a Plague, and was therefore honoured by them as a God after his Death. He is said also to have visited Arcadia, Sardinia, Sicily, and Ibrace, in all which Countries he was adored, for having taught Mankind the Uses of Oil and Honey, and the Manner of curding Milk.

The River Peneus Peneia Tempe. rifes in Pindus, a great Mountain of Theffaly, and flows through the delightful Plains of Tempe,

as it is described by Ovid:

Est nemus Hæmoniæ, prærupta quod undique claudit

Silva; vicant Tempe: per quæ Peneus, ab Effusus Pindo, Spumosis volvitur undis;

DejeAuque gravi tenues agitantia fumos Nubila conducit, summasque aspergine silvas Impluit ; et sonitu plus quam vicina fatigat.

323. Thymbraus

LIB. Amiff Trifti Multa Mater Ima t Si mo

Invifu Pulfus En, e Quem Omni Quin Fer ff

Ure fa Tanta At: Sensit Carpe Drym

as it is rifing l 0 Mot haft th pretend is thy thine o * whic Effays, Hand Harvet yards;

But River: rich S

* WE Things.

423. Name f he had s Amissis, ut sama, apibus morboque sameque
Tristis ad extremi facrum caput astitit amnis,
Multa querens; atque hac assatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus
Ima tenes, quid me præclarâ stirpe Deorum,
Si modò, quem perhibes, pater est Thymbræus

apibus amissis morboque fameque,
ut est sama sapitit, tristis ad
sacrum caput extremi amnis,
querens multa; atque est affatus
parentem bâc woce: Mater Cyrene, mater, quæ tenes ima
loca bujus gurgitis, quid genuisti
me, invi,um fatis, de præclarâ
stirpe Deorum, si modò Ibym-

es.

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223

Apollo,
Invifum fatis genuisti? aut quò tibi nostri
Pulsus amor? quid me cœlum sperare jubebas? 325
En, etiam hunc ipsum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu selices erue silvas;
Fer stabulis inimicum ignem, atque intersice
messes;
330

Ure fata, et validam in vites molire bipennem: Tanta meæ fi te ceperunt tædia laudis.

At mater sonitum thalamo sub sluminis alti Sensit: eam circum Milesia vellera Nymphæ Carpebant: hyali saturo sucata colore: 335 Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

apibus amifis morboque fameque. ut est fama, aftitit, triftis ad facrum caput extremi amnis, parentem bac voce: Mater Cyrene, mater, quæ tenes ima loca bujus gurgitis, quid genuisti me, invium fatis, de præclara stirpe Deorum, si modo Ibym-bræus Apollo, quem perbibes meum patrem, eft meus pater? Aut qu'd est amor noftei pulsus cœlum? En, te matre, relinquo bunc bonorem ipsum mortalis vitæ, quem honorem folers cu-fodia frugum et secudum vix extuderat mihi tentanti emnia. Quin age, et ipsa erue meas felices filvas tua manu; fer inimicum ignem flabulis, atque interfice meffes; ure sata, et molire validam bipennem in meas vites: si tanta tædia meæ laudisceperunt te. At mater fenfit sonitum vocis sub thalamo alti fluminis: circum eam nymphæ carpebant Milesia vellera, fucata saturo colore byali: Drymo-que, Xanthoque, Ligeaque, Phyl-

TRANSLATION.

as it is said, by Disease and Famine, stood mournful by the facred Source of the rising River, dolefully complaining; and with these Accents addressed his Parent: O Mother Cyrene, O Mother, who inhabitest the Depths of this Flood, why hast thou brought me forth of the illustrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, thus abhorred by Dessiny? Or whither is thy Love for me banished? Why didst thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, which, amidst my watchful Care of Flocks and Agriculture, I, after infinite Essays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; send hostile Flames into my Stalls, and kill my Harvests: burn up my † Plantations, and wield the sturdy Bill against my Vineyards; if you are seized with such strong Aversion to my Praise.

But his Mother heard the piteous Sound beneath the Chambers of the deep River: Her Nymphs around her were spinning the Milesian Fleeces, dyed with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their

NOTES.

Name from Thymbra, a Town of Treas, where or Glass Colour, from valos, which fignifies he had a famous Temple.

343. Afis

^{*} Which my watchful Care of Corn and Flocks struck out to me with much ado, after I had tried all Things. + Sata, Either Plantations, as Geor. II. 350. or Corn Fields.

effusæ quozd nitidam cæfariem per candida colla; Nefæe, Spi-eque, Thalinque, Cymodoceque, Cydippeque, et flava Lycorias; altera adhuc virgo, altera tum experta primos labores Lucina: Clioque, et Beroe ejus foror, emba Oceanitides, omba incincta ro, ambæ incinetæ pittis pellibus; atque Epbyre, atque Opis, et Afia Deiopeia, et velox Arethufa, fagittis tandem pofitis. Imer quas Clymene fedens nar-rabat inanem curam Vulcani, dotofatte Martis, et ejus dulcia furta: nuverabatque denfos amores Divim ufque à Chao. Que carmine dum nymphæ captæ devolvant mollia pensa fusis, Iucius Aristai iterum impulit maternas aures, omnefque seden-tes vitreis sedilibus obstupuere: fed ante atras forores Aretbufa prospiciens, extulit flavum caput E summa unda; et procul dixit: O foror Cyrene, non frustra estterrita tanto gemitu, Ariftæus ipse, tua maxima cura, triftis Stat lac Bat lacrymans tibi, ad undam genitoris Penoi, et dicit te crudelem nomine.

Cæfariem effufæ nitidam per candida colla; Nefæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera virgo, Altera tum primos Lucinæ experta labores: Clioque, et Beroe foror, Oceanitides ambæ, Ambæ auro, pictis incinctæ pellibus ambæ; Atque Ephyre, atque Opis, et Asia Deïopeia; Et tandem positis velox Arethusa sagittis. Inter quas curam Clymene narrabat inanem Vulcani, Martisque dolos, et dulcia furta: Aque Chao densos Divúm numerabat amores. Carmine quo captæ, dum fusis mollia pensa Devolvunt, iterum maternas impulit aures Luctus Ariftæi; vitreisque sedilibus omnes Obstupuere: sed ante alias Arethusa sorores Prospiciens, summa flavum caput extulit unda; Et procul: O gemitu non frustra exterrita tanto, Cyrene foror, ipfe tibi, tua maxima cura, Triftis Aristæus, Penei genitoris ad undam Stat lacrymans, et te crudelem nomine dicit.

TRANSLATION.

comely Hair flowing down their Snow-white Necks; Nesæ and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a Virgin, the other just experienced in the first Labours of Lucina: Clio, and her Sister Beroe, both Daughers of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Asian Deiopeia; and swift Arethusa, having at length laid her Shafts aside. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleasant Thests of Mars; and recounted the frequent Amours of the Gods down from Chaos Whilst the Nymphs, charmed with this Song, wind off their soft Tasks from the Spindles, the Lamentations of Aristaus struck once more his Mother's Ears, and all were amazed in their Crystal-beds: But Arethusa upreared her golden Head before her Sisters, darting her Eyes abroad; and asas she cried, O Sister Cyrene, not in vain alarmed with such piteous Moaning, thy own Aristaus overwhelmed with Sorrow, thy darling Care, stands weeping by the Water of Peneus thy Sire, and calls thee cruel by Name. To her the

NOTES.

343. Asia Deiopeia. This Nymph is pro- her Husband in Adultery with Mars; in this bably called Asian, because she belonged to the unseemly Posture Vulcan threw a Net over them, Asian Fenn.

344. Positis Aretbusa sagittis. She had been first a Huntress, and one of Diana's Retinue; and was transformed by her into a Riveraymph.

345. Curam Clymene narrabat inanem Vulcani. Venus, the Wife of Vulcan, was caught by

her Husband in Adultery with Mars; in this unseemly Posture Vulcan threw a Net over them, and exposed them to the Laughter of all the Gods. See the eighth Book of the Odyssey. The Poet calls Vulcan's Care wain, inanem curam, either because it had no Effect to reclaim his Wife; or because it served only to propagate his own Insamy.

Huic Duc Tang Flum Curv Acce Jame

Lib.

Spelu Ibat, Omn Spect Et ca Unde Saxof Et ge Erida

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Mother him que the fa Youth a Mou him p Realm and, funder whence Anio's Eridar

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364. Speluncisque

Huic, percussa novâ mentem formidine mater, Duc age, duc ad nos: fas illi limina Divûm Tangere, ait. Simul alta jubet discedere latè Flumina, quà juvenis gressus inferret. At illum 360 Curvata in montis faciem circumftetit unda, Accepitque finu vafto, misitque sub amnem. Jamque domum mirans genetricis, et humida mifique illum vafto finu; regna,

Speluncifque lacus claufos, lucofque fonantes, Ibat, et, ingenti motu stupefactus aquarum, Omnia fub magnâ labentia flumina terrâ Spectabat diversa locis; Phasimque, Lycumque, Et caput, unde altus primum se erumpit Enipeus, Unde pater Tiberinus, et unde Aniena fluenta Saxofumque fonans Hypanis, Myfufque Caïcus, Et gemina auratus taurino cornua vultu 371 Eridanus; quo non alius per pinguia culta In mare purpureum violentior influit amnis.

Mater, percussa quoad mentem nova formidine, ait age, duc, duc illum ad not : est sas illi tangere limina Divum. Simul illa jubet alta flumina difcedere late, quà juvenis inferret gressus. At unda, curvata in faciem montis, eircumftetit illum, que ibat mirans domum genetricis, et ejus bumida regna, lacusque clausos speluncis, sonan-365 tefque lucos, et, flupefactus in-genti motu aquarum, fpectabat omnia flumina labentia sub magna terra, diversa locis; Phasimque, Lycumque, et caput, unde Enipeus primum erumpit se, unde pater Tiberinus, et unde Aniena fluenta, Hytanisque sonans sax-osum, Mysusque Caicus, et Eridanus, cum taurino vultu, auratus quoad gemina cornua, quo Eridano non alius amnis influit violentior per pinguia culta arva in purpureum mare,

TRANSLATION.

Mother, her Soul deep seized with unusual Concern, cries: Conduct, conduct him quick to us: To him it is permitted to tread the Courts of the Gods. At the same Time she commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And lo the Water, bent into the Shape of a Mountain, stood round about him, received him into its ample Bosom, and let him pass under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the founding Groves, he passed along, and, startling at the vast Motion of the Waters, surveyed all the Rivers gliding under the great Earth in different Places; Phasis, and Lycus, and the Source whence deep Enipeus first bursts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Mysian Caicus, and Eridanus, his Bull-front eccked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

NOTES.

makes the Ocean to be the Source of all Ri-

-Βαθυρρειταο μεγα σθενος Ωκεανοιο Εξ επιρ παντις ποταμοι, Θε.

Th' eternal Ocean, from aubose Fountains flow The Seas, the Rivers, and the Springs below.

VOL. I.

Spelune fque lacus claufos. Homer | And this is also the Opinion of Ariffotle. But Plato, whom Virgil here follows, supposes the Receptacle of all the Rivers to be in a great Cavern, which passes through the whole Earth, and is called by the Poets Baratbrum and Tar-

G. III. 359.

375. Inanes

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Poftquam oft perventum in tella thalami pendentia pumice, et mater Cyrene cognowit inanes fletus nati : Germanæ dant liquidos fontes manibus ordine, feruntque mantilia tonfis villis. Pars carum onerant mensas epulis, et reponunt plena pocula. Ara adolescunt Panchais ignibus. Et mater ait, Cape car-ebefia Mæonii Baccbi, libemus chefia Mæonis Baccht, libemus Oceano. Simul ipfa precatur Oceanumque, patrem rerum, sororesque nymphas, quæ servant centum silvas, quæ servant centum silvas, quæ servant centum silvas, quæ servant centum silvas, quæ servant centum silvas dentem Vestam siquido nestare; ter samma subjesta ad summum testi reluxit. Quo omine sirmans animum, ipsa sic incipit; In Carpathio gurgite Nectuni. In Carpathio gurgite Neptuni, off wates, cæruleus Proteus, qui metitur magnum æquor, invectus piscibus, et juncto curru bipedum equorum.

Postquam est in thalami pendentia pumice tecta Perventum, et nati fletus cognovit inanes Cyrene; manibus liquidos dant ordine fontes Germanæ, tonfisque ferunt mantilia villis. Pars epulis onerant memas, et plena reponunt Pocula. Panchæis adolescunt ignibus aræ. Et mater, Cape Mæonii carchesia Bacchi, Oceano libemus, ait. Simul ipsa precatur Oceanumque patrem rerum, Nymphasque sorores, Centum quæ filvas, centum quæ flumina fervant. Ter liquido ardentem perfudit nectare Vestam; Ter flamma ad summum tecti subjecta reluxit. 385

Omine quo firmans animum, fic incipit ipfa: Est, in Carpathio Neptuni gurgite, vates, Cæruleus Proteus, magnum qui piscibus æquor, Et juncto bipedum curru metitur equorum.

TRANSLATION.

After he was arrived under the Roof of her Bed-chamber, hung with Pumicestones, and Cyrene informed of the idle Lamentations of her Son; the Sisters in Order serve up the Crystal Streams for the Hands, and bring smooth Towels. Some load the Boards with Viands, and plant the full Cups, The Altars blaze with Panchæan Fires. Then the Mother: Take, fays she, these Goblets of Mæonian . Wine, let us offer a Libation to Ocean. At the same time she herself addresses Ocean, the Parent of Things, and the Sister Nymphs, who preside over an hundred Woods, over an hundred Rivers. Thrice she sprinkled glowing Vesta with the liquid Nectar;, thrice the Flame shot to the Top of the Roof brightened.

With which Omen encouraging her Scul, the thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Carulean Proteus, who measures the great Sea with barneffed Fishes, and in a Chariot yoked with two-legged Steeds. He

NOTES.

375. Inanes. These Lamentations, says

a Calamity easy to be repaired.

377. Tonsique ferunt mantilia willis. Mantile, or, as others spell it, Mantele, signifies a Towel, and it seems to have been made of some woolly or nappy Sort of Cloth, which the nicer Sort of People had shorn or clipped, for the greater

Smoothness and Delicacy.

379. Panchæis ignibus. With Panchæan Incense, so called from Panchæa, a Region of Arabia, that abounded with Frankincense,

Geor. III. 139.
385. Subjecta. Ruzeus interprets it suppo-sita: Which ordly makes Sense, for the Wine was poured upon the Fire, and conse-

Inanes. These Lamentations, says quently made it mount up into a Blaze. It must therefore fignify thrown up, or mounting up, as subjicio does, Ecl. X. 74. and Æn. XII. 283.

387. Carpathio gurgite. Carpathus, now called Scarpanto, is an Island of the Mediterranean, over-against Egypt, from which the neighbouring Sea was called Carpathian.

388. Proteus. The Poets make Proteut to have been a Sea-god, Himer makes him an Egyptian, and Herodotus a King of Egypt. Sir Isaac Newton finding him cotemporary with Amenophis, or Memnon, takes him to have been only a Vicercy to that Prince, and to have governed fome Part of the Lower Egypt in his AbLib Hic Palle Gra Qua

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391. Pallenen.

Hic nunc Emathiæ portus patriamque revisit 390 Pallenen: hunc et Nymphæ veneramur, et ipfe Grandævus Nereus; novit namque omnia vates, Quæ fint, quæ fuerint, quæ mox ventura trahantur.

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Quippe ita Neptuno visum est; immania cujus Armenta, et turpes pascit sub gurgite phocas. 395 Hic tibi, nate, priùs vinclis capiendus, ut omnem Expediat morbi caufam, eventufque fecundet. Nam fine vi non ulla dabit præcepta, neque illum Orando flectes: vim duram et vincula capto Tende: doli circum hæc demum frangentur ina-

Ipía ego te, medios cum Sol accenderit æstus, Cum fitiunt herbæ, et pecori jam gratior umbra

In fecreta fenis ducam, quò fessus ab undis Se recipit; facile ut somno aggrediare jacentem.

Hit nanc revisit portus Emathiæ, patriamque Pallenen: et nos nymibæ, et grandævus Nereus ipse, veneramur bunc; namque ille vates novit omnia, quæ fint, quæ fuerint, et quæ trabantur mox ventura. Quippe ita est wisum Neptuno; cuj immania armenta, et turpes phocas pascit sub gurgite. Nate, bic Proteus est priùs capiendus tibi vinclis, ut expediat omnem causam morbi, secundetque eventus, Nam non dabit ulla præcopta sine vi, neque fledes illum orando: tende duram vim, et vincula illi capto: ejus doli circum bæc vincula inanes demum frangentur. Ego ipfa, cum fol accenderit medios æftus, cum berbæ sitiunt, et jam umbra est gratior pecori, ducam te in Secreta latibula Sedis, quò fessus recipit se ab undis; ut facile aggrediare illum jacentem fomno,

TRANSLATION.

now revisits the Ports of Emathia and his native Pallene: Him both we Nymphs, and old Nereus himself adore; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For fuch is the Will of Neptune; whose unwieldy Droves, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty: Ply him, when taken, with rigid Force and Chains: All his Tricks to evade these proving vain will at length be quite baffled. I myself, as soon as the Sun has inflamed his Noon-tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Seniors's Recess, whither he retires from the Waves when fatigued; that you may eafily affail him overpowered with Sleep, But when you shall hold him

NOTES.

tur, which denotes the Concatenation of Causes trabat. and Effects, whereby one Event is drawn and Effects, whereby one Event is drawn 394. Lotos. Mr. Martin takes it for on after another in a fixed Series like the Links Water-lily, on the Credit of Prosper Alpinus. of a Chain. Magno jud cio Poeta trahendi 399. Fleetes. The werbum usurpat, Lys the Variorum; est enim nuscripts read winces.

391. Pallene is a Peninfula of fatum, pracedentium caufarum, subsequentium-Macedon, whereof Virgil makes Proteus a Naque perplexio quædam, et catenæ more cobærens.

Trahi ergo dicuntur futuri rerum eventus, quia,
in illa serie nexuque causarum ex æternitate
pendentium, ita se consequuntur ut alius alium

> Lotos. Mr. Martin takes it for the 399. Flettes. The Medicean and other Ma-

Verum ubi tenebis illum correptum manibus, vinclisque; tum variæ species, atque ora fera-rum illudent tibi. Enim lubitò fiet borridus sus, atraque tigris, fquamofuique draco, et leena fulva cervice : aut dabit acrem fonitum flammæ, atque ita exci-det vinclis; aut dilapsus in te-nues aquas abibit. Sed quanto magis ille vertet fe in omnes formas, tanto magis tu, nate, contende tenacia vincla: donec erit talis, corpore mutato, qualem wideris, cum tegeret lumina, semno incepto. Ait bæc, et diffudit liquidum odorem ambrofa, quo perfudit tetum corpus nati. At dulcis aura spiravit illi crimbus compositis, atque babilis vigor venit membris. Eft ingens specus in latere exest montis, quò plurima unda cogi-tur vento, scind tque sese in reduelos finus: fuit olim tutissima statio nautis deprensis procella. Hic Proteus tegit se objece vasti faxi.

Verum ubi correptum manibus vinclisque tenebis: Tum variæ illudent species, atque ora ferarum. 406 Fiet enim subitò sus horridus, atraque tigris, Squamofusque draco, et fulvà cervice leæna: Aut acrem flammæ sonitum dabit, atque ita vin-

Excidet; aut in aquas tenues dilapfus abibit. 410 Sed quanto ille magis formas se vertet in omnes, Tanto, nate, magis contende tenacia vincla: Donec talis erit, mutato corpore, qualem Videris, incepto tegeret cum lumina fomno. Hæc ait, et liquidum ambrofiæ diffudit odorem; Quo totum nati corpus perfudit. At illi Dulcis compositis spiravit crinibus aura, Atque habilis membris venit vigor. ingens

Exesi latere in montis, quò plurima vento Cogitur, inque finus scindit sese unda reductos: 420 Deprensis olim statio tutissima nautis. Intus se vasti Proteus tegit objice saxi.

TRANSLATION.

fast confined within your Arms and Chains, then various Forms and Features of wild Beafts will mock your Grasp. For on a sudden he will become a briftly Boar, a fell Tyger, a scaly Dragon, and Lioness with a tawny Main: Or he will emit the roaring Sound of Flame, and so escape the Chain; or liquified into fluid Waters glide away. But the more he shall transform himself into all Shapes, still closer draw, my Son, the hampering Chains: Till, rechanged, he shall become such as you saw him when ushering in Sleep he closed his Eyes. She faid, and shed around the liquid Odour of Ambrosia, wherewith she sprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infused into his Limbs. In the Side of a hollowed Mountain is a spacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themselves into winding Bays: At times a Station most secure for Weather-beaten Mariners. Within this Cave Proteus hides himself behind the Barrier of a huge Rock. Here the Nymph

NOTES.

tions read eludent. Pierius found ludent in the is faid of Ambrofia. Roman Manuscript, eludent in the Lombard, Medicean, and most of the ancient ones.

406. Illudent. Heinfius and many old Edi- | two are often confounded, as here liquidus odor

416. Perfudit. This is the Reading Pie. rius found in the Roman Manuscript.

the Gods; and Nectar their Drink. But the V. 52.

Lib. Hic ju

Collo Jam r Ardeb Haufe Faucil Cum . Ibat: Exfult Sternu Ipfe, v Vefpe Auditi Confid Cujus Vix d Cum Occup Omni

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places fhroude dians l Herbs Chann accusto Ocean, calves : theKee from th Wolve: whom i the age and fu of his and a g

425. the first rifes abou Les, tow what we

cape, or

Hic juvenem in latebris aversum à lumine Nym- Hic nympha collocat juvenem aversum à lumine in latebris, et

Collocat: ipsa procul nebulis obscura resistit. Jam rapidus torrens fitientes Sirius Indos, Ardebat cœlo, et medium Sol igneus orbem Hauserat: arebant herbæ; cava flumina siccis Faucibus ad limum radii tepefacta coquebant; Cum Proteus confueta petens è fluctibus antra Ibat: eum vasti circum gens humida Ponti Exfultans rorem late dispergit amarum. Sternunt se somno diversæ in litore phocæ. Infe, velut stabuli custos in montibus olim, Vesper ubi è pastu vitulos ad tecta reducit, Auditifque lupos acuunt balatibus agni; Confidit scopulo medius, numerumque recenset. Cujus Aristæo quoniam est oblata facultas; Vix defessa senem passus componere membra, Cum clamore ruit magno; manicisque jacentem Occupat. Ille, fuæ contrà non immemor artis, 440 Omnia transformat sese in miracula rerum, Ignemque, horribilemque feram, fluviumque liquentem.

Verum, ubi nulla fugam reperit fallacia, victus In sese redit, atque hominis tandem ore locutus:

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ip a resistit procul obscura ne-bulis. Jam rapidus Sirius, torrens sitientes Indos, ardebat cælo, et ingens sol bauserat medium orbem : berbæ arebant, et radii coquebant cava flumina tepefa&a faucibus ficcis ad li-mum: cum Proteus ibat è flu&ibus, petens consueta antra: bumida gens wasti ponti, exsultans circum eum, dispergit amarum rorem. Phocæ sternunt se di-versæ in litore. Ipse velut olim custos stabuli in montibus, ubi vesper reducit vitulos è pastu ad tecta, ognique acuunt lupos bala-tibus auditis, confidit medius scopulo, recensetque numerum pecudum. Cujus capiendi quoniam facultas eft oblata Ariftao; vix possus senem Protea componere defessa membra, ruit cum magno clamere, occupatque il-lum jucentemmanicis. Contràille, non immemor suæ artis, transformat fefe in omnia miracula rerum, ignemque, botribilemque feram, liquentemque fluvium. Verum ubi nulla fallacia reperit fugam, wistus redit in sefe, atque tan-dem est locutus ore bominis :

TRANSLATION.

places the Youth in Ambush remote from View, she stays herself at a Distance shrouded in a misty Veil. Now the fultry Dog-star scorching the thirsty Indians blazed in the Sky, and the fiery Sun had finished Half his Course: The Herbs withered; and the Rays made the shallow overheated Rivers boil, their Channels being drained to the flimy Bottom; when Proteus, repairing to his accustomed Den, advanced from the Waves: The watery Race of the vast Ocean, gamboling around him, scatters the briny Spray far and near. calves apart lay them down to fleep along the Shore. He himself (as at times the Keeper of a Fold upon the Mountains, when Evening brings Home the Bullocks from the Pasture, and the Lambs with noisy Bleatings whet the Hunger of the Wolves) fits in the Center on a Rock, and reviews their Numbers, Of seizing whom fince fo favourable an Opportunity offered itself to Aristaus; scarce suffering the aged God to compose his weary Limbs, he rushes upon him with a great Shout, and furprizes him with Chains as he lay. He on other Hand, not forgetful of his Art, transforms himself into all the wonderous Shapes in Nature, Fire, and a grimly Savage, and flowing River. But when no Shifts could find him an Efcape, overpowered he returns to himself, and at length thus spoke in human Accent:

NOTES.

Leo, toward the latter End of July, making dicean, and Cambridge Manuscripts. what we call the Dog-doys.

425. Jam rapidus Sirius. Sirius, a Star of the first Magnitude in the Mouth of the Dog, but the Sense would naturally lead one to auditique, which is the Reading of the Roman, Me-

quifnam justi te, considentissime juvenum, adire nostras domos? quidve petis bine? sic inquit, At ille Aristus ait: Proteu, scis, ipse sciss neque est cuiquam fallere te: sed tu desne velle sallere me. Not, secuti præsepta Deum, ventmus buc, quæsitum oracula lapsis rebus. Est affatus hoc tantum. Ad bæc denique vates intorsit urdentes uculos glauco lumine; et frendens graviter sic resolvit ora fatis: Ivæ non nullius numinis exercent te: luis magna scelera comissa; orpheus miserabilis sociata tibi bas pænas, baudquaquam satis magnas ob meritum, ni sata resistant, et sævit graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi. Illa puella quidem moritura, dum præceps sugeret te per sui graviter pro conjuge rapta sibi.

Nam quis te, juvenum confidentissime, nostras 445 Justit adire domos? quidve hinc petis? inquit. At ille:

Scis, Proteu, scis ipse; neque est te fallere cuiquam: Sed tu desine velle. Deûm præcepta secuti Venimus huc, lapsis quæsitum oracula rebus. Tantum estatus. Ad hæc Vates vi denique multa Ardentes oculos intorsit lumine glauco, 451 Et graviter frendens, sic satis ora resolvit. Non te nullius exercent numinis iræ: Magna luis commissa: tibi has miserabilis Orpheus Haudquaquam ob meritum pænas, ni sata resistant,

Suscitat; et raptâ graviter pro conjuge sævit.

Illa quidem, dum te sugeret per slumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas altâ non vidit in herbâ.

At chorus æqualis Dryadum clamore supremos 460
Implêrunt montes: slêrunt Rhodopeiæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, atque Actias Orithyia.

TRANSLATION.

Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, O Proteus, thouknowest of thyself; nor is it in any one's Power to deceive thee: But do thou cease to try thy Wiles on me. For in Pursuance of divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes stashing with azure Light, and, gnashing his Teeth sercely, thus opened his Mouth to disclose the Fates: Tis the Vengeance of no mean Deity that pursues thee: Thou art making Attonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Queen. And indeed it was, whilst she sed precipitantly from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did losty Pangza, and the martial Land of Rhesus, the Getes, and Hebrus, and Attic Orithyia

NOTES.

447. Neque est te fallere cuiquam. This is a Grecism sor neque licet cuiquam: Thus in the second Eclogue, Nec sit mibi credere. So also Horace, Qued versu dicere non est.

453. Miferabilis Orpheus, &c. Others under- Hymns that go under his Na fland the Words thus: Orpheus unbappy for no Reason believed to be spurious. Guilt or Demerit of bis.

454. Orpheus. He was the Son of Oeagras, King of Thrace, by the Muse Calliope; highly celebrated for his extraordinary Skill in Muse and Poetry, and was one of the Argonauts. The Hymns that go under his Name are with good Reason believed to be spurious.

lofe ca Te, d Te ve Tæna Et cal Ingref Nescia At car Umbr Quam Velpe Matre Magn Impof Quos Cocyt Alliga Quin Tarta: Lume caruleos

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montory Entrance lpfe cavâ folans ægrum teftudine amorem, Te, dulcis conjux, te solo in litore secum, Te veniente die, te decedente canebat. Tænarias etiam fauces, alta oftia Ditis, Et caligantem nigra formidine lucum
Ingressus, Manesque adiit, Regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis

7 ias sauces, alta ofiia Ditis, a Jucum caligantem nigrā formidine, adiit Manesque, tremendum, dumque regem cordaque nescia mansuescere, bumanis precibus. At cantu commotæ Erebi de sedibus imis Umbræ ibant tenues, fimulacraque luce carentum: Quam multa in filvis avium se millia condunt, Vesper ubi, aut hibernus agit de montibus imber: Matres, atque viri, defunctaque corpora vità Magnanimum heroum, pueri, innuptæque puellæ, Impositique rogis juvenes ante ora parentum; Quos circum limus niger, et deformis arundo Cocyti, tardâque palus inamabilis undâ Alligat, et novies Styx interfusa coercet. Quin ipfæ stupuere domus, atqua intima Lethi Tartara, cæruleofque implexæ crinibus angues Eumenides: tenuitque inhians tria Cerberus ora;

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Orpheus ipfe, folans ægrum amorem cava teftudine, canebat 465 te, dulcis conjux, canebat te fecum in folo litore, canebat ce die veniente, canebat te die decedente. Ille, ingressus Tana-At tenues umbræ, commotæ cantu Orphei, simulacraque carentum luce, ibant de imis fedibus Erebi: quam multa millia avi-um condunt se in silvis, ubi ves-per, aut bibernus imber agit eas de montibus : matres atque wiri, corporaque magnanimum beroum defuncta wita, pueri, innuptæque puellæ, juwene que impositi rogis ante ora paren-tum ibant. Quos niger limus, et deformis arundo Cocyti, inamabilisque palus cum tarda unda circum alligat, et Siyx novies interfusa coercet. Quin domus ipfæ, atque intima Tartara letbi, Eumeni desque implexæ quoad

taruleos angues crinibus, obstupuere; Cerberu que inbians tenuit tria oras

TRANSLATION.

Orpheus himself, soothing the Anguish of his Love with his concave Shell, sung thee, bis sweet Eurydice. thee by himself on the lonely Shore, thee when the Day arose, thee when the Day declined be sung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcast with gloomy Horfor, visited the Manes, and their tremenduous King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead, affected with his Song advanced from the deep Mansions of Erebus, in such Throngs as Birds that shelter themselves by Thousands in the Woods, when Evening, or a wintery Shower drives them from the Mountains: Matrons, and Men, and Ghosts of gallant Heroes deceased, Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents; whom the black Mud, and unfightly Reeds of Cocytus, and the unlovely Lake with fluggish Wave incloses round, and Styx nine times interfused confines. Nay, the very Habitations and deepest Dungeons of Death were astonished, and the Furies, with whose HairblueSnakes were interwoven; and yawning Cerberus repressed his three Mouths;

NOTES.

464. Cava testudine. The Lyre is called Tessudo, because the ancient Lyres were made of the Shells of Tortoises. It was a received Story, that Mercury, finding accidentally a dead Tortoise on the Banks of the Nile, made a Lyre

467. Tanarias fauces. Tanarus is a Promontory of the Peloponnesus, fabled to be the Entrance to the infernal Regions,

471. Erebi. Erebus here, and in other Places, fignifies the profoundest Mansion of Hell.

475. Defunctaque corpora vità magnanimam Tortoise on the Banks of the Nile, made a Lyre beroum. Lifeles Bodies of gallant Heroes. of it: Whence Horace calls him curva lyra pa- Carpora is likewise put for the airy Vehicle of departed Spirits, as Æn. VI. 303, 306.

176

atque rota Ixionei orbis conflitit cantu. Jamque Orpheus, refefus; Eurydice ve reddita venie bat ad superas auras, sequens eum pone; namque Proserpina dederat banc legem: cum subita dementia cecit incautum amantem, dementia ignofcenda quidem, fi Manes scirent ignoscere, Reftitit, immemorque, beu! wictusque animi, re pexit suam Eurydicen jam sub luce ipsa: ibi omnis labor est effu us, atque fædera immitistyrannirupta, fragorque est ter auditus Avernis stagnis. Illa inquit, quis perdidit et me mileram, et te, Orpheu? quis tantus furor est bic? En sterum erudelia fata vocant me retro, somnusque con-dit natantia lumina. Jamque vale: seror circumdata ingenti mode, tendensque invalidas pal-mas tibi, beu! non amplius tua. Dixit; et subito fugit diversa ex oculis Orphei, ceu fumus commiftus -in tenues auras : neque Præterea vidit illum,

Atque Ixionei cantu rota constitit orbis. Jamque pedem referens, casus evalerat omnes; 485 Redditaque Eurydice fuperas veniebat ad auras, Ponè sequens; namque hanc dederat Proserpina legem :

Cum fubita incautum dementia cepit amantem, Ignoscenda quidem, scirent si ignoscere Manes. Restitit, Eurydicenque suam, jam luce sub ipsa, 490 Immemor, heu! victusque animi, respexit: ibi

omnis Effusus labor, atque immitis rupta tyranni Fædera; terque fragor stagnis auditus Avernis. Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?

Quis tantus furor? en iterum crudelia retro Fata vocant, conditque natantia lumina fomnus. Jamque vale: feror ingenti circumdata nocte, Invalidasque tibi tendens, heu! non tua, palmas. Dixit; et ex oculis fubitò, ceu fumus in auras Commistus tenues, fugit diversa: neque illum, 500

TRANSLATION.

and the Circumrotation of Ixion's Orb was suspended by the Song. tracing back his Way, he had overpassed all Dangers; and restored Eurydice was just approaching the superior Regions, following behind; for Proserpina had given him that Law: When a sudden Frenzy seized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He stopt, and just on the Verge of Light, ah! unmindful, and not Master of his Mind, looked back on his Eurydice: There was all his Labour lost, and the Law of the relentless Tyrant broke, and thrice a dismal Groan heard through the Avernian Lake. Orpheus, she says, who hath both unhappy me, and thee undone: What deep Infatuation this? See once more the cruel Fates call me back, and Sleep closes my Swimming Eyes. And now farewell: I am fnatched away, encompassed

NOTES.

484. Cantu. The usual Reading is wento, of which it is not easy to make Sense: Where-23 cantu, which Pierrus found in several Manuscripts, makes all easy.

493. Fragor. Servius understands fragor to mean an Exultation of the Shades at the Return of Eurydice, and quotes a Paffage of Lucan in in Confirmation of his Opinion.

-Gaudent à luce relicam Eurydicen, iterum Sperantes Orpbea Manes. But it is observed that fragor is never used by Virgil for a Sound of Joy, but for some great Crash, or horrid Noise. Therefore it seems rather to mean here some dismal Sound.

Lib. Preni

Dice Amp. Quid Quo . Illa q Septe Rupe Flevi Mulo Quali Amif Obfer Flet n Integr Nulla Solus Arvac

> with t thine ! like S the SI of He Whith Tears a cold faid, 1 mon, and le Shade Nest, upon piteou

Luftra

508. Macedon br is ju VOL

alone never bootle Prensantem nequicquam umbras, et multa vo- prensantem umbras nequicquams et volentem dicere multa; nec

Dicere, præterea vidit; nec portitor Orci Amplius objectam paffus transire paludem. Quid faceret? quò se rapta his conjuge ferret? Quo fletu Manes, quò numina voce moveret ? 505 Illa quidem Stygia nabat jam frigida cymba. Septem illum totos perhibent ex ordine menses, Rupe sub aëria, deferti ad Strymonis undam Flevisse, et gelidis hæc evolvisse sub antris, Mulcentem tigres, et agentem carmine quercus. 510 Qualis populeà mœrens philomela sub umbra Amissos queritur fetus, quos durus arator Observans nido implumes detraxit: at illa Flet noctem, ramoque sedens miserabile carmen Integrat, et mœstis late loca questibus implet. 515 Nulla Venus, nullique animum flexere Hymenæi. Solus Hyperboreas glacies, Tanaimque nivalem, Arvaque Riphæis nunquam viduata pruinis Lustrabat; raptam Eurydicen, atque irrita Ditis

ce volentem dicere multa; nec portitor orci est passus eum amplius transser objestam pa-ludem. Quid faceret? quò ser-net sa, conjuge bis rupia? quo flou moveret Manes, qua voce moveret numina? Illa quidem jam frigida nabat Seygia cymba. Perbibent, illum flevisse septem totos menses ex ordine sub aeria rupe, ad undam deserti Strymonis, et evolviffe bec fub gelidis antris, mulcentem tigres, et agentem quercus carmine. Qualis. Philomela, moerens sub populea umbra, queritur amisfos setus, quos durus anatur, observans implumes nido, detraxit; at illa flet melem, fedenfque ram, in-tourat miserabile carmen, et implet loca late markie questibus. Nulla Venus, nullique Hymenai flexere ejus animum. Solus luftrabat Hyperboreas glacies, nivalenque Tanaim, nunquam viduata Ripbæis pruints ; querens Eurydicen raptam, orque dona Ditis irrita.

TRANSLATION.

with thick Shades of Night, and stretching forth to thee my feeble Hands, ah ! thine no more. She faid; and on a fudden fled from his Sight a different Way, like Smoke blending with thin Air: * Nor more was feen by him grasping the Shades in vain; and in act to fay a thousand Things; nor did the Ferryman of Hell suffer him again to cross the intervening Lake. What should he do? Whither should he turn him, his Love twice snatched away? With what Tears assuage the Manes, with what Accents the infernal Powers? She, already a cold Shade, was failing in the Stygian Boat. For feven whole Months, 'tis faid, he mourned beneath a bleak aerial Rock, by the Streams of defart Strymon, and revolved these Woes under the cold Caves, softening the very Tygers, and leading the Oaks with his Song. As mourning Philomel under a Poplar Shade bemoans her loft Young, which the hard-hearted Clown observing in the Nest, has stole unsledged: But she weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymeneal Joys could bend his Soul. All alone he traveried the Hyperborean Tracts of Ice, the snowy Tanais, and Fields never free from the Riphæan Frosts, deploring his ravished Eurydice, and Pluto's bootless Presents. For which neglected nuptial Rite the Ciconian Matrons,

Nor face bim more.

NOTES.

508. Strymonis. Strymon is a River of Macedon, on the Borders of Thrace.

511. Popula. It is observed that the Poplar is judiciously chosen by the Poet on this Occa-Vol. I.

A 2 520. Sprees

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P. VIRG. MAR. GEORGICA. Lib. IV

Que nuptiali munere fpreto, matres Ciconum, inter facra Deum, ergiaque noBurni Bacchi, fpa fere juwenem discerptum per la-tos agros. Tum quoque cum Ocagrius Hebrus, portans ejus caput revulfum à marmorea cerv ce, in medio gurgite, volveret illud, ejus vox ipsa, et frigida lingua vocabat Eurydicen, ab! miseram Eurydicen, anima fugiente: ripæ reserbant Eurydi-cen toto flumine. Proteus ait bæc: et dedit se jastu in altum æquor; quaque dedit se, tor-sit spumantem undam sub vertice. At Cyrete non dedit se; namque est affata filium timentem ultro: nate, licet deponere triftes curas tun animo. Hac est omnis causa morbi; binc nympbæ, cum quibus illa agita-bat choros in altis lucis,

Dona querens. Spreto Ciconum quo munere ma-Inter facra Deûm, nocturnique Orgia Bacchi, Discerptum latos juvenem sparsere per agros: Tum quoque marmorea caput à cervice revulsum, Gurgite cum medio portans Oeagrius Hebrus Volveret, Eurydicen vox ipfa, et frigida lingua, 525 Ah, miseram Eurydicen, anima fugiente, vocabat: Eurydicen toto referebant flumine ripæ. Hæc Proteus: et se jactu dedit æquor in altum; Quaque dedit, spumantem undam sub vortice torsit, At non Cyrene: namque ultro affata timentem: Nate, licet triftes animo deponere curas. Hæc omnis morbi causa; hinc miserabile Nymphæ,

Cum quibus illa choros lucis agitabat in altis.

TRANSLATION.

amidst the facred Service of the Gods, and nocturnal Orgies of Bacchus, having tore the Youth in Pieces, scattered his Limbs over the wide Fields. And even then, whilst Oeagrian Hebrus rolled down the Middle of its Tide, his Head torn from the Alabaster Neck, the Voice of itself, and his faultering Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring Breath: The Banks re-echoed Eurydice all along the River. Thus Proteus faid: And plunged with a Bound into the deep Sea; and, where he plunged, he toffed up the foaming Billows under the whirling Tide.

But not so Cyrene: For kindly she bespoke her trembling Son: My Son, you may ease your Mind of all vexatious Cares. This is the whole Cause of your Difaster; hence the Nymphs, with whom she celebrated the mingled Dances in the deep Groves, have fent this mournful Devastation on your Bees: Do

NOTES.

520. Spreto Ciconum que munere matres. Many Manuscripts and printed Editions of good Authority read spreta. But the Sense seems to determine for spreto: For the Meaning is, quo munere, i. e. quo nupriali munere spreto, for the Contempt of which suprial Rite, mentioned Verie 516.

Ciconum matres. The Cicones were a People of Thrace, living near Mount Ismarus, and the Mouth of the River Hebrus: where the Bacchanals used to perform their Revels. Owid has affigned a Cause of this Matron Fury not so honourable for Orpheus :

Femineam Venerem ; jeu qued male cefferat illi :

Sive fidem dederat. Multas tamen ardor ba-

Jungere se vati: multæ doluere repulsæ. Ille etiam Thracum populis fuit auffor amo-

In teneros transferre mares : citraque juventam,

Ætatis breve ver, et primos carpere flores. But fuch a Guilt feems quite inconfiftent with his

extraordinary Passion for Eurgeice.

524 Ocagrius Hebrus. The Hebrus is called Ocagrian, from Ocagrus, the Thracian King, mentioned before to have been the Father of Orpheus.

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Nympl Æn. 1 salled Exitium misere apibus: tu munera supplex 534 Tende, petens pacem, et faciles venerare Napæas: Namque dabunt veniam votis, irasque remittent. Sed modus orandi qui fit, priùs ordine dicam. Quatuor eximios præstanti corpore tauros, Qui tibi nunc viridis depascunt summa Lycæi, Delige, et intactà totidem cervice juvencas. Quatuor his aras alta ad delubra Dearum Constitue, et sacrum jugulis demitte cruorem; Corporaque ipía boum frondoso desere luco. Post, ubi nona suos Aurora ostenderit ortus, Inferias Orphei Lethæa papavera mittes, Placatam Eurydicen vitula venerabere cæfa, Et nigram mactabis ovem, lucumque revises.

Haud mora: continuò matris præcepta faceffit; Ad delubra venit; monstratas excitat aras; Quatuor eximios præstanti corpore tauros Ducit, et intactà totidem cervice juvencas. Post, ubi nona suos Aurora induxerat ortus,

abi nona aurora induxerat suos ortus,

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misere miserabile exitium apibus. Tu supplex tende munera, petens pacem, et venerare faciles Napaas: namque dabunt veniam votis, remittentque iras. Sed dicam priòs ordine, qui fit mo-dus orane as. Delige quatuor eximios tauros præfianti cor-pore, qui nunc depafcunt fumma cacumina viridis Lycai, et cum illis totidem juvencas cervice in-talla jugo. Conflitue quatuor aras bis victimis, ad alta delubra Dearum, et demitte sacrum cruorem jugulis, de ereque cor-pora ipfa boum frondoso luco. Post, ubi nona aurora ostende-rit suos ortus, mittes letbæa pa-pavera inferias Orphei, wentrabere placatam Eurydicen witu-lâ cæfå, et mastabis nigram ovem, rewisesque lucum. Haud 550 cepta matris; venit ad delubra; excitat monfirotas aras. Ducit quatuor eximios tauros prafanti corpore, et totidem juvencas cervice intacla jugo. Poft,

TRANSLATION.

thou humbly tender Offerings, supplicating Peace, and venerate the gentle Wood-nymphs: For at thy Supplications they will grant Forgiveness, and mitigate their Wrath. But first will I shew you in Order what must be your Manner of Worship. Single out four choice Bulls of beauteous Form, which the Tops of green Lycaus now graze for thee, and as many Heifers, whose Necks are untouched by the Yoke. For these erect four Altars at the lofty Temples of the Goddesses, from their Throats emit the facred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has displayed her rising Beams, you shall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeafed Eurydice with a slain Calf, facrifice a black Ewe, and revisit the Grove.

Without Delay, he instantly executes the Orders of his Mother; repairs to the Temple; raifes the Altars as directed; leads up four chosen Bulls of surpassing Form, and as many Heisers, whose Necks were untouched by the Toke. Thereafter, when the ninth Morning had ushered in her rising Beams,

NOTES.

535. Napæas. Nymphs of the Groves, from vann, a Grove.

The Napae were the Forgetfulness, from Andn, Oblivion. pies were therefore offered to the Dead, especially 545. Inferias. The Inferia were Sacrifices to those whose Manes they designed to appeale; offered to the Manes. For which see the Note either because Sleep, which they procure, is a lively Emblem of Death, consanguineus lett so-545. Lethan papavera. The Poppy is por; or because they produce Oblivion of past cause Lethan, because it causes Sleep or Injuries.

mietie inferias Orphei, revifitmictie inforias Orphei, revisit-que lucum. Hic verà aspiciunt monstrum subitum, ac mirabile dictu; apes stridere toto utero per liquesacia visicera boum, et esservere custis rupeie;; immon-jaique nubes excust simbi : jam-que constuero summa arbore, et domictare quati uvam lentis ra-mis. Canebam bac super cultu arvorum, pecorumque, et super arboribus: dum magnus Casar fulminat ad aleum Euphratem inat ad altum Eupbratem fulminat ad aleum Euphratem bulls, wistorque dat jura per volentes populos, affestatque wiam Olympo. Ulo tempore dulcis Parthempe alebat me Virgilium, florentem studits ignobilis oti : qui lusi carmina pastorum : audanque juventà cocini te, Tityre, sub tegmine patulæ feat.

Inferias Orphei mittit, lucumque revifit. Hic verò subitum ac dichu mirabile monstrum Aspiciunt : liquefacta boum per viscera toto Stridere apes utero, et ruptis effervere coffis : Immensasque trahi nubes : jamque arbore summa Confluere, et lentis uvam demittere ramis.

Hæc fuper arvorum cultu, pecorumque canebam,

Et super arboribus; Cæsar dum magnus ad altum Fulminat Euphratem bello, victorque volentes 561 Per populos dat jura, viamque affectat Olympo. Illo Virgilium me tempore dulcis alebat Parthenope, studiis slorentem ignobilis oti: Carmina qui lufi paftorum; audaxque juventa, 565 Tityre, te patulæ cecini sub tegmine fagi.

TRANSLATION.

he offers the Funeral Rites to Orpheus, and revisits the Grove. But here they behold a fudden Prodigy, and wonderous to relate; Bees through all the Belly hum amidst the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burst Sides, and in immense Clouds roll along: Then swarm together on the Top of a Tree, and hang down in a Cluster from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I fung; whilft great Cæfar at the deep Euphrates thunders in War; victorious dispenses Laws among the willing Nations, and pursues the Way to Heaven. that Time did I Virgil, nourished by sweet Parthenope, flourish in flourish in the Studies of inglorious Eafe: who warbled pattoral Songs; and, adventurous through Youth, fung thee, O Tityrus, under the Covert of a spreading

NOTES.

560. Cafar dum magnus, &c. From this an Argument is drawn that Virgil continued neighbouring Nations, and even the Indians to the Care of his Georgics, as long as he lived, make a voluntary Submission to him.

564. Parthenope. The griginal Name of the fore his Death. It was then that Augustus was City Naples. on the Banks of the Euphrates, and compelled vius, Virgil was twenty-eight Years old, when Phraates to restore the Eagles which the Par-

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GEORGICORUM FINIS.

P. VIRG.

P. VIRGILII MARONIS

Æ N E I D O S

LIBER PRIMUS.

ARMA, virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Littora: multum ille et terris jactatus et alto,

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Cano arma, virumque qui, profugus fato, primus ment ab oris Trojæ in Italiam littoraque Laviña: ille multum fuit ja&atus & terris & alto.

TRANSLATION.

A RMS I fing, and the Hero, the first who, in Obedience to the Decree of Heaven, having fled to the Coasts of Troy, came to Italy, and the Lavinian Shore: Much was he tossed both on Sea and Land, * by the Powers above,

. By the Power of the Gods.

NOTES.

The first Book of this Eneid is reckoned by Commentators among the most finished, and particularly admired for the Harmony and Structure of its Verse, the Disposition of its Subject, the beautiful and fublime Prospect with which the Scene opens, and above all, the Poet's Art in throwing so much Matter together in so few Words. The Proposition, the Invocation, the Reasons that kindled Juno's Resentment against the Training the Price of the Codds. the Trojans, the Discontent of that Goddess at feeing the Fleet of Eneas making towards Italy, her Address to Bolus, the Description of the Storm, the Anger of Neptune, his Chiding the Winds, their Flight, and the Calm that immediately fucceeded, being all contained in no more than 150 Lines. As Instances of particular Beauties, they mention that admirable Description of the Storm, which they fay is capable of tranfporting the dullest, and warming the coldest Ima-gination: the Image of Discord bound up in Chains by Peace, and that fine Episode of the Pictures which Aneas surveys in the Temple of Caribage, where the Poet himself appears pleased, as well as in the Song of Iopas. But it is to be I VOL. I

observed, tho' these Passages have a particular Sublimity, this is not to be understood as if the rest were not of a Piece. Virgil is not like some Poets, who soar very high for a While, and afterwards fink as low: He sties always far above the Earth; sometimes his Flight is more rapid and daring, and sometimes, having mounted to Heaven, he reposes himself in the Sublimity of his Flight, but his Genius never slags, nor is unequal to his Subject.

is of Opinion that Virgil, in these first Lines of his Poem, had an Eye to the Beginning of the Odyssey: Of which the Reader may judge by comparing the two together.

Αιδρα μοι εννεπε Μεσα πιλυδροπον, ος μαλα πολλα

Πλαγχθή, επει Τεοικι ιερον π?ολιεθουν επερσε.
The Man, for Wildom's various Arts renoun'd,
Long exercised in Woes, Ob Muse! resound.
Pope's Odyssey.

The third Line in particular,

——multum ille & terris jastatus & alto,

comes very near to Homer's,

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vi Superum, ob memorem iram jeve Junonis. Paffus eft quoque multa et in bello, dum con-deret urbem, inferretque Deos Latio: unde est genus Lati-num, Patref ve Albani, etque mornia alta Roma.

Vi superûm, sævæ memorem Junonis ob iram: Multa quoquè et bello passus, dum conderet urbem, Inferretque Deos Latio : genus unde Latinum, Albanique patres, atque altæ mænia Romæ.

TRANSLATION.

to gratify cruel Juno's unrelenting Rage; much too he fuffered in War, till he raifed the City Lavinium, and introduced his Gods into Latium: From whom fprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

NOTES.

Tanka doy ev mortes mader akyea.
On Hormy Seas unnumber'd Tools be

But Virgil always shews his Judgment in knowing what to take, and what to leave.

1. Primus venit, &c. The first who came, &c. Antenor arrived in Italy before Eneas, v. 246. But Eneas was the first who came

from Troy to Lavinium.

2. Fato profugus. Fato may very well have a Reference to the whole Sentence: For as Eneas left his Country in Obedience to the Will of the Gods, fo it was by the particular Appointment of Heaven that he came to Italy, A Circumstance and fettled in Lavinium. which redounds to the Honour both of Aneas, and of the Romans, whom the Poet makes to be descended from him; and therefore he is careful to mention it in the Beginning of his Poem, as well as in feveral other Places. See v. 210 of this Book.

Tendinus in Latium ; fedes ubi fata quieta:

Oftendunt ,-

And 386. Phrygium conscendi - aquor, data fata se-

And B. IV. v. 340.

Me fi fata meis, &c. Lavinium flood about eight Miles from the Shore, according to Sir-

of the state of the state of the Gods; or we may take the Expression to fignify no more than simply Superis, by the Powers above; for so wis is used, IEn. VII. 432.

The awful Majefly of Heaven commands, It is the fame Idiom with the Greek; thus Homer fays, Bin Hoznansin, wi Herculea, for Hercules, II. II. 658. And in the third Book Hercelet, Il. II. 658. And in the third Book of the Iliad, v. 105. Aξils δι Πριαμοίο βινίν, adducte wim Priami, i. e. bring Priam; or, as we would tay in English, bring the King's Majesiy, In his Manner Virgil, Æn, XI.

376, vies wielentia Turni, for Turnus bimfelf.

6. Genus unde Latinum. Æneas found the Latins in Italy, how then could they be derived from him? Some folve the Difficulty by referring unde to Latio, from which Country forung the Latin Race; but, because unde seems better referred to the Action of Eneas, Servius offen another Solution, that Eneas, who, instead of using a Conqueror's Right to change or abolish the Latin Name, incorporated them and his Trojans into one Body, under the common Name of Latins, may justly be called the Founder of a Race he thus faved from Ruin and Extinction.

7. Albanique patres. Ascanius, the Son of Rneas, after the Death of his Father, quitted Lavinium, and, having built Alba, made that the Seat of his Kingdom. It was here that Remulus, the Founder of the Roman Empire, was born. Thus the Albans were the Fathers

or Ancestors of the Romans.

8. Mufa, mibi caufas memora. Virgil differs a little from Homer in putting the Invocation after the Proposition of his Subject, which fhews it to be indifferent which of them is first. Homer again invokes the Muse for the Subject of his Poem in general, Virgil only mentions a particular Part, - Cousas memora. Causes of his pious Hero's Sufferings were the Secrets of Heaven, to be known only by In-fpiration, he therefore prays the Muse to inform him as to thefe; but that this is not to be understood exclusive of her general Affistance thro' the whole Poem, appears from his using the Word cano at the Beginning, which was properly applied to Prophets, Oracles, and those that spoke by Inspiration.

Galles in limine adeffe canebat,

Æn. VIII. 656. At ue bæc deinde canit divino ex ore saceda,

An. III. 373.

Exterplo tentanda suga canit aquora Calcha,

An. II. 175.

8. 20

Musa, mihi causas memora, que numine læso; Quidve dolens Regina Deûm, tot volvere casus Insignem pietate virum, tot adire labores Impulerit. Tantæne animis cælestibus iræ ?

Urbs antiqua fuit, Tyrii tenuere coloni, Carthago, Italiam contra, Tiberinaque longè Ostia, dives opum, studiisque asperrima belli: Quam Juno sertur terris magis omnibus unam urbem unam Juno sertur coluisse magis terris omnibus.

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O Musa, memera mibi causon, quo numine lasse, quidve
Regina Deûm dolens, imputerit
virum insignem pietate vilvere
tot casus, adire tot labores.
Tantæne iræ sunt animis cælestibus?

Urbs fuit antiqua, Tyrii coloni eam tencere, Carthago nomine contra Italiam, offiaque Tiberina longe, diwes opum, afperrimaque fludiis belli : quam

TRANSLATION.

Declare, O Muse! the Causes why be suffered, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of such distinguished Piety to struggle with a Series of Calamities, to encounter so many Hardships: Dwells such Resentment in heavenly Minds?

An ancient City there was named Carthage, in a bited by a Colony of Tyrians, fronting Italy, and the Mouth of the Tyber, but far remote; a city of vast Riches, and yet extremely hardy by warlike Exercises; which City Juno is said to have

NOTES.

3. Que numine. Some read que nomine lafa, in what Particular Juno had been offended.

g. Tot wolvere caus. The Commentators would have volvere cafus to be for volvi cafibus, and wolvi again for involvi, which they own to be exceeding harsh, and think to justify Virgil by the Authority of Statius, who uses a parallel Expression. But is it not more natural, as well as more poetical, to take it in the active Sense? Volvere casus veluti molem quandam, says H. Stephens: To straggle with a Load of Masortunes. For volvere is a Word that imports Labour and Difficulty, like that of a Person straining to roll forward a ponderous Stone;

Saxa quoque infesto volvebant pondere,

Or, a River bearing dewn opposing Bodies, Geor. IV. 525. And at the same Time it implies Duration and Continuance in struggling: Hence it is applied to a Beech, that stands thro's Revolution of Ages, in spite of Storms and Injuries of Weather;

—— immota manet, multosque per annos Multa virum volvens durando secula vincit,

Geor. II. 295.

Volvere casus then differs from volve casibus, as to pust, and to be pushed or driven along; the last would shew Eneas quite vanquished and subdued by his Missortunes, the other shews him in great Labour, but still superior to his Sufferings, and in Prospect of Victory.

ftronger Word than Cafus, and therefore this other Expression shews the Rise and Gradation of Eneas's Sufferings. Besides, volvere cases may possibly refer to the long Series of Dangers which Eneas underwent in his seven Years Voyage. Adire labores again may denote the Toils and Hardships of War which he came to in Italy. But whatever be in that, the Word adire has a great Propriety, and implies the Fortitude and Resolution with which Eneas bore his Trials; for it signifies properly to brave Danger, to look an Enemy in the Face, or advance boldly to the Encounter. Thus Vingil, speaking of Dares the redoubted Champion in the Boxing Match, says,

- nec quifquam ex agmine tanto

Audet adire virum, Æn. V. 379.
And to the fame Purpose in the eleventh Book, v. 936.

Orfilochus Remuli, quando ipfum borrebat adire,

Hastam intersit eque. Answers to agreece Browning in Homer, II. V. 544.

14. Studissque asperrima belli. Tho' Carebage was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were rough and warlike as well as rich; unies we chuse to understand by opum not Riches, but Power, as

the Word may fignify.

Samo etiam postbabita. Hic suerunt ill us arma, bic fuit illius currus: Dea Juno jam sum tenditque, sovetque spem boc sutrurum esse regnum gentibut, si qua fata id sinant. Sed enim audierat progeniem duci a Trojano sanna se Parcas fic volvere. Saturnia metuens id, memerque veteris belli.

Posthabità coluisse Samo. Hic illius arma, Hic currus fuit : hoc regnum Dea gentibus effe, Si quà fata finant, jam tum tenditque, fovetque. Progeniem sed enim Trojano à sanguine duci Audierat, Tyrias olim quæ verteret arces: jano sanguine, qua olim verteret de la populum latè regem belloque superbum verteret de regem superbumque bello Venturum excidio Libyæ: sic volvere Parcas venturum esse binc excidio Libyæ: Id metuens, veterisque memor Saturnia belli, Venturum excidio Libyæ: fic volvere Parcas.

TRANSLATION.

honoured more than any other Place of her Residence, preferably even to Samos, Here lay her Arms, here stood her Chariot: Here the Goddess even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates per-But she had heard of a Race to be descended from Trojan Blood, that was one Day to overturn the Tyran Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Libya : So the Destinies ordained. This the Daughter of Saturn dreading, and bearing still

NOTES.

16. Postbabita coluisse Samo. Samos, an Island in the Itarian Sea, where Juno had her Education, or, according to some, her Birth, and where she was married to Jupiter; and for that Reason the had a magnificent Temple at Samos, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were folemnized in her Honour. Yet fo great was her Regard to Cartbage, that the preferred

of Chariots, one wherein the was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of Celestial Breed, which Homer describes, Iliad V. It in the Chariot of the

laft Kind that is here meant.

detci.

21. Late regem. So Horace, late tyrannus, both of them from Homer's ευρυκρειων, 11. I.

22. Sic volvere Parcas. Fortunas, or Vices, is understood, as Æn. III. 375.

-- fic tata Deum rex

Sortitur, volvit, ue vices :-In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of ove, to fpin or measure out the Fates of Men, which they rolled or wound up in Clews, to image the Dependance that all Events have upon the first Cause, and with what close Connexion Things are linked together. The Parce, the Poet tells us, were three in Number, Chebo, Lachefis, and Atropos; the first held the Distaff, the second spun, the third cut the Thread of Life.

23. Id metuens. Dr. Tropp explains this as if it were id metuens erat, which, befides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence; whereas it stands in close Connexion both with what goes before and after, it being affigued as one of the Causes, and indeed the principal one of Juno's persecuting Eneas, and therefore feems necessarily to refer to arcebat longe Latio; as if the Poet had said, Juno's Concern for Carebage, and the Fear of another long War with the Trijans, like that which she had waged with them before for Arges, were the principal Caufes of her barring the Trojans out of Italy. And the four Lines, from Nec dum etiam caufe irarum, to His accense super, containing the Causes of her personal Refentment, are thrown in by Way of Parenthesis, and but curforily mentioned, to shew how much the Poet haftens to the Action of his Poem, according to Horace's Rule.

Semper ad eventum festinat ; & in medias res

23. Vaerisque belli. May either fignify the late or former War, as Dido calls her former Love.

--veteris vestigia slamma, Æn. IV. 23. or rather the War which had lasted so long, and which cost June so much Trouble to finish.

23. Veterifque memor belli. This it is plain cannot be understood as one of the Causes of Juno's Anger against the Trojans, but it is a very just Ground of her Fear and Jealousy for Carthoge, and a good Reason for barring the

Prima Nec di Excide **Judici** Et ger His ac Troas Arceb

> Erraba Tanta

LIB.

in Mir on bef her R dwells detefte by the the G thus, a Wo

Accels membe iner ai hard S fhould the Tr thage. Paffage tor Ca then 1 Caufes again(t rum; Refent aff et r him fi cebat L 24. adverbi rather,

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Prima quod ad Trojam pro caris gesserat Argis;
Nec dum etiam causæ irarum sævique dolores 25
Exciderant animo; manet altå mente repostum
Judicium Paridis, spretæque injuria formæ;
Et genus invisum, et rapti Ganymedis honores:
His accensa super, jactatos æquore toto
Troas, relliquias Danaûm atque immitis Achillei,
Arcebat longè Latio; multosque per annos 31
Errabant acti tatis maria omnia circum:
Tantæ molis erat Romanam condere gentem.

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quod prima gestrat ad Trojam pro Argis sibi caris; nec dum etiam causa irarum, savique sui dolores exciderant animo; judicium Paridis manet repossum in alta soa mente, injuriaque forma sua spreta, et genus Trojanorum sibi invisum, et bonores Ganymedis rapti: accensa super bis, arcebat longe a Lario Troas jastatos toto aquore, relliquias Danaum atque Achillei immitis: errabantque per multos annos acti fatis circum omna amaria: condere gentem Romanam erat tes tanta molis.

TRANSLATION.

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in Mind the long continued War which she had the principal Hand in carrying on before Troy, in Behalf of her beloved Argos; nor as yet were the Causes of her Rage and keen Resentment worn out of her Mind; the Judgment of Paris dwells deeply rooted in her Soul, the Affront offered to her neglected Beauty, the detested Trojan Race, and the Honours conferred on ravished Ganymede; she, by these Invectives fired, having tossed on the whole Ocean the Trojans, whom the Greeks and merciless Achilles had lest, drove them far from Latium; and thus, for many Years, they were forced by Fate to roam round every Sea: So vast a Work it was to found the Roman State.

NOTES.

Actels of the Trojans from Italy: For the remembered that long War which had cost her so many Anxieties, so many Quarrels with Jupiner and the Gods of the opposite Faction, such hard Struggles, and therefore was afraid left she should be involved in such another War with the Trojans, or their Race, in Despace of Cartbage. This seems to be the plain Sense of the Passage; for Virgil mentions first Juno's Fears for Cartbage, Id metuens, veterisque, &c. and then he mentions, as distinct from these, the Causes of her Anger and personal Resentment against the Trojans. Nec dum etiam cause iratum; and then both her Fears and personal Resentments, as the concurring Causes of her affleting Eneas, and endeavouring to exclude him from Italy; His accensa super-Troas arctbat longe Latio.

24. Prima—gesserat. Either taking prima adverbially, which she had before carried on, or rather, prima for princeps, whereof she was the principal Manager. For Homer sepresents Jupiter neuter in the War, or rather favourably inclined to the Trojans, and acting against them only by Juno's Instigation. See his Speech to Juno, Iliad IV. 30. So that the War was

chiefly conducted by Juno and Pallas, Juno fill having the Leading and Direction.

24. Caris—Argis. Argos was one of the Cities where Juno had her particular Refidence; whence she has the Name of Hon Appen, II. IV. 8. and Juno Argiwa, En. III. 547. And in the same Book of the Iliad, v. 52, she names Argos among her Favourite Cities.

Argos among her Favourite Cicies.

27. Judicium Paridis. This refers to the known Story of the Dispute for the Prize of Beauty, between the three Goddesses, Juna, Minerwa, and Venus, the Decision whereor the left to Paris, who gave it in favour of Venus.

28. Et genus involum. Juno hated the whole Trojan Race from the Beginning, upon account of their Original; for Dardanus, the Founder of the Race, was the Son of Jupiter by Electra. And it is well known what irreconcileable Enmity Juno bore to all the Offspring of her Husband's stolen Embraces.

28. Rapti Ganymedis. The Office of Cupbearer to the Gods was transferred from Hebe, Juno's Daughter, to Ganymede, the Son of Tros, 2 beautiful Boy, who was carried up to

Heaven by an Eagle.

Vix dabant vela læti è conspettu telluris Siculæ in altum
mare, et ruebant jumas sals
ære; cum Juno, servans vulnus æternum sub pretore, bæc
seum volvebat: Mene vistam
desstere incepto, nec pisse avertere regum Teutrorum ab Italia?
quippe vetor fatis! Palla ne
potuit exurere classem A givûm,
atque submergere ipsos ponto, ob
moxam unius, et surias Ajacis
Oilei? Ipsa jaculata è nubibus
rapidum ignem Jovis, disjectique
rates, evertitque æquora ventis:
Turb ne corrisuit illum (Ajacem)
exspirantem stammas è transsixo
pettore, infixique illum scepulo
acuto. Ast ego, quæ incedo Regina Divûm, sororque et conjux Jovis,

Vix è conspectu Siculæ telluris in altum
Vela dabant 'læti, et spumas sasis ære ruebant, 35
Cum Juno æternum servans sub pectore vulnus,
Hæc secum: Mene incepto desistere victam?
Nec posse Italia Tencrorum avertere regem?
Quippe vetor satis! Pallasne exurere classem
Argivûm, atque ipsos potuit submergere ponto, 40
Unius ob noxam, et surias Ajacis Oilei?
Ipsa, Jovis rapidum jaculata è nubicus ignem,
Disjectique rates, evertitque æquora ventis:
Illum exspirantem transsixo pectore slammas
Turbine corripuit, scopuloque infixit acuto.
Ast ego, quæ Divûm incedo Regina, Jovisque

TRANSLATION.

Scarce had the Trojans, losing Sight of Sicily, with Joy launched out into the Deep, and began to plough the foaming Billows with their brazen Prows; when Juno, harbouring everlasting Rancour in her Breast, thus argues with herfelf: Shall I then, bassled thus, desist from my Purpose, nor have it in my Power to avert the Trojan King from Italy? And why, because I am restrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themselves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herself, darting from the Clouds Jove's rapid Fire, both scattered their Ships, and upturned the Sea with the Winds: Him too she snatched away in a Whirlwind, expiring Flames from his transfixed Breast, and dashed bim against the pointed Rock. But I, who move majestic the Queen of Heaven, both Sister and

NOTES.

34. Vix è confpetu, &r. I shall here transcribe a Note that relates to this Place, from Mr. Addison's Criticism on Milton, Spect. Vel. IV. No. 267. After he has shewn how Homer, to preserve the Unity of his Action, hastens into the Midst of Things, and opens his Poem with the Diffension of his Princes, artfully interweaving, in the several succeeding Parts of it, an Account of every Thing material which relates to them, and had passed before that said Dissension, he adds: "After the same Manner Eneas makes his first Appearance in the Tyrrbine Seas, and within Sight of Italy, because the Action proposed to be celebrated was that of his settling himming self in Latium. But because it was necessary for the Reader to know what had happened to him in the taking of Trey, and in the preceding Parts of his Voyage, Virgil makes his Hero relate it by way of Ensides.

"in the second and third Books of the Æneid." The Contents of both which Books come before those of the first Book in the Thread of the Story, tho, for preserving of this Unity of Action, they follow them in the Disposition of the Poem."

35. Bre. 1. e. aratis proris, with their brizen Prows, as Æn. IX. 122.

Quet prius arace fleterant ad littera prova.

40. Argivum. Not the Greeks in general, but the Locrians, who, in their Return Home, after the Destruction of Troy, were shipwrecked. Ajax himself was thunderstruck by Pallas for ravishing Cassandra in her Temple. Homer however makes him to have been drowned by Neptune, for impiously boasting he would make his Escape even in spight of the Gods, Odyst. 1. IV.

the preceding Parts of his Voyage, Virgil

46. Incedo, Move majestic. Servius observes

makes his Hero relate it by way of Episode that the Word incedo is properly applied to

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Howned would Gods,

ferres ed to er fone Et foror, et conjux, una cum gente tot annos Bella gero. Et quisquam numen Junonis adoret Præterea, aut supplex aris imponat honorem?

Talia flammato secum Dea corde volutans, 50 Nimborum in patriam, loca fœta furentibus Austris, Æoliam venit. Hic vasto rex Æolus antro Luctantes ventos, tempestatesque sonoras Imperio premit, ac vinclis et carcere frænat. Illi indignantes magno cum murmure montis Circum claustra fremunt. Celsa sedet Æolus arce, stra cum magno murmure mon-Sceptra tenens, mollitque animos, et temperat iras. Ni faciat, maria, ac terras, cœlumque profundum Ouippe ferant rapidi secum, verrantque per auras. Sed pater omnipotens speluncis abdidit atris,

tens metuens boc abdidit eos speluncis atris:

gero bella tot annos cum und gente: et quisquam præteres adoret numen Junonis, sut sufplex imponat bonorem ipsius altaribus? Dea volutans talia secum corde flammato, venit in Æoliam patriam nimborum, loca fæta aufiris furentibus. Hic res Bolus in vosto antro premit imperio, ac frænat vinclis et carcere wentes luBantes, tem-gestatesque Sonoras. Illi indignantes fremunt circum fua clautenens sceptra: mollisque corum animos, et temperat iras. Quippe ni faciat id, illi rapidi ferant fecum maria ac terras cælumque profundum, verrantque ea per auras. Sed pater omnipo-

TRANSLATION.

Wife of Jove, must maintain a Series of Wars with one poor Race for so many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddess, by herself revolving such Thoughts in her inflamed Breast, repairs to Æolia, the native Land of Storms, Regions pregnant with boisterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and bluftering Tempests, and confines them with Chains to their Prison, They roar indignant round their Barriers, filling the hollow Mountain with loud Murmurs. Æolus is seated on a lofty Throne, wielding a Scepter, and therewith affwages their Fury, and moderates their Rage. For, unless he did so, they, in their rapid Career, would hurl away Sea and Earth, and Heaven sublime, and sweep them through the Air. But almighty Father Jove, guard-

NOTES.

Persons of Rank and diffinguished Characters, 1 and that it fignifies to walk with Dignity and in State, cum dignitate aliqua ambulare. Hence it is again made use of in describing Queen Dido advancing to the Temple in graceful Majesty; Regina ad templum forma pulcherrima Dido incessite. Juno was believed to have a very pulcberrima temarkable majestic Gait; hence we read in Atbenaus, Hpasov Badigu: i. e. Sbe walks with Juno's Gait. And in like Manner Propertius, Lib. II. El. 2.

Et incedit wel Jove digna foror. She walks with all the Dignity of the Sifter of

49. Honoren This Word is used by Virgil to denote the Sacrifices and other Ceremonies of

Religion that were performed in Honour of the Gods. See v. 636.

-Diwûm templis indicit bonorem.

And 740. in mensa laticum libawit bonorem.

52. Æsliam. The Æslian Islands, fituated between Italy and Sicily, which were feven in Number. Here Æolus, the Son of Hippotas, reigned, reputed King of the Winds, because, from a Course of Observations, he had acquired some Knowledge of the Weather, and was caable of foretelling at Times what Wind would blow for some Days together, as we learn from Diodorus and Pliny.

52 .- bic vafto rex Æolus antro Luciantes ventos tempeftatefque jonoras.

The

insuperque imposuit molem & insuperque imposuit molem G montes; deditque iis regem, qui jussus sciret & premere illos certo sædere. & dare illis lax-as babenas. Ad quem Juro supplex tum usa est bis voccibus: Aole (namque pater Divúm stque rex bominum dedit tibi & mulcere suctus, & tollere con vento) gens inimica mibi navigat Tyrrbenum aquor, pornavigat Tyrrbenum aquor, portans Ilium in Italiam, viciofque Penates. Incute vim ventis, obrueque puppes submersas : aut age eas diversas, & di jice corpora ponto. Bis Septem Nymcorpora ponto. Bis septem trymphæ sunt mibi corpore præflanti i quarum jungam tibi cennubio stabili, propriamque dicabo Deiopeiam quæ est puleberrima formå: ut exigat omnes annos tecum pro talibus meritis, & faciat te parentem ex
pulcbrå prole. Æblus contra
bæc respondit: ô regina, tuus
hal selpor explorare quid obtes: eft labor explorare quid optes: fas est mibi capeffere tua juffa.

Hoc metuens; molemque et montes insuper altos Imposuit; regemque dedit, qui fcedere certo Et premere, et laxas sciret dare jussus habenas. Ad quem tum Juno supplex his vocibus usa est: Æole (namque tibi Divûm pater atque hominum rex Et mulcere dedit fluctus, et tollere vento) Gens inimica mihi Tyrrhenum navigat æquor, Ilium in Italiam portans, victosque Penates. Incute vim ventis, submersasque obrue puppes; Aut age diversas: et disjice corpora ponto. Sunt mihi bis septem præstanti corpore Nymphæ; Quarum, quæ forma pulcherrima, Deïopeiam Connubio jungam stabili, propriamque dicabo: Omnes ut tecum meritis pro talibus annos Exigat, et pulchrâ faciat te prole parentem. Æolus hæc contra: Tuus, ô Regina, quid optes Explorare labor: mihi justa capessere sas est.

TRANSLATION.

ing against this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both when to curb them, and when to relax their Reins; whom Juno then in suppliant Words thus addressed: Great Æolus (for the Sire of Gods, and King of Men, hath given thee Power both to smooth the Waves, and raise them with the Wind) a Race by me detested fails the Tuscan Sea, transporting Ilium, and its conquered Gods, into Italy: Add Impulse to thy Winds, overfet and fink their Ships; or drive them different Ways, and strow the Ocean with floating Carcases. I have twice seven lovely Nymphs, the fairest of whom, Deiopeia, I will join to thee in firm Wedlock, and affign to be thy on for ever; that with thee she may spend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, illustrious Queen, it belongs to consider what you would have done: On me it is incumbent to execute your Commands.

NOTES.

The Sound of these Verses is remarkably ad-apted to the Sense. They labour, move slowly, and are incumbered with Spendees, to shew the Restraint which Æolus lays on his imprisoned Winds, and their Impatience under it. On the other Hand, when their Prison is opened to give them Vent, their Eruption and impetuous Career is represented in the Structure of the Verfe, that runs away in a Flood of Dactyle. Imitation of Homer, who makes the same God-

Una Eurusque Notusque ruunt, creberque precellis, v. 89.

Virgil abounds with Inftances of this Kind, for

which the curious Reader may confult Dr. Clarke's Note on the Iliad, L. III. v. 363.

61. Molemque & montes. In d of molem montium, a Figure which Virgil ten uses.

71. Sunt mibi bis septem. This Passage is in

Con Nim Hæc Impu Quà Incu Unà Afric

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dels in Favou of the AXX .8 Δωτω Mag.S Hear, Nor f

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Tu mihi quodcunque hoc regni, tu sceptra, Jovemque

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Concilias, tu das epulis accumbere Divûm, Nimborumque facis tempestatumque potentem. Hæc ubi dicta, cavum conversa cuspide montem Impulit in latus: ac venti, velut agmine facto, Quà data porta, ruunt, et terras turbine perflant. Incubuere mari, totumque à sedibus imis Una Eurusque Notusque ruunt, creberque pro-

Africus, et vastos volvunt ad littora fluctus. Insequitur clamorque virûm stridorque rudentum. Eripiunt subito nubes coelumque diemque Teucrorum ex oculis: ponto nox incubat atra. Intonuere poli, et crebiis micat ignibus æther: Præsentemque viris intentant omnia mortem.

Tu concilias mibi boc regni quodcunque est, su concilias sceptra fovemque: tu das mihi aceumbere epulis Divûm, facisque me potent:m nimborum tempeftatumue. Ubi bæc diela funt, impulit cavum montem in latus cufpide conversa: ac venti, velut agmine facto, ruunt qua porta est data, et perflant terras turbine. Incubuere mari, Euru que Notusque, Africusque creber procellis una ruunt totum mare à fedibus imis: et volvunt vaftis 86 fluctus ad littora. Clamorque virum fridorque rudentum intequitur. Subito nubes eripiunt cœlumque diemque ex oculis Teucrorum : atra nox incubat ponto. Poli intonuere, et ætber micat crebris ignibus : omniaque intentant viris præfentem mortem.

TRANSLATION.

To thee I owe whatever of Power I have, to thee my Scepter, and the Smiles of love. You give me to fit at the Tables of the Gods, and make me Lord of Storms and Tempests.

Thus having faid, whirling the Point of his Spear, he struck the hollow Mountain's Side: The Winds, as in a formed Battalion, rush forth at every Vent, and fcour over the Lands in giddy Whirls. They ply the Ocean furioufly, and at once, East and South, and formy Southwest, plough up the whole Deep from its The Cries of the Seamen fuclowest Bottom, and roll vast Billows to the Shores. ceed, and the Cracking of the Cordage. In a Trice, Clouds fnatch the Heavens and Day from the Eyes of the Trojans. Sable Night fits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flashes, and all Nature threatens them with immediate Death. Forthwith Aneas' Limbs are re-

NOTES.

dess intice the God of Sleep to grant her a Favour, by promifing him the Marriage of one of the Graces; אאא ום, וצם של בצ דפו צמטולסי ובומי פהא כל בפטי Αυτω οπνιεμεναι κή σην κεκλησθαι ακείδεν Mao. Senv, ne zuv sedfeat nuala movia Hear, and obey abe Miffress of the Skies, Nor for the Deed expect a vulgar Prize: For know, thy low'd one shall be ever bine, The youngest Grace, Pasithae the d'vir.

11. XIV. 301. 78. Tu mibi. This Servius understands in an allegorical Sense, and thinks no more is Scepter from Juno, but that the Winds are formed by the Motion of the Air or Juno. But the fifth of the Odyfley.

fuch Allegorizing would quite destroy the poetical Beauty.

Epulis accumbere Divûm. The Word accumbere, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of the Gods imports Defication. Hence an Expreffion of the same Import is used by Harace to denote Hercules's Divinity, Lib. IV. Ode VIII. 29. -fic Jovis interest

Optatis epulis impiger Hercules.

81. Hec wir delle. Those who are curious may consult Scaliger's Poetics, Lib. V. where this Description of the Storm is particularly examined, and compared with that of livere in

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Extemplo membra Æneæ solvuntur frigore. Ingemit, &, tendens duplices paimas ad fidera, resert talia voce: O illi terque quaterque beati, queis contigte oppetere ante ora patrum, sub altis mænibus Trojæ! ô Tydide fortissme gentis Danoûm, mene non potuissocial de social entre lacis campis? essuadereque bancis campis? essuadereque bancanimam tua dextra? ubi sævus Hector jacet telo Æacidæ, ubi ingens Sarpedon jacet: ubi simois volvit sub undis tot scuta virûm correpta, galeasque & fortia corpora.

Procella stridens ab Aquilone

Procella stridens ab Aquilone adversa illi jastanti talia serit velum, tollitque ssustus ad sidera. Remi franguntur; tum prora avertit, & dat latus undis; Extemplo Æneæ solvuntur frigore membra.
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce resert: O terque quaterque beati,
Queis ante ora patrum Trojæ sub mænibus altis
Contigit oppetere: ô Danaum sortissime gentis 96
Tydide, mene Iliacis occumbere campis
Non potuisse, tuâque animam hanc essundere
dextrâ?

Sævus ubi Æacidæ telo jacet Hector, ubi ingens Sarpedon: ubi tot Simois correpta sub undis 100 Scuta virûm galeasque et fortia corpora volvit.

Talia jactanti, stridens Aquilone procella Velum adversa ferit, sluctusque ad sidera tollit. Franguntur remi; tum prora avertit, et undis

TRANSLATION.

laxed with cold shuddering Fear: He groans, and, spreading out both his Hands to Heaven, thus expossulates: O thrice happy they, who had the good Fortune to die before their Parents Eyes, under the high Ramparts of Troy! O thou, the bravest of the Grecian Race, great Tydeus' Son, why was I not destined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? Even there where stern Hector lies stain by the Sword of Achilles; where mighty Sarpedon lies; where, in impetuous Whirls, Simois, my native River, rolls along, with its Stream, the Shields and Helmets, and Bodies of so many gallant Heroes.

Thus, while he mourns in vain, a Tempest, roaring from the North, strikes a-cross his Sails, and heaves the Billows to the Stars. The Oars are shattered; then

NOTES.

g2.. Extemplo Anea John To those who here arraign Aneas of Countdice and Pufillanimity, it is sufficient to observe, that his Fear arises not from a View of Death, but only from the Apprehension of dying in an inglorious Manner. He laments that he had not died like a brove Man in the Bed of Honour.

(-pulcbrumque mori fuccurrit in armis) fighting for his Friends and Country, rather than to be referved for so ignoble, not to say an accursed Death; for so Drowning was reckoned by the Ancients, not only as it deprived their Bodies of the Rites of Sepulture, but also because, as it is in Servius, this King of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire; as Æn. VI. 730.

Igneus eft ollis wigor, &c.

94. O terque quaterque beati. It may be rendered thrice happy ye, by way of Apostrophe,

which is furely more animated and poetical.

94. O terque quaterque beati. Macrobius, in his Differtation upon the Number seven, alledges that Virgil makes Eneas call them terque quaterque beati, or, seven times happy, to express the most sull and consummate Felicity, plene of per omnia beats exprimere volens, seven, according to the Doctrine of the Pythagoreans, being a perfect Number, numerus rerum omnium fere nidus, as Cicero calls it. Which Mystery those who would see more fully explained, may consult Macrob. in Somn. Scip. Lib. I. Chap. 6.

99. Hacidæ. Achilles, the Grandson of Hacus.

Montibus, & Sylvis fludio jestabot inani.

Henes

Dat latus; infequitur cumulo præruptus aquæ 105

Hi fummo in fluctu pendent: his unda dehiscens Terram inter fluctus aperit. furit æftus arenis. Tres Notus abreptas in faxa latentia torquet: Saxa, vocant Itali mediis quæ in fluctibus Aras, Dorsum immane mari summo. Tres Eurus ab

alto In brevia et Syrtes urget (miserabile visu) Illiditque vadis, atque aggere cingit arenæ. Unam, quæ Lycios fidumque vehebat Orontem, Ipfius ante oculos ingens à vertice pontus In puppim ferit: excutitur pronusque magister

mons aquæ præruptus cumulo in-sequitur. Hi pendent in summo fluctu, unda debiscens aperit terram bis inter fluctus: æflus furit arenis. Notus torquet tres ab-reptas in saxa latentia; quæ saxa in mediis fluetibus Itali vocant aras, immane dorsum in Summo mari. Euros urget tres ab alt: in brevia & Syrtes, mi-110 ferabile vifu; illiditque eas vadis, atque cingit aggere arence. Ingens pontus ante ipfius oculos ferit à vertice in pupp m unam quæ vebebat Lycios fidumque Orontem : magifter excutitur pro-

TRANSLATION.

the Prow inclines, and exposes the Side of the Ship to the Waves, which now swell up, one after another, into broken, hanging Mountains. These hang trembling on the towering Surge; to those the wide yawning Deep discloses the Earth between two Waves: The whirling Tide rages with mingled Sand. Three other Ships, the South-wind hurrying away, throws on latent Rocks; Rocks in the Midst of the Ocean, which the Italians call the Altars, whose huge Back just rises to the Surface of the Sea. Three from the Deep the East-wind drives on Sholes and Flats, a piteous Spectacle! and, dashing on the Shelves, incloses them with Mounds of Sand. A mighty Billow, falling from the Heighth of the Ship before the Hero's Eyes, dashes against the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is toffed from his Seat, and precipitantly tumbled

NOTES.

Hence it comes that jasto fignifies to boaft or blufter, which is but throwing away Words.

105. Insequitur cumulo. &c. The same I-

mage is represented, Geor. III. 237. Fluctus ut, in medio coepit cum albescere ponto, Longius ex altoque finum trabit ; utque volutus

Ad terras, immane sonat per faxa, nec ipso Monte minor procumbit.

Insequitur may fignify, The next Scene it, cumulo præruptus aquæ mons; i. e. Wave on Wave, cumulo, tumbling along, and still gathering Bulk, till it grows to præruptus aquæ mons; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verse shews the Image, cumulo expresses the Tumbling of the Waves, præruftus their Ruggedness and threat-ening Aspect, and mons the Weight and Noise with which they break.

Terram inter, &c. It will appear that there is nothing exaggerated in this Circumfrance of the Description, if we confider that the Fleet was near Shoals and Sandbanks, v. . 15.

where there was no great Depth of Water.

109. Aras. Thefe Rocks are thought to be the Islands Ægates, between Africa, Italy, and Sicily, where the Romans and Carthaginians firuck up a Treaty of Peace, which put an End to the first Punic War. Hence they got the Name of the Altars, because of the mutual Oaths which the two Nations had there taken after the Defeat of the Carthaginian Army by Lutatius Catulus, A. U. C. 512.

114. Pontus. As if a whole Sea had been

breaking upon the Ship at once.

114. A vertice. According to Servius is from the North, taking wertex for the North-pole. Ruceus and others explain it the Prow, Head, or Fore part of the Ship. But the most natural Sense seems to be that of La Cerda, who understands by it from above, or from the Top of And in like Manner he interprets the fame Expression in the second Georgic, 310.

Præsertim si tempestas a vertice sylvis

Incubuit.

119. Gaza,

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volvitur in caput : aft fluctus ter circum agens illam ibidem torquet, & rapidus vortex vorat æquore. Apparent rari nantes in wafto gurgite : arma virum apparent, tabulæque & Trila gaza per undas. Jam Trela gaza per undas. Jam biems vicit validam navem Ilionei, jam navem fortis Achata; & navem quá Abas est vectus, & qua grandævus Aletbes : omnes naves accipiunt imbrem imimicum, compagibus laterum laxis, fatifcuntque rimis.

Interea Neptunus fenfit pontum misceri magno murmure, byememque effe em Jam, & ftagna este refusa ab imis vadis : grawiter commotus, & prospiciens alto, extulit flacidum caput fumma unda. Videt clossen Ænea disjeffam toto aquore, Troas oppresson site again, ruinaque co-li. Nec doli & iree junonis latuere fratrem: wotat ad se Eurum Zephyrumque; debinc fatur talio; Volvitur in caput: aft illam ter fluctus ibidem Torquet agens circum, et rapidus vorat æquore vortex.

Lib.

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Apparent rari nantes in gurgite vasto; Arma virûm tabulæque, et Troïa gaza per un-

Jam validam Ilionei navem, jam fortis Achatæ, Et quâ vectus Abas, et quâ grandævus Alethes, Vicit hiems: laxis laterum compagibus omnes Accipiunt inimicum imbrem, rimifque fatifcunt.

Interea magno misceri murmure pontum, Emissamque hiemem sensit Neptunus, et imis 125 Stagna refusa vadis: graviter commotus, et alto Prospicions, summa placidum caput extulit unda. Disjectam Æneæ toto videt æquore classem; Factibus oppressos Troas, cœlique ruinâ. Necestatuere doli fratrem Junonis, et iræ: Eurum ad se Zephyrumque vocat: dehine talia fatur:

SLATION.

headlong into the Flood; there fixed, the Galley thrice, by the working Waves, is whirled around; and, by the rapid Eddy, swallowed up the Deep. Then, floating here and there on the Face of the vast Abysis, are seen Men, their Arms and Planks, and the Trojan Wealth among the Waves. Now the Storm overpowered the stout Vessel of Ilioneus, now that of brave Achates, and that which Abas, and that which old Alethes bore. All, at their loosened and disjointed Sides, receive the hostile Stream, and gape into Chinks.

Mean While Neptune felt the Sea in vast Uproar and Confusion, a Storm sent forth into his Domain, and the Depths overturned from their lowest Channels. He, in violent Commotion, and concerned for his watery Empire, reared his ferene Aspect above the Waves; sees Æneas's Fleet scattered over the Ocean, the Trojans oppressed with the conflicting Waves below, and the convulsive Ruins of Heaven above. Nor were Juno's Wiles and Hate unknown to her Brother. He calls to him the East and West-winds, then thus in Wrath bespeaks them: And do you

NOTES.

119. Gaza. Originally a Perfian Word, which fignifies any Kind of rich Furniture, as well as Treasures of Silver and Gold.

123. Imbrem. Signifies sometimes Water in

general, as in Lucretius, Lib. I. 715.

Ex igni, atque anima procrescere, & imbri.

127. Placidum caput. How is this confistent with his being graviter commotus, put in vio- | had to ftill the Sea, and produce a Calm.

lent Commotion? In answer to this, placidus is an Epithet that denotes Neptune's natural Character, the other only an occasional Commotion and Disturbance: Or, he was peaceful and mild with respect to the Trojans, however offended he was at the Winds: Or, laftly, placidum may denote the Effect which his Afpect

132. Generis

Tantane vos generis tenuit fiducia vestri? Jam cœlum terramque, meo fine numine, venti, Miscere, et tantas audetis tollere moles? Quos ego: sed motos præstat componere fluctus. Post mihi non simili pœna commissa luetis. Maturate fugam, Regique hæc dicite veftro: Non illi imperium pelagi, fævumque triden-

Sed mihi forte datum, tenet ille immania faxa, Vestras, Eure, domos : illa se jactet in aula Æolus, et clauso ventorum carcere regnet. Sic ait, & dicto citius tumida æquora placat: Collectasque fugat nubes, Solemque reducit. Cymothoe simul et Triton adnixus, acuto Detrudunt naves scopulo: levat ipse tridenti, Et vastas aperit Syrtes, et temperat æquor: Atque rotis fummas levibus perlabitur undas.

tantane fiducia veffri generis tenuit vos ? jam audetis, & verti, miscere calum terramque, sine meo numine. & tollere tantas moles ? Quos ego puniam : Sed prastat componere motos fluc-tus. Post luetis mibi commissa cena non fimili. Maturate fugam, diciteque bac veftro regi : imperium pelagi, sævumque tridentem, non datum illi jorte fed mibi : ille tenet saxa immania, vestras dimos, ô Eure : Ædus jattet se in illa aula, & regnet in clauso carcere ventorum: Sie ait, & placat tumida æquora citius dicto, fugatque nubes cl-lectas, reducitque folem. Simul Cymothoe & Triton adnixus deerudunt nubes acuto scopulo: ipse levat eas tridenti; & aperit vastas Syrtes, & temperat a-146 quor, atque pellabitur fummas undas levibus rotis.

TRANSLATION.

thus presume upon your Birth? Dare you, audacious Winds! without my fovereign Leave, to embroil Heaven and Earth, and raise such Mountains on the Sea? Whom I --- But first it is fit to asswage the tumultuous Waves. A Chastisement of another Nature from me awaits your next Offence. Fly apace, and bear this Message to your King: That not to him the Empire of the Sea, and the awful Trident, but to me by Lot are given: His Dominions are wild, normous Rocks, your proper Mansions, Eurus: In that Palace let King Æola proudly boatt, and reign in the close Prison of the Winds.

So speaks the God, and swifter than Speech smooths the swelling Seas, disperses the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himself raises them with his Trident; lays open the vast Sand-banks, and calms the Sea; and in his light Chariot glides along the Surface of the Waves. And as when a

NOTES.

132. Generis fiducia. The Winds, according to Hefiod, were the Offspring of Aurora and Aftraus, one of the Titans. Neptune therefore by this Reproof infinuates, that, if they imitated the Rebellion of the Giants their Ancestors,

they might expect also to share their Doom.
138. Non illi imperium. Dr. Trapp alledges here that Virgil makes Neptune say what is not good Sense, fince A.dus pretended not to govern the Sea, but to embroil it. But in this very Thing Holus was to blame; he ought to have had Permission from Neptune before he feat forth the Winds to embroil his Realms. For it

is to be confidered that Neptune was a God of the first Class, as absolute as Jove himself in his own Dominions; for the World had been the red by equal Lot between the three Brothers, and as Jupiter had the Earth to his Lot, so Neptune had the Sea, Imperium pelagi mibi sorte datam. Whereas Æclus was only a subordinate Deity, who was to act under the Command and Direction in his Superior; he was to loofe and restrain the Winds, only certo fædere, according to a fixed Order and Contract, & juffus, as he was commanded.

144. Cymothoe. One of the Sea-nymphs;

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Ac weluti sæpe cum seditio coorta est in magno populo, vulgusque renobile sævit animis; jamque faces & faxa volant, furor minifirat arma : tum, fi quem virum forte conspexere gravem pie-eate ac meritis, filent, adfant-que arrectis auribus : ille regit animos, & mulcet horum pectora diais. Si cunaus fragor pelagi cecidit: postquam Geni-sor prospiciens æquora, invec-tusque cœlo aperso, sectit equos; volansque secundo curru dat lora.

Ænen dædefeffi contendunt patere cursu littora que funt proxima, & vertuntur ad oras Li-bye. Eft locus in longo secessu; a Insula efficit eum portum, ob-fa jestu laterum; quibus omnis un-m do ab alto frangitur, scinditque of fefe in finus reductos.

Ac, veluti magno in populo cum fæpe coorta eft Seditio, fævitque animis ignobile vulgus; Jamque faces et faxa volant; furor arma miniftrat : Tum pietate gravem ac meritis fi forte virum

Conspexere, filent; arrectisque auribus adstant:

Ille regit dictis animos, et pectora mulcet. Sic cunctus pelagi cecidit fragor; æquora poft-

Prospiciens Genitor, coeloque invectus aperto, Flectit equos, curruque volans dat lora fecundo.

Defessi Æneadæ, quæ proxima, littora cursu Contendunt petere, et Libyæ vertuntur ad oras. Est in secessiu longo locus; insula portum Efficit, objectu laterum, quibus omnis ab alto Frangitur, inque finus scindit sese unda reduc-

TRANSLATION.

Sedition has arisen amongst a mighty Multitude, as often happens, and the Minds of the ignoble Vulgar are all on Fire; now Stones, now Firebrands fly, their Fury supplies them with Arms: If then, by Chance, they spy a Man revered for Piety and Worth, all are hushed, and stand with listening Ears: He, by persua-Tumult of the Ocean subsided, so soon as the Parent of the Floods, surveying the Seas, and wafted through the open Sky, manages his Steeds, and throws up the Reins, flying in his easy Chariot.

In the mean Time, the weary Trojans direct their Course towards the nearest Shores, and make the Coasts of Libya. Here, in a long Recess, a Station lies; an Island forms it into a Harbour by her jutting Sides, against which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On

NOTES.

the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of auga, a Wave, and Sun, to

148. Ac veluti. This Simile is exceeding natural, just, and particularly exact. What more proper to represent the Disorder and Havock produced by a violent Hurricane, than the Fury and Desolation of an incensed Mob? As, on the other Hand, the Suddenness with which the noisy Waves subside, and fink into a perfect Calm, so soon as Neptune appears, is finely marked by the Awe and Silence with which the feditious Multitude are immediately firuck, at the Sight of a Person of Superior Merit and Au-

thority. Ef in feceffu, &c. This Description is very beautiful in itself, and seasonably introduced to relieve the Reader, and compose his Mind into an agreeable Tranquility, after having dwelt on the former Images of Horror and Diffress. Livy gives Account of a Port in Spain belonging to New-Caribage, very like to this which Virgil here describes: Sinus est maris media fere Hispaniæ ora, maxime Africa unto oppositus, & quingentos passus introssus retrassus, paulus plus passuum in latit udinem patens. Hujut in ostio sinus, parva ir ula objesta ab alto, portus Defup Front Intus Nymp Ulla t Huc f Ex nu Egrefl Et fale

Lib.

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portum tum faci 178.

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Wreck.

Hinc atque hinc vaftæ rupes, geminique minantur În cœlum fcopuli ; quorum fub vertice latè Equora tuta filent, tum sylvis scena coruscis Desuper, horrentique atrum nemus imminet umbrâ. 165 Fronte sub adversa scopulis pendentibus antrum: Intus aquæ dulces, vivoque fedilia faxo, Nympharum domus: hic fessas non vincula naves Ulla tenent: unco non alligat ancora morfu. Huc septem Æneas collectis navibus omni Ex numero fubit : ac magno telluris amore Egressi, optata potiuntur Troes arena, Et sale tabentes artus in littore ponunt. Ac primum filici scintillam excudit Achates, Suscepitque ignem foliis, atque arida circum Nutrimenta dedit, rapuitque in formite flammam. Tum Cererem corruptam undis, Cerealiaque

Expediunt, feffi rerum; frugesque receptas

Et torrere parant flammis, et fragere saxo. Eneas scopulum interea conscendit, et omnem

Hinc atque bine wafte rupes, geminique scopuli minantur in coolum; sub quorum vertice æ-quora silent late tata: tum sce-na sylvis coruscis, nemusque atrum borrenti umbra desuper imminet. Sub adversa fronte eft antrum in scopulis pendentibus, intus funt aquæ dulces, fediliaque è vivo saxo, domus Nymtenent feffas naves, non ulla ancora alligat eas unco morfu. Æneas subit buc septem navibus collectis en omni numero: ac Troes egreffi cum magno amore telluris, potiuntur arena optata, & nunt in littore artus tabentes fale. Ac primum Achates excudit scintillam silici, suscepitque ignem foliis, atque dedic arida nutrimenta circum, rapuitque flammam in fomite. Tum fest rerum expediunt Cererem corruptam undis, ermaque Cerealia: parantque et torrere flammis, et frangere saxo fruges receptas. Interea Æneas conscendit scopulum, et petit omnem.

TRANSLATION.

either Side vast Clists arise, and two Twin-like Rocks, towering above the rest, threaten Heaven: Under whose Summit the Waters all around are calm and sill. Above, a Silvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over the Flood. Under the opposite Front a Cave is formed of pendant Rocks, within which are fresh Springs, and Seats of living Stone, the cool Recess of Nymphs. Here Tempest-beaten Ships ride safe, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings seven ships, collected from all his Fleet: And the Trojans, longing much for Land, wow disembark, enjoy the wished-for Shore, and stretch their brine drenched Limbs upon the Beach. Then first Achates struck the latent Spark from a Flint, received the Fire in Leaves, round it applied dry combustible Matter, and instantly blew up the Fuel into Flame. Then, spent with Toil and Hunger, they produce their Grain damnified with the Brine, and the Instruments of Ceres; and prepare first to dry over the Fire, and then to grind with Stones their Corn saved from the Wreck. Mean While, Æneas climbs a Rock, and takes a Prospect of the wide

NOTES.

tum ab emnibus wentis, præter Africum, tu rum to fignify Distresses, as in the four-hundred and fixty-second Verse.

178. Fest rerum. Virgil uses the Word re
Sunt lacrymæ rerum, et mentem mortalia tangunt.

185. Se-

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prospettum late in pelago, fi qua wideat Antbea jastatum wento, Pbrygiasque biremes, aut Capyn, aut arma Caici in celfis suppibus. Prospicit nullam nauem in conspectu, tres vero cerwes errantes in littore : tota armenta sequentur bos à tergo; et longum agmen pascitur per valles. Constitit bic, corripuitque manu arcum celerefque fagittas, quæ tela fidius Achates gerebat primumque fernit ipfox ductores feventes capita alta arboreis cornibus, tum vulgus, et agens telis inter frondea nemora miscet omnem turbam. Nec ablifit priusquam victor fundat bumi septem ingentia corpora, et æquet numerum cum navibus. Hinc Tow petit fortum, et partitur eos in omnes factos. Deinde dividit wina quæ bonus Acestes onerarat codis in Trinacrio littore, be-

Prospectum late pelago petit; Anthea si quà 181 Jactatum vento videat Phrygiafque biremes: Aut Capyn, aut celsis in puppibus arma Caïci. Navem in confpectu nullam; tres littore cervos Prospicit errantes: hos tota armenta sequuntur A tergo; et longum per valles pascitur agmen. Conflitit hic, arcumque manu, celeresque sa-

Corripuit; fidus quæ tela gerebat Achates: Ductoresque ipsos primum, capita alta ferentes Cornibus arboreis, sternit, tum vulgus; et om-

Miscet agens telis nemora inter frondea turbam. Nec prius abliftit, quam septem ingentia victor Corpora fundat humi, et numerum cum navibus

Hinc portum petit, et socios partitur in omnes. Vina, bonus quæ deinde cadis onerarat Acef-195

Ham.

TRANSLATION.

Ocean all around, if, by any Means, he can descry Antheus tossed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caicus on the lofty Deck. He fees no Ship in View, but three Stags straying on the Shore: These the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he stopped short, and snatching his Bow and winged Arrows, Weapons which the faithful Achates bore; first overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and disperses the whole Herd, persecuting them with Darts through the leafy Woods. Nor desists he from the Chuce, till his conquering Arm stretches seven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and shares the Spoil amongst all his Crew. Then the Hero divides the Wine which the good Acestes

NOTES.

"185. Sequentur à tergo. Tho' à tergo here turesque, to see a Herd of Deer extended through may feem superfluous, and mere Taurology, it is agreeable to the Genius of the purest Latin, and is used the same Way by Cicero, 1. Tuscul. Adolescentes in cursu à tergo insequens, nec opi-mantes affecuta est senectus. Befides, à tergo sig-nifics their following close behind, as is the Manner of those timorous Animals to adhere close to their Leaders.

186. Agmen. This Word fignifies a moving Body, as an Army marching; a Circumstance that makes the Prospect more delightful and pic-

a long Valley, and in Motion. 190. Cornibus arboreis. This finely marks the Ductores or Leaders from the rest, on whose lofty Heads tall branching Horns shoot up like

190. Et omnem miscet. Miscere here fignifies to make them fly hefore him in the utmo Fear and Diforder, as Æn. X. 721.

Hunc ubi miscentem longe media agmina vidit. It answers to Homer's adamaforta sixas audout-

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lit. SperLittore Trinacrio, dederatque abeuntibus, heros Dividit, et dictis mœrentia pectora mulcet: O focii (neque enim ignari fumus ante malo-

O paffi graviora! dabit Deus his quoque finem. Vos, et Scyllæam rabiem, penitusque sonantes Accêstis scopulos; vos et Cyclopea saxa Experti: revocate animos, mœstumque timo-

Mittite; forfan et hæc olim meminisse juvabit. Per varios casus, per tot discrimina rerum Tendimus in Latium; sedes ubi fata quietas 205 Ostendunt: illic fas regna resurgere Trojæ. Durate, et vosmet rebus fervate secundis. Talia voce refert, curifque ingentibus æger, Spem vultu fimulat : premit altum corde dolorem.

rosque dederat abeuntibus, gemit mulcet bis dielis corum mærentia. pectora: O focii (neque enim ig-nari fumus ante malorum) O ves passi graniora! Deus dabit si-nem bis quoque. Vos accestis & ad Scyllæam rabiem, scopulosqua penitus sonantes; vos experti estis & Cyclopea faxa: revocate animos, mittiteque mæftum timorem; forsan olim juvabit memi-nisse & bæc. Tendimus in Latium per casus varios, per tot discrimina rerum; ubi sata oftendunt nobis quietas fedes a illie fas est regna Trejæ resurgere. Durate & servate vosmet secundis rebus. Refert talia woce, ægerque ingentibus curis, simulat Spem vultu, premit altum dolorem corde.

TRANSLATION.

had stowed in Casks on the Sicilian Shore, and given them at Parting, and with these Words cheers their disconsolate Hearts: O Friends and Fellow-sufferers, who have fultained feverer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a happy Period; you have seen both Scylla's furious Coast, and those hideous roaring Rocks; you are acquainted even with the Dens of the Cyclops: Resume then your Courage, and dismiss your desponding Fears; perhaps the Day may come, when even these Misfortunes shall be red membered with Joy. Through various Scenes of Woe, through many perilous Adventures we steer our Course to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rife. With Patience persevere, and reserve yourselves for prosperous Days. So spoke the Chief; and the oppressed with a thousand heavy Cares, yet wears the Looks of well dissembled Hope, while he buries deep Anguish in his Breast.

NOTES.

196. Littore Trinacrio. Sicily was denomimated Trinacria from its triangular Form; the three Promontories in which its Angles terminated were called Pachynus, Pelorus, and Lily-

198. Ante molorum, i. e. Malorum quæ ante forunt, former or paft Ills.

199. O focii. — O possi graviora.
O fortes pejoraque passi. Hor. Ode I. 7. And

both of them are from Homer, Odyst. XII.

200. Scyllæam rabiem. Scylla was a Rock in the western Part of Italy, adjoining to the Promontory of Cænys, now Capo di Passolo. The Violence of the Waves, and the whileling Eddies in the parton See having often proved Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to tranf-VOL. I.

form it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description Virgil gives of it in the third Book, v. 424.

Ad Scyllam cacis cobibet spelunca latebris,

Ora exsertantem, & naves in saxa trabentem. Prima bominis facies, & pulchro pestore virgo,

Pube tenus; postrema immani corpore Pristis,
Delphinum caudas utero commissa luporum.
201. Cyclopea saxa. The Cyclops were the
psimitive Inhabitants of Sicily, and had their
chief Residence near Mount Ætna. They were reputed to be favage and inhospitable. Hence the Poets fabled that they were a Race of mon-firous Giants, who had but one Eye, which

LIB. I

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profeccingant se prædæ dapibus-que futuris; diripiunt tergora coftis, & nudant viscera. Pars fecant, in frufta, figuntque ea trementia verubus : Alii Leant abena in littore, ministrantqua flammas. Tum revocant wires fuas villu, fufique per berbam implentur voteris Bacchi, forinæque pinguis. Pofiquam fames eorum est exempta epulis, menfæque funt remotæ, requirunt lango sermone socios amissos, dubit inter spemque metumque; seu credant eos vivere, five pati extrema, net vocatos exaudire.

Illi se prædæ accingunt, dapibusque futuris; Tergora diripiunt costis, et viscera nudant. Pars in frusta secant, verubusque trementia fi-

Littore ahena locant alii, flammasque ministrant, Tum victu revocant vires, fufique per herbam, Implentur veteris Bacchi, pinguisque ferinæ. Postquam exempta fames epulis, mensæque remotæ,

Amissos longo socios fermone requirunt; Spemque metumque inter dubii; seu vivere cre-

Sive extrema pati, nec jam exaudire vocatos.

TRANSLATION.

Now they address themselves to the Spoil and future Feast; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide the Flesh into Parts, and fix on Spits the quivering Limbs: Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and, stretched along the Grass, regale themselves with generous old Wine and choice Venison. After the Rage of Hunger was appealed, and the Tables removed, in long Difcourse they explore the Fate of their Companions lost, hovering in Suspense between Hope and Fear, whether to believe them yet alive, or that they had finished their Destiny, and were now deaf to the last solemn Invocation of departed Ghoss. Above the rest, the pious Hero, with himself, bemoans now the Lois

NOTES.

was in their Forehead, and that they fed upon human Flesh; and, from their Vicinity to Mount Ætna, they were given out to be Vul-Jupiter's Thunderbolts.

219. Sive extrema pati. The Romans had a Shyness and Aversion to hear, or pronounce in direct Words that a Person was dead ; and therefore chose to make use of some Word that implied as much, as fuit, vixit; or to express it by a Circumlocution, as in the Instance before us. Pati here hath the Signification of the Preterite, as in this same Book Dido says, Teu-Preterite, as in this veniffe, v. 619.
crum memini venire for veniffe, v. 619.
This is an

Allusion to the ancient Custom of calling upon

and after thrice repeating the Word wale, as the last Farewel, they departed. The same Ceremony of invocating the Dead was also performed towards those who perished in Shipwreck, and whose Bodies could not be recovered in order to their Interment. To them a Cenotaphy, or tumulus inanis, was raifed, and their departed Ghosts were three times solemnly called:

Tunc egomet tumulum Rheeteo in littore inanem Confistui, & magna Manes ter voce vocavi.

Pling derives the Origin of this Custom from a just Precaution against burying Persons alive. For it having been observed that some were it puted dead who were only in a Swoon or Del: quium, it was thought proper to preserve the Body for seven Days, during which Time, the Friends used to call upon the Deceased at certain Intervals, and after the last Invocation the Body was carried out to be buried, or laid on the Funeral Pile. Hence the Phrase conclamatum est came to fignify, It is given up for lost, it is past all Hope; as in Terence, Eun. Ac. II. Sc.

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Pra-

Et jam finis erat, cum Jupiter æthere fummo Despiciens mare velivolum, terrasque jacentes, Littoraque, et latos populos; fic vertice cœli 225 Constitit, et Libyæ defixit lumina regnis. Atque illum tales jactantem pectore curas, Triftior, et lacrymis oculos suffusa nitentes

Nunc Amyci casum gemit, et crudelia secum

Præcipue pius Æneas, nunc acris Orontei, 220 Pius Æneas præcipue, gemit secum casum nunc acris Orontei, nunc Amyci, & crudelia fata Fata Lyci, fortemque Gyan, fortemque Cloan-Lyci, fortemque Gyan, fortemque Cloanibum

Et jam erat finis, cum Jupiter è summo æthere despiciens mare velivolum, terrafque jacentes, littoraque, & latos populos. fic conftitit in vertice coeli, & defixit lumiva regnis Libya. Venus autem triftier, & fuffuja nitentes oculos lacrymis, alloquitur illum ja Stantem tales curas in pectore :

of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with va-

liant Gyas, and no less valiant Cloanthus.

And now the Day and Discourse were ended; when Jove, from the lofty Sky. looking down upon the navigable Sea, and the Lands lying at rest, with the Shores and the Nations dispersed abroad; thus, surveying all, stood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving such Cares in his Mind, Venus, in mournful Mood, her starry Eyes bedimmed with Tears, thus addresses herself: O thou who, with eternal Sway, rulest the Af-

TO NOTES.

220. Pracipue pius Aneas. The most exalted and heroic Minds are most susceptible of Humanity and Compassion. Therefore Virgil says, Practiput pius Æneas; he was moved with generous Concern; especially for the Fate of those of distinguished Valour;

-- fortemque Gyan, fortemque Cloantbum.

But at the same Time he conducts his Grief with Prudence, carefully avoids what might dispirit the rest, and therefore gemit secum, he keeps his Anxiety to himfelf; shewing his Men an Example only of Fortitude and Resolution, which rifes superior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is faid, Verse 209.

Spem vultu simulat : premit altum corde dolorem.

224. Mare velivolum. In this beautiful Epithet Velivolum the Poet confiders the Sails of a Ship under the Notion of Wings, wherewith it flies upon the Sea. Sailing and Flying have indeed so great a Resemblance to one another, that Virgil, the justest Copier of Nature, uses them interchangeably. Thus Æn. III. 520. Velsrum pandimus alas; We expand the Wings of And, speaking of Dedalus's Flight, fays, Gelidas enavit ad arelos; He failed

through the Air to the frozen North. And the ballanced Motion of his Wings, whereby he had fped his Flight, is called Remigium Alarum, the Steerage of his Wings.

224. Terrasque jacentes. The Earth or Landare said to be jacentes, lying still, dead, and Rest, in Opposition to the Sea, which is rest lefs, velivelum, always in Motion, agitated by failing Ships, Winds and Tides. Or jacentes may fignify low lying; for the Ancients were not ignorant that the Sea rifes above the Level? of the Land; thus the Word is used, Æu. III.

- Topsumque jacentem. 228. Triftior, &c. This is the first Time Venus is introduced, and a very charming Ap-pearance she makes. That Air of Melanchely with which her Looks are clouded, the Tears that dim the Luftre of her Eyes, together with her tender Anxiety for her Son, flew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So Helen is draven in Tears the first Time she appears in the Iliad III. 242. where her Charms extort even from the venerable Fathers of Troy one of the highest Encomiums that ever was pronounced on Beauty. We have also another admirable Picture of beauty in Diffress drawn by M lon, towards the

Definque æternis imperiis, terres fulmine; Quid tantum potuit meus Aneas, quid Troes poraffic tot funera cunclus orbis ter-Certe pollicitus es Romanos olim, annis volventibus, duftores fore bine, à revocato sanguine Teucri, qui tenerent mare, qui tenerent terras omni ditione: O Genitor dem bot solabar occasum triftefque ruinas Trojæ, rependens his fatis contraria fata.

O tu, qui regis res bominumque Alloquitur Venus : O, qui res hominumque De-

Æternis regis imperiis, et fulmine terres, Quid meus Æneas in te committere tantum, Quid Troes potuere? quibus tot funera paffis, Cunctus ob Italiam terrarum clauditur orbis? Certè hinc Romanos olim, volventibus annis, Hinc fore ductores, revocato à fanguine Teucri, Qui mare, qui terras omni ditione tenerent, Pollicitus: quæ te, Genitor, sententia vertit? Hoc equidem occasum Trojæ, tristesque ruinas Solabar, fatis contraria fata rependens.

TRANSLATION.

fairs of both Gods and Men, and with thy Thunder overawest the World, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon Account of Italy? Yet fure you promised, that in some future Age, after a Series of circling Years, the Romans should descend from them, powerful Leaders fpring even from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. Almighty Father! whence is thy Purpose changed? I, indeed, was folacing myself with this Promise under Troy's Fall and fad Catastrophe, with adverse Fates ballancing Fates more prosperous. But

NOTES.

Beginning of the fifth Book of his Paradife Loft, where he describes Eve sorrowful and dejected, for having dreamed of eating the forbidden Fruit. There are feveral parallel Circumftances in that Description, which makes it probable Milton had this Passage in his Eye. I shall only transcribe those Lines where Eve is seen in Tears:

So chear'd be his fair Spouse, and she was

ebear'd.

But filently a gentle Tear let fall Frem eitber Eye, and wip'd them with ber

Two other precions Drops, that ready stood, Each in their cryftal Juice, be, e're they fell,

Kifs'd, &c. That fine Circumstance, in the fourth and fifth Lines, is almost a literal Translation of Virgil's Lacrymis oculos suffusa nitentes.

235. Revocato à sanguine Teucri. The Com-

mentators are puzzled in explaining this Paffage, because Tener was not originally from Italy.

La Cerda's Solution, taken from Corradus, appears the easiest and most natural. By the Janguine Tener's Offspring, restored to their pristing the pristing of the content of of the conte tine Liberty, Power and Grandeur, in the fame

Sense with what Venus says in the End of her

Speech, Sic nos in sceptra resonis?
239. Fatis contraria, &c. If Venus knew that Æneas's future Settlement in Italy was promised by Jupiter, and destined by Fate, why was she asraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from Juno, made her waver, and doubtful of her having been mistaken. For Jupiter alone had a persett Infight into Futurity, and the other Deities knew no more of it

then he was pleased to reveal to them; Qua Phaebo pater omnipotens, mibi Phaebus Apollo

Prædixit. Æn. III. 251.

I shall here take Occasion to remark, that they do Virgil Injustice, who alledge he makes Ju-piter dependent on Fate or Destiny. Whereas it appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Counsels or Decrees pronounced by the Mouth of Jove, as the very Etymology of the Word implies. Fatum à fari. Thus he is represented as the great Dispenser of Fate in the third Book of the Æneid,

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Nunc eadem fortuna viros tot casibus actos 240 Insequitur, quem das finem, Rex magne, laborum?

Antenor potuit, mediis elapsus Achivis, Illyricos penetrare sinus, atque intima tutus Regna Liburnorum, et sontem superare Timavi; Unde per ora novem vasto cum murmure mon-

It mare proruptum, et pelago premit arva fo-

Nunc eadem fortuna insequitur
viros actos tot cassous: O magne
Rex, quem finem lub rum das P
Antenor, elapsus mediis Achivis,
potuit tutus penetrare Illyricos
finus, atque intima regna Liburnorum, et superare fentem Timavi; unde per novem ora it mare
proruptum cum vasso murmure
montis, & premit arva sonanti
pelago.

TRANSLATION.

now the same bard Fortune still pursues them, after they have been tossed and afficted with such Variety of Woes. Great Sovereign of the World, what End to their Labours wilt thou wouch fafe to give? Antenor, escaped from amidst the Greeks, could pierce the Illyrian Gulph, and in Safety reach the inmost Realms of Liburnia, and overpass the Springs of Timavus: Whence, through nine Mouths, with loud Ecchoing from the Mountain, it bursts away like a Sea impetuous, and sweeps the Fields with a roaring Deluge. Yet even there he built the City Padua,

NOTES.

Sortitur, volvitque vices: is vertitur ordo.

Hence we see in this very Passage Jupiter's Promise, and Fate, are mentioned as synonymous Phrases: Certe binc-pollicitus.—And therefore, says Venus,

Me foldbar fatis contraria fata rependens.

And Jupiter in his Answer opens to her more plainly the Fate of her Race, and affures her it was unalterably fixed and certain,

Tot nati cecidere Deûm; quin occidit una Sarpedon mea progenies: etiam sua Turnum Fota vocant, metasque dati pervenit ad ævi. Whence Mr. Dryden infers, that the King the Gods himself acknowledges he could not to ter Fate, nor save his own Son, and preventhe Death which he foresaw. Mr. Pope has given a satisfactory Answer, that this Passage amounts to no more than that Jupiter gave Way to Destiny.

contends that this should be understood literally, but in that Opinion he is, and I think, always will be singular. The the Timavus is now but a pitiful Rivulet, yet Servius assures us, from Varro, it was formerly so large a River, as actually to get the Name of a Sea from the neighbouring Inhabitants. The French Translator's Criticism would destroy all the Beauty of two of the siness in Visgil. They bring to my Mind the Description of a River swelled over all its Banks by Torrents of Rain, in Mr. Thomson's Winter:

At last the rous'd up River pours along,
Resistles, roaring; dreadful down it comes
From the chapt Mountain, and the moss Wild,
Tumbling thro' Rocks abrupt, and sounding far;
Then o'er the landed Valley sheating spreads,
Calm, sluggish, filent; till again constrained,
Betweet two meeting Hills it bursts away,
Where Rocks and Woods o'erbang the turbid
Stream;

There gathering triple Force, rapid, and deep, It boils, and wheels, and foams, and thunders thro'.

248. Genti

Ille tamen locavit bic urbem Patavi fedefque Teucrorum, et dedit nomen genti, fixitque Troia arma: nunc quiescit compostus in placida pace. Nos, tua proge-nies, quibus annuis arcem cœli, navibus amissis, infandiam! prodimur ob iram unius, otque difjungimur longe ab oris Italis. His ne est bonos pietatis? Sic ne reponis nos in Sceptra?

Sator bominum atque Decrum fubridens elli, vultu quo serenat cælum tempestatesque, libavit ofcula nata : debine fatur talia : O Cytherea, parce metu; fata tuorum manent tibi immota; cer-nes urbem et promissa mænia Lavini, feresque may nanimum A-neam sublimem ad sidera coli; neque fententia vertit me. geret ingens bellum in Italia (ego enim fabor tibi quando bæc cura remordet te, et movebo arcana fatorum, volvens ca longius)

Hic tamen ille urbem Patavi, sedesque locavit Teucrorum, et genti nomen dedit, armaque

Troïa: nunc placidà compostus pace quiescit: Nos, tua progenies, cœli quibus annuis arcem, Navibus (infandum) amisfis, unius ob iram 251 Prodimur, atque Italis longè disjungimur oris. Hic pietatis honos? fic nos in sceptra reponis?

Olli subridens hominum sator atque Deorum, Vultu quo cœlum tempestatesque serenat. Oscula libavit natæ: dehinc talia fatur: Parce metu Cytherea; manent immota tuorum Fata tibi; cernes urbem et promissa Lavini Mœnia, sublimemque feres ad sidera cœli Magnanimum Æneam: neque me sententia vertit. 260 Hic (tibi fabor enim, quando hæc te cura re-

Longius et volvens fatorum arcana movebo)

Se. fpri whe

TRANSLATION.

Purl established a Trojan Settlement, gave the Nation a new Name, and set up Fall Arms of Troy. Now in calm Peace composed he rests: But we, thy own rogeny, whom thou, by thy unalterable Nod, ordainest to fit inthroned in Heaven, even we, (Oh Woe unutterable!) having loft our Ships, are given up to endless Dangers, driven hither and thither far from the Italian Coast, and all to gratify the Spight of one. Are these the Honours wherewith thou crownest our Piety? Is it thus thou replacest us on the Throne?

The Sire of Gods and Men smiling upon her, with that serene Aspect wherewith he clears the tempestuous Sky, gently kissed his Daughter's Lips, then thus replies: My Cytherea, cease from Fear: Immoveable to thee remain thy People's Thou shalt see the City and promised Walls of Lavinium, and shalt raise magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpose changed. In Italy he (for I will speak to thee without Referve, fince this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) shall

NOTES.

ealled the Place Troy where they first landed.
250. Nos. Venus speaks in the Name of Æneas, to shew how nearly she had his Interest at Heart.

250. Annuis. Has a particular Propriety in

this Place, as expressed in the Translation.
251. Infandum. This Word is thrown in like an interpoling Sigh, when the comes to the most moving Part of her Complaint; and the artful of the Undertaking.

248. Genti momen dedit. Livy tells us he Paufes in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, shew her quite overpowered by the Tide of her Grief.

255. Cœlum tempestatesque. For tempestates cœli, as above molemque & montes for molem montium.

262. Movebo. Reveal, or remove them from their Obscurity. Moves implies the Greaty's * Bellum

Bellun Contu Tertia Terna At 'pu Addit Trigi Imper Trans Hic j Genti Marte Inde ! Romi Mæn His e Impe Quæ

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263. ting t him fel of his while : fine C marka the V

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LIB. L. Rellum ingens geret Italia, populosque feroces Contundet; moresque viris et mænia ponet, Tertia dum Latio regnantem viderit æstas, Ternaque transierint Rutulis hiberna subactis. At puer Ascanius, cui nunc cognomen Iulo Additur (Ilus erat, dum res fletit Ilia regno) Triginta magnos, volvendis menfibus, orbes Imperio explebit, regnumque a fede Lavini 270 Transferet, et longam multâ vi muniet Albam. Hic jam tercentum totos regnabitur annos Gente sub Hectorea; donec regina sacerdos Marte gravis geminam partu dabit Ilia prolem. Inde lupæ fulvo nutricis tegmine lætus Romulus excipiet gentem, et Mavortia condet Mœnia, Romanosque suo de nomine dicet. His ego nec metas rerum, nec tempora pono; Imperium fine fine dedi. Quin aspera Juno, Quæ mare nunc terrasque metu cœlumque fatigat,

consundesque feroces populos, ponetque mores et mænia viris, dum tertia eftas viderit eum regnan-265 tem in Latio; ternaque biberna tempora transierint, Rutulis jub actis. At puer Ascamus, cut cognomen additur lillo (Ilus erat, dum Ilra res stetst regno) explebit imperio triginta magnos orbes, menfibus volvendis, transferetque regnum ab fede Lavini, et muniet Albam longam multa vi. Hie jam regnabitur tercentum totos annos sub Heftored gente, donec Ilia, Regina facerdos, gra-vis ex Marie, dabit geminam prolim partu. Inde Remulus, lætus sulvo tegmine lupæ suze nutricis, excipiet gentem, et con-det Mavortia mænia, dicetque Romanos de suo nomine. Ego pono his nec metas rerum nec tempora: dedi illis imperium fine fine. Quin aspera Juno, que nune metu fatigat mare terrafque cœlumque,

TRANSLATION.

wage a mighty War, crush a stubborn Nation, and establish Laws and Cities to his People, till the third Summer shall see him reigning in Latium, and three Winters pass after he has subdued the Rutulians. But the Boy Ascanius, who has now the additional Sirname of Iulus (Ilus he was, while the Empire of Ilium flourished) shall measure with his Reign full thirty great solar Circles of twelve revolving Months, transfer the Seat of his Empire from Lavinium, and strongly fortify Alba Longa. Here again, for full three hundred Years, the Scepter shall be swayed by Hector's Line, until Ilia, a royal Priestess, impregnated by Mars, hall bear two Infants at a Birth. Then Romulus, exulting in the tawny Hide of the Wolf his Nurse, shall take upon him the Rule of the Nation, build a City sacred to Mars, and from his own Name call the People Romans. To them I fix neither Limits nor Duration of Empire: Dominion have I given them without Nay more, even fullen Juno, who now, through jealous Fear, creates endless Disturbance to Sea and Earth, and Heaven, even she shall change her

NOTES.

263. Bellum ingens geret. The Poet, by put- | second golden Age, in those noted Lines, ting these Predictions in the Mouth of Jove of his Hero, and of the Dignity of the Romans; while at the same Time it furnishes him with a fine Opportunity of celebrating the more remarkable Periods of their History, particularly the Victories of Cefar, and the Glories of Aululus's peaceful Reign, which he confiders as a

Aspera tum positis mite cent sæcula bellis, &c. 206. Hiberna. Tempora is understood.

fance is thrown in to shew the Origin of the Julian Family, and the important Occasion of changing its Founder's Name from Ilus to Julus or Julius.

278. Metas rerum. Virgil uses the Word

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referet confilia in melius, sove-buque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Etas veniet lus-tris labentibus, cum domus Assa-raci servitio premet Phibiam Mycenafque claras, ac domina-bitur vitais Argis. Cafar naf-cetur, Trojanus pulcbra origine, qui terminet fuum imperium Oceano, qui terminet famam astris, Julius dictors, nomen de-missum à magno Iulo. Tu secura olim accipies bunc cœlo onustum spoliis Orientis: Hic quoque vo-cabitur vitis. Tum afpera sæ-cula mitescent, bellis positis. Ca-na sides, et Vesta, Quirinus cum fratre Remo, dabunt sura: diræ portæ belli claudentur serro et artis compagibus : impius furor fedens intus Super Sæva arma, et vindus poft tergum centum abenis nodis, fremet borridus ore cruento.

Confilia in melius referet, mecumque fovebit Romanos rerum dominos, gentemque togatam. Sic placitum. Veniet lustris labentibus ætas. Cum domus Affaraci Phthiam clarasque Mycenas Servitio premet, ac victis dominabitur Argis. Nascetur pulchra Troianus origine Cæsar, Imperium Oceano, famam qui terminet aftris, Iulius, à magno demissum nomen Iulo. Hunc tu olim cœlo, spoliis Orientis onustum, Accipies fecura: vocabitur hic quoque votis. 200 Aspera tum positis mitescent secula bellis: Cana fides, et Vesta, Remo cum fratre Quirinus Jura dabunt: diræ ferro et compagibus arctis Claudentur belli portæ: Furor impius intus Sæva fedens fuper arma, et centum vinctus ahenis Post tergum nodis, fremet horridus ore cruento.

TRANSLATION.

Counsels for the better, and join with me in befriending the Romans, those Lords of the World, and the Nation of the Gown. Such is my Pleasure. An Age shall come, after a Course of Years, when the Race of Assaracus shall bring under Subjection Phthia and renowned Mycenæ, and reign over vanquished Argos. A Trojan shall be born of illustrious Race, Cesar, whose Empire the Ocean, whose Fame the Stars shall bound, Julius his Name, from great Iulus derived. Him, loaded with the Spoils of the East, you shall receive to Heaven at length, having feen an End of all your Cares: He too shall be invoked by Vows and Prayers. Then, Wars having ceased, fiercer Nations shall soften into Peace. Faith, with ber hoary reverend Locks, Vesta, and Quirinus, with his Brother Remus, shall then administer Justice. The dreadful Gates of War shall be shut with close Bolts and Bars of Iron. Within the Temple impious Fury, sitting on horrid Arms, and his Hands bound behind his Back with a hundred brazen Chains, in hideous Rage shall gnash his bloody Jaws.

NOTES.

res for Dominion or Empire, both here, and in many other Places. See above, Verse 268. and Æneid III. 1.

Poftquam res Afia, &c.

282. Gentemque togatam. The Toga, or Gown, was the diftinguishing Dreis of the Romans, as the Pallum was of the Greeks.

284. Domus Affaracis. The Romans descended from Affaracus by Aneas, who was his Great-grandion. Phibia and Mycenæ were the royal Seats of Achilles and Agamemnon. This Prophecy Serving refers to Mummius, who con-Prophecy Servius refers to Mummius, who conquered Achaia: Others to Paulus Æmilius, Who

fubdued Macedonia, by which Means Theffaly, the Country of Acbilles, became subject to the Romans.

292. Cana fides. Alluding to the Figure of Faith, which was represented with hoary Locks, to signify that this was the peculiar Virtue of ancient Times. Hence that Exclamation, Hes

pietas, beu prisca fides!

294. Claudentur. The Gates of the Temple of Janus were opened in Time of War, and shut in Time of Peace.

294. Furor impius. Pliny tells us that the Image of warlike Rage was drawn in this Man-

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Hæc ait, et Maiâ genitum demittit ab alto,
Ut terræ, atque novæ pateant Carthaginis arces
Hospitio Teucris; ne, fati nescia, Dido
Finibus arceret. Volat ille per aëra magnum 300
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam justa facit: ponuntque ferocia Pæni
Corda, volente Deo: in primis Regina quietum
Accipit in Teucros animum mentemque benignam.

At pius Æneas per noctem plurima volvens, Ut primum lux alma data est, exire, locosque Explorare novos, quas vento accesserit oras; Qui teneant (nam inculta videt) hominesne, feraene,

Classem in convexo nemorum, subtrupe cavata, Arboribus clausam circum atque horrentibus umbris

Ait bæc, et ab alto celo demittit genitum Maia, ut terra,
atque arces novæ Carebaginis
puteant bo pitio Teucris; no Dido nescia fati arceret eos a suis
finib.s. Ille remigio alarum volat per magnum aera, ac citus
adstritt oris Libyæ. Et jam facit justa: Pæni ue ponunt sua
ferocia corda, Deo volente: imnigprimis Regina Dido accipit in
Teucros animum quietum mentemque benignam.

At pius Æneas volvens p'urima per noctem, ut primum alma lux est data, constituit exire,
explorareque locos novos, quærere
in quas oras accesserit vento, qui
teneant eas, bominesne feræne,
nam videt loca inculta, referreque sociis exacta. Occulit clasjem in convexo nemorum, sub cavata rute, clausam circum arboribus acque umbris borrentibas

TRANSLATION.

He said, and from on high sent down Maia's Son, that the Coasts of Libya and the new-built Towers of Carthage might be open hospitably to receive the Trojans; lest Dido, ignorant of Heaven's Decree, should shut them out from her Ports. He, on the Steerage of his Wings, shoots away through the expanded Sky, and speedily lighted on the Coasts of Libya. And now he puts his Orders in Execution; and, at the Will of the God, the Carthaginians lay aside the Fierces ness of their Hearts. The Queen, especially, entertains Thoughts of Peace, and a benevolent Disposition towards the Trojans.

But the pious Æneas, by Night revolving a thousand Cares, resolved, as soon as chearful Day arose, to set out, in order to view the unknown Country, to examine on what Coasts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beasts (for he sees nothing but waste, uncultivated Grounds) and inform his Friends of what Discoveries he makes. Within the Shelter of a winding Grove, under a hollow Rock, he secretly disposed his Fleet, senced round

NOTES.

her by Apelles, and dedicated by Augustus in his Forum: But, because that Forum was not then dedicated, others refer it to the Statue of Mars, which the Spartans had in their City bound with Chains of Brass, as Virgil here describes, and as Mars is represented in Homer, Il. V 286.

305. At pius Aneas. This is the Idea of a good Prince, 11. 1. v. 25.

Ou χου πανυχιον είδειν βεληφορον ανδες,

Ω λαοι τ επεθετραφαται, και τοσσα μεριάλε.

Ill fits a Chief who mighty Nations guides,

Directs in Council, and in Was prefides,

Το whom its Safety a whole People course,

Το waste long Nights in indolent Repole.

Pope's 11. II. 27.

In like Manner Homer represents Agamenton awake, and folicitous for the common Interest,

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Ipfe graditur comitatus Achate Occulit, ipfe uno graditur comitatus Achate, no, crispans manu bina baftilia Bina manu late crifpans hastilia ferro.

lato ferro. Cui mater obvia tulit sefe in media glua, gerens es babitumque virginis, et arma virginis Sparsanæ; vel talis qualis Toreiffa Harpalyce fatiggt equot, Jugaque prævertitur volucrem Hebrum. Namque venatrix bumeris ufpenderat babilem areum de more, dederatque fuam comam wentis diffundere, nuda genu, collectaque fluentes sinus nodo. As prior inquit: beus ju-wenes, monstrate si quam mearum fororum forte vidiftis bic ervantem, fuccinetam pharetra et tegmine maculofæ lyncis, aut clamore prementem cursum apri spu-mantis. Sic Venus locuta est: at filius Veneris contra orfui est loqui fic : nulla tuarum fororum audita est neque visa mibi. O virgo, quam memorem te! namque baud eft tibi mortalis vifus,

Cui Mater media sese tulit obvia silva, Virginis os habitumque gerens, et virginis arma Spartanæ; vel qualis equos Threissa fatigat Harpalyce, volucremque fuga prævertitur Hebrum.

Namque humeris, de more, habilem suspenderat

Venatrix, dederatque comas diffundere ventis; Nuda genu, nodoque finus collecta fluentes. Ac prior, Heus, inquit, juvenes, monstrate mearum

Vidiftis si quam hic errantem forte sororum, Succinctam phajetra et maculofæ tegmine lyncis, Aut spulmantis apri cursum clamore prementem. Sic Venus, at Veheris contra fic filius orfus: Nulla tuanum audita mihi lneque visa fororum. O, quam te memorem, virgo! namque haud tibi vultus

TRANSLATION.

with Trees and gloomy Shades: Himself marches forth, attended with Achates

alone, brandishing in his Hand two Javelins of broad-pointed Steel.

To whom, in the Midst of a Wood, his Mother presents herself, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or refembling Thracian Harpalyce, when she tires her Steeds, and in her Course outslies the switt For, Huntress like, she had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Robes gathered in a Knot. Then first addressing them, pray, gentle Youths, the fays, inform me, if by Chance ye have feen any of my Sisters wandering this Way, equipped with a Quiver, and the Skin of a spotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus spoke, and thus her Son replied: None of your Sisters has been heard of or feen by me. O Virgin fair, by what Name shall I address thee! for thou wearest not the Looks of a Mortal, nor

NOTES.

while the rest of the Gracian Princes are enjoying foft Repose, Il. X.

Addi per Tapa vousiv apiones Tavazaian בעליי המעונן ונון ונות משנה לבל עות עבינו נותים. Αλλ εκ Ατρειδην Αγαμεμινονα ποιμένα λαων

Υπνος είχε γλυκερος, πολλα φρεσιν ος μαινοντα.
316. Spartanæ. The Lacedemonian Virgins, according to Lycurgus's Institution, were trained up to all Sorts of manly Exercises, such as Running, Wreftling, Throwing the Coit, or Javelin, but especially to Riding and Hunting. See Plu-torch in the Life of Lycurgus.

17. Rebrum. It is easy for a Rider to out- Chace.

strip the Course of the most rapid River; therefore some Commentators ingeniously conjecture that it ought to be read Eurum, the East-wind; which is also in Virgil's Stile, who says of Camilla, fhe was able to outrun the Winds;

Besides, volucrem is not a very proper Epithet for a River, but is very applicable to the Wind, which is usually drawn by the Poets with Wings.

323. Maculosæ tegmine Lyncis. It was the Custom in ancient Times for Hunters to wear the Skins of the Animals they had killed in the

529. As

Mortalis, nec vox hominem fonat. certè!

An Phœbi foror, an Nympharum fanguinis una? Sis felix, nostrumque leves quæcunque laborem, Et quo sub cœlo tandem, quibus orbis in oris 331 Jactemur, doceas: ignari hominumque locorum-

Erramus, vento huc vastis et fluctibus acti. Multa tibi ante aras nostra cadet hostia dextra.

Tunc Venus: Haud equidem tali me dignor

Virginibus Tyriis mos est gestare pharetram, Purpureoque altè furas vincire cothurno. Punica regna vides, Tyrios, et Agenoris urbem; Sed fines Libyci, genus intractabile bello. Imperium Dido Tyria regit urbe profecta, Germanum fugiens. Longa est injuria, longae Ambages: fed fumma fequar fastigia rerum. Huic conjux Sichæus erat, ditiffimus agri Phœnicum, et magno miseræ dilectus amore; Cui pater intactam dederat, primisque jugarat 345

Ominibus: sed regna Tyri germanus habebat

O Dea, nec vox tua fonat bominem. CDea certe l'an soror es Phæbi, an una es fanguinis Nympharum? quæcun-que es sis felix nobis, levesque nof-trum laborem, et doceas subquo cælo, in quibus oris orbis tandem jactemur : erramus ignari bominumque locorumque, acti buc vento et vastis suctibus. Mulea bostia cades tibi ante aras noftra dentra. Tune Venus respondit : baud equidem dignor me tali bonore. Mos est Tyriis wirginibus gestare pharetram, vincireque suras al-te purpures cothurns. Vides Punica regna, Tyrias, et urbem A-genoris; sed sines sunt Libyci, genus intrastubile bello. Dido regit imperium, quæ profesta eft Tyria urbe, fugiens fratrem germanum: injuria est tonga, lon-gæ iunt ombages; sed sequar summa fostigia rerum. Conjun erat buic Sichæus, ditissimus Phænicum agri, et die Eus magno amore miferæ Didonis; cui pater dederat eam intactam, jugaratque primis eminibus: sed Pygmalion states germanus babebat regna Tyri.

TRANSLATION.

founds thy Voice mere human Accents. A Goddess sure! Are you the Sister of Phæbus, or one of the Race of the Nymphs? Oh! be propitious, and, whoever you are, ease our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. For here we wander Strangers both to the Country and the Inhabitants, driven upon this Coast by furious Winds and swelling Seas, So shall many a Victim fall a Sacrifice at thine Altars by our Then Venus replies: I, indeed, deem not myself worthy of such Right-hand. Honour: It is the Custom for us, Tyrian Virgins, to wear a Quiver, and bind the Leg thus high with a Purple Buskin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, and the Natives a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled bither from Tyre, to shun her Brother's Hate. Tedious is the Relation of f her Wrongs, and intricrate the Circumstances of her Story. But I shall trace the principal Heads. Her Husband was Sichæus, the richest of the Phænicians in Land, and passionately beloved by his unhappy Spouse. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the first connubial Rites. But her Brother Pygmalion then possessed the Throne of Tyre, monstrous-

NOTES.

345. Primifque jugarat ominibus. As in most

329. An Pheebi foror. Diana.

338. Agenoris urbem. Agenor was one of Dido's Ancestors, her Great-grandfather, say fages, to know whether they would prove happy or unfortunate.

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immanior fcelere ante alios omnes. Inter quos furor venit medius: ille impius, atque cæcus amore auri,clam superat ferro Sichaum incautum ante aras, fecurus amorum fororis fuze germanæ : diuque celavit factium; et malus Amulans multa lust ægram amantem wand pe. Sed ibfa i-mago conjugis inbumati wenit ad cam in fomnis, attollens ora pallida miris modis : nudavit aras crudeles, pectoraque trajecta fer-ro, retexitque omne cæcum scelus domus. Tum suadet ei celerare fugam, excedereque patrià; re-cluditque in tellure weteres thefauros auxilium via, ignotum pondus argenti at auri. Dido commota bis parabat fugam soci-osque. Conveniunt omnes qui-bus erat aut crudele odium aut acer metus tyranni: corripiunt paves quæ forte erant paratæ, enerantque cas auro : opes avari Smul

Pygmalion, scelere ante alios immanior omnes. Quos inter medius venit furor: ille Sichæum Impius ante aras, atque auri cæcus amore, Clam ferro incautum fuperat, fecurus amorum Germanæ: factumque diu celavit; et ægram, Multa malus fimulans, vanâ spe lusit amantem. Ipfa fed in fomnis inhumati venit imago Conjugis, ora modis attollens pallida miris: Crudeles aras, trajectaque pectora ferro Nudavit, cæcumque domûs scelus omne retexit. Tum celerare fugam, patriâque excedere fuadet; Auxiliumque viæ veteres tellure recludit Thefauros, ignotum argenti pondus et auri. His commota, fugam Dido fociosque parabat. 360 Conveniunt, quibus aut odium crudele tyranni, Aut metus acer erat: naves, quæ forte paratæ, Corripiunt: onerantque auro. Portantur avari

TRANSLATION.

ly wicked beyond all Mortals. Between them two an implacable Hatred arofe. He, impiously inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprize, secretly affaffinates him before the Altar, regardless of his Sifter's Love. Long he kept the borrid Deed concealed, and, forging many wicked Lies, amused the love-fick Queen with vain Hope. But the Ghost of her unburied Husband appeared to her in a Dream, lifting up his Visage amazingly pale and ghaftly: He opened to her View the bloody Altars, and his Breaft transfixed with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country; and, to aid her Flight, reveals a Treasure that had been long bid in the Farth, an unknown Mais of Gold and Silver. Dido, rouzed by this awful Message, provided Friends, and prepared to fly. A felett Band affembles, confifting of those who either mortally hated, or violently dreaded the Tyrant: What Ships by Chance lay ready they seize in Haste, and load with Gold. The Wealth of the covetous Pygmalion is

NOTES.

343. Ques inter medius wenit furer. Virgil feems to afcribe Pygmaltons's bloody Deed not to the Infligation of a furious Passion, but to the Covetoulnels of his wicked Heart.

Impius-atque auri cacus amore. Servius therefore, and others, join the quos inwhich makes the Sense turn out, that Pygmalion had deliberately committed a more horrid and atrocious Crime, than any had ever been prompted to by the sudden Impulse of surious Enmity or outrageous Passion.

353. Securus amorum. Regardlefs of his Sif-

ter's Love ; fo Herace, 2 Ep. II. 17.

Ille ferat pretium pænæ securus.

354. Ora modes attollens pallida miris. Not attollens miris modit, as Ruceus explains it, but miris modis pallida; as in Lucretius, from whom Virgil had borrowed the Expression,

Sed quædam simulacra modis pallentia miris. Lib. I. 124.

355. Crudeles aras. The Altar where the cruel Deed had been acted. Sichaus, whom Juftin calls Acerbas, was Prieft of Hercules, and

was murdered when ferving the Altar.
359. Ignotum, &c. This is illustrated by
what we read in the same Author: Huic (Acerbæ sive Sichao) magna, sed dissimulatæ oper

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Pygmalionis opes pelago: dux femina facti. Devenere locos, ubi nunc ingentia cernes 365 Mœnia, furgentemque nova Carthaginis arcem; Mercatique solum, facti de nomine Byrsam, Tauriho quantum possent circumdare tergo. Sed vos qui tandem? quibus aut venistis ab oris? Quòve tenetis iter? Quærenti talibus, ille Suspirans, imeque trahens à pectore vocem : O Dea, si prima repetens ab origine pergam, Et vacet annales nostrorum audire laborum; Ante diem claufo componet vefper Olympo. Nos Troja antiqua (si vestras forte per aures Trojæ nomen iit) diversa per æquora vectos, Forte fua Libycis tempestas appulit oris. Sum pius Æneas, raptos qui ex hoste Penates Classe veho mecum; famâ super æthera notus. Italiam quæro patriam, et genus ab Jove sum-£ mo.

Pygmalionis portantur pelago: femina erat dux facti. Devenere ad locos, ubi nunc cernes ingentia mænia, arcemque surgentem novæ Carthaginis; merca-tique sunt solum Byrsam dictam de nomine sacti, tantum quantum p ffent circumdare taurino tergo. Sed qui tandem estis vos? aut ab quibus oris venift's ? quove tenet s iter ? Ille suspirans, trabe ifque vocem ab imo pettore, respondit huic quærenti talibus verbis : O Dea, fi ego repetens ab prima origine pergam, et fi vacet tili audire annales nofirorum laborum, vefper ante componet diem, Olympo clauso. Iempestas forte sud appulit Liby-cis oris nos vectos per diversa aquora ab antiqua Troja (fi forte nomen Troja int per vestras aures.) Ego sum pius Æneas, qui vebo mecum in cloffe Penates raptos ex boste, notus fama super atbera. Quaro Italiam pa-

triam, et genus eft mihi à fummo Jove.

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TRANSLATION.

conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, thence called Byrsa, in Commemoration of the Action. But, say now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Hero, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, thus replies: If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-Star will shut Heaven's Gates upon the expiring Day before my Tale be finished. Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its usual Chance, threw us on this Libyan Coast, I am Aneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme. With twice

NOTES.

crant: aurumque metu regis non teëlis, sed terræ crediderat; quam rem etsi bomines ignorabant, sama tamen loquebatur, Lib. XVIII. Cap. 4. The other Particulars of the History are also retated in the Place here reserved to, and in the following Chapter.

374. — diem clauso componet wesper Olympo. The Night was supposed by the Ancients to have the Charge of shutting up the Gates of some en, and the Day of opening them; of A. Sed many Examples occur in the Poets, This

then is the Meaning of clauso Olympo. Componet diem again, shall bury, or seal up the Day, alludes to the poetical Way of conceiving the Morning as the Birth of a new Day, and the Evening as its Death: Dies quidem jam ad umbilicum dimidiatus est mortuus, says Plautus in Menach. Componere diem therefore is to seal, or close up the expired Day, ut reliquias in urna, as the Bones and Ashes of the Dead use to be shut up in an Urn.

378. Sum pius Æneas, fama fuper atbera

Conscendi Perygium aquor bis denis navibus, matre Dea monficante mihi viam, secutus fata

mihi data : feptem convulsa

undis Euroque vix fuper unt.

Ego ipfe ignetus, egens, peragro deferta L byæ, pulfus ex Europâ atque Afiâ. Nec Venus poffa

eum querentem plura dicere, fic

interfata eft in medio dolore : quif-

puis es, carpis vitales auras, baud, credo, invijus cælesibus Diis, qui adveneris urbem Tyriam. Perge modo, atque perfer te binc ad limina Reginæ: nam-

que nuntio tibi focios effe reduces

clossemque relatam, et actam in

ni voni parentes decuere me au-

gurium frufira.

Lib

Lib. I.

Tur Aut Ut re Et c

Et c Haue Aut Perg

Amb Spira Et vo

Bis denis Phrygium conscendi navibus æquor;
Matre Deâ monstrante viam, data fata secutus : Matre Deâ monstrante undis Euroque supersunt.

Ipse ignotus, egens, Libyæ deserta peragro;
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est: 386
Quisquis es, haud (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perser:

Namque tipi reduces focios, classemque relatam Nuntio, et in tutum versis Aquilonibus actam; Ni frustra augurium vani docuere parentes.

TRANSLATION.

ten Ships I embarked on the Phrygian Sea in quest of a Settlement reserved for me by Heaven's Decree, my Goddes Mother pointing out the Way. Seven, with much ado, are saved, and those too torn and shattered by Waves and Wind. Myself, a Stranger, poor and destitute, wander through the Desarts of Africa, banished from Europe and from Asia. Venus, unable to bear his surther Complaints, thus interrupted him in the midst of his Gries: Whoever you be, I trust you live not unbestriended by the Powers of Heaven, who have arrived at a Tyrian City. Fear nothing, but forthwith bend your Course directly to the Palace of the Queen: For, that your Friends have escaped the Dangers of the Main, your Fleet saved, and, by a favourable Turn of the North-wind, wasted into a safe Harbour, I pronounce to thee with Assurance; unless my Parents, sond of a lying Art, have taught me Divination to no Purpose. See these

NOTES

Name commonly given to *Eneas*, as expressive of his Character, and that Name by which he was best known. Just as *Aristides* was stilled Justus, and Antoninus, Pius. In this Sense there is no Vanity in his taking that Appellation to himself. Besides, he was then in a strange Country, and addressing himself to one whom he took for a Tyrian Lady of the first Distinction, which made it necessary for him to make her acquainted with his personal Merit and exalted Character, that she might treat him and his Followers with the greater Regard. After all, it must be acknowledged, that the Manners of the Age wherein *Eneas* lived, were not near so delicate in this Respect as those of modern Times. *Homer's* Heroes are every where forward to commend themselves, and set their

Virtues to Show. See particularly the ninth Book of the Odyssey, Verse 20, where Usyses speaks in the same Strain of Self-commendation.

382. Matre Deâ monstrante wiam. This perhaps is only a poetical Embellishment of an historical Circumstance related by Varro, Lib. II. Rer. Div. Ex quo de Troja est egressius Eneas, Vaneris eum per diem quotidie stellam vidise, donc ad agrum Laurentum veniret, in quo eam non vidit ulterius: qua re cognovit terras esse states.

392. Vani. i. e. Qui res inanes docent, as we have rendered it; or it may fignify ignorant, as Æn. X. 630.

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Or deluding, as Æn. II. 80.

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mice bis fenos lætantes agmine cycnos, heria quos lapía plaga Jovis ales aperto Airbabat coelo; nunc terras ordine longo Aut capere, aut captas jam despectare videntur: Ut reduces illi ludunt stridentibus alis, Et cœtu cinxere polum, cantufque dedere; Haud aliter puppesque tuæ pubesque tuorum, Aut portum tenet, aut pleno subit offia velo. 400 Perge modò, et quà te ducit via, dirige greffum, Dixit, et avertens rosea cervice refulsit,

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et A-Lous Ambrofiæque comæ divinum vertice odorem Spiravere: pedes vestis defluxit ad imos, Et vera incessu patuit Dea, Ille, ubi matrem Asp.ce bis senos vycnos latantes agmine, ques ales Jovis lapfa ab atberia plaga turbabat in aperto cælo; nunc widentur aut covere terras longo ordine, aut dispettare eas jam captas : Ue illi reduces ludunt fridencibus alis, et cinxero polum cætu, de-dereque camus ; baud aliser puppesque tua, pubesque tuorum aut tenes portum, aut subit oftia ple-no velo. Perge modo, et dirige

gressiem qua wia ducit te. Dixit, et moertens refulfit rofea cervice, comæque illius ambrofiæ spiravere divinum o-404 dorem è vertice : veftis ejas definxit ad imos pedes, et ex inceffu patuit vera Dea. Ille, ubi ag-

novit matrem.

TRANSLATION.

twelve Swans now triumphing in a Body; whom the Bird of Jove, shooting from the etherial Region, had chaced through the open Air: Now, in a long Train, they feem either to choose their Ground, or to hover over the Place where they have already chose to rest. As they, now out of Danger, sportive clap their rustling Wings, wheel about the Heavens in a joyful Troop, and raise their melodious Notes; just so your Ships and youthful Crew, either are already possessed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and pursue your Way where this Path directs.

She said, and, turning about, gave a bright Display of her rosy Neck, and from her Head the ambrofial Locks breathed divine Fragrance: Her Robe hung waving down to the Ground, and by her Gait the Goddess stood confessed. The Hero, foon as he knew his Mother, with these Accents pursued her as she fled:

NOTES.

402. Rofea cervice. Answers to Homer's

- Seac Merinandea Seigny The Goadess's beauteous Neck, Il. 111. 396. The Poers giving the Epithet of rofy to almost every beautiful Object or Feature. Apuleius deferibes Venus, totum revinda corpus resis micantibus. And Anacreon, in his Ode to the Rose, has these Lines.

PorodaxTuhos wer wee, The rosy fingered Morn, Podomnxess de rougas, The Nymphs with roly Arms, Podoxpus & Appoditt, The rofy-coloured Venus.

But I fee no Reason why it may not be taken here literally, as expressive of that particular Ruddiness and Blushing, which approaches near to the Colour of the Rofe.

403. Ambrofiaque coma. Thus Homer gives Jose ambrofial Locks.

AMSforias & apa xaitas Errepporarte Aventos.

He Spoke, and awful bends bis fable Browns, Shakes his ambrofial Curls, and gives the Nod.

Pope's Iliad, I. 684. And, describing Juno's Dress, he represents her pouring Ambrofia and other Perfumes all over her Body :

- Alsifato de lin shaim,

Ausporia. - and round ber Body pours

Soft Oils of Fragrance, and ambrofial Show'rs. Il. XII. 197.

Ambrofial Locks therefore may either fignify im-

mortal and divine, or perfumed with Ambrofia.

404. Pedes veftis, &c. This, they tell us, is one of the poetical Characteristics of Divinity, a long fweeping Train; and therefore Venus, while she chose to appear in Disgoise, had concealed it, by tucking up the Skirts of her Robe.

Nuda genu, nodoque finus collecta fluentes, 405. Incessu patuit. It was a current Opinion among the Heathens, that their Divinitie

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fecutus eft esm fugientem tali voce : quid tu quoque erudelis toties ludis cum falfis imaginibus? cur non datur mihi jungere dextram dextra, ac audire et reddere veras voces? iscufat eam talibus verbis, tenditque gressum ad moenia. At Venus obscuro aere sepsit cos gradien-tes, et Dea circumfudit cos multo omidu nebulæ; ne quis p fet cernere cos, neu quis posset con-tingere, vel moliri moram, aut oscere cos causas veniendi. Ipsa solimis abit Papbum, lataque revisit suas sedes; ubi templum eft illi, centumque aræ calent Sabæo thure, balantque recentibus fertis.

-212

Interea illi corripuere viam, quà semita monstrat : jamque ascendebant collem, qui plurimus imminet urbi, desuperque afpellat arces adversas. Aneas miratur molem, quondam magalia : mi-

Agnovit, tali fugientem est voce secutus: Quid natum toties crudelis tu quoque falsis Ludis imaginibus? cur dextræ jungere dextram Non datur, ac veras audire et reddere voces! Talibus incufat, greffumque ad moenia tendit. At Venus obscuro gradientes aëre sepsit, Et multo nebulæ circum Dea fudit amictu: Cernere ne quis eos, neu quis contingere posset, Molirive moram, aut veniendi poscere causas. Ipfa Paphum fublimis abit, sedesque revisit Læta suas; ubi templum illi, centumque Sabæo Thure calent aræ, fertifque recentibus halant.

Corripuere viam interea, quà semita monstrat: Jamque ascendebant collem, qui plurimus urbi Imminet, adversasque aspectat desuper arces. 420 Miratur molem Æneas, magalia quondam: Miratur portas, strepitumque, et strata viarum.

ratur portas, ftrepitumque, et ftrata viarum.

TRANSLATION.

Ab, why fo oft doft thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and answer thee by Turns in Words fincere and undiffembled? Thus he expostulates with her, and directs his Course to the Town. But Venus skreened them in their Way with dark Clouds, and the Goddess spread around them a thick Veil of Mist, that none might fee, or touch, or give them Interruption, or enquire into the Reasons of their Coming. She herfelf wings her Way sublime to Paphos, and with Joy revisits her bappy Seats; where, facred to her Honour, a Temple rises, and a hundred Altars smoke with Sabean Incense, and with fresh Garlands persume the Air.

Mean while they urged their Way where the Path directs. And now they alcended the Hill, which hangs over a great Part of the Town, and from above fur veys its opposite Towers. Here Æneas admires the stately Buildings, where Cot tages once flood: He admires the lofty Gates, the Hurry and Bustle of the Town, and the Magnificence of the Streets. The Tyrians warmly ply the Work: Some

NOTES.

did not walk upon the Ground like Mortals, but skimmed along the Surface with a gentle gliding Motion like that in Milton:

So aging by the Hand be took me rais'd, And over the sand Waters, as in Air Smooth fliding without Step-

Paradife Loft, VIII. 300. 411. At Vinus obscuro. This is borrowed from Homer, Odyst. VII. near the Beginning, where Pallas spreads a Veil of Air around Ulysfer, and renders him invifible, as Venus Æneas. If the Reader would fee the two compared, he may confult Scaliger in the fifth Book of hi Poetics.

417. Thure calent ara. Incense, Flowers and Perfumes were the only Offerings presente to Venus, as we learn from Tacitus, 2 Hift. 2 Hoftie, ut quisque vovisset, mares deliguntus Certissima fides bædorum fibris. Sanguinem ar affundere vetitum; præcibus & igne puro altari adolentur. From which Paffage it appears, the tho' Victims were flain by her Votaries, par ticularly in order to confult the Entrails, y they were neither allowed to burn any Part

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Instant ardentes Tyrii: pars ducere muros, Molirique arcem, et manibus subvolvere saxa: Pars aptare locum tecto, et concludere fulco. Jura, magistratusque legunt, sanctumque sena-426 tum.

Hic pottus alii effodiunt : hic alta theatris Fundamenta locant alii; immanefque columnas Rupibus excidunt, fcenis decora alta futuris. Qualis apes æstate nova per florea rura Exercet fub Sole labor, cum gentis adultos Educunt fœtus; aut cum liquentia mella Stipant, et dulci distendunt nectare cellas; Aut onera accipiunt venientum; aut, agmine

Ignavum fucos pecus à præsepibus arcent : Fervet opus, redolentque thymo fragrantia mella.

Tyr andentes infart; pars innat ducere margins, surfrique ar-cem, et fuberaleur of fort manibus; port a sare locum bar la, et concladere enmofules. La fin jura ning fir atujque, fenatum one factive.
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bic ulie lacant alca fue damenta theatrie, excidentaure diam conmones columnas, olen de cora futuris fcenis. Tulis ett chrom labor qualis exercise agent in novel astate per florea ruen ? com minu. cunt adultos fætus gatte, dat cum flipant liquentia media, es diffendunt cellas dulci neciare. aut accipiunt onera venien uni aut, agmi facto, arcent præsepious sucos pecus ignavum :
Opus servet, mellaque fragrantia 435 thymo redolent.

TRANSLATION.

are extending the Walls, and raising a Tower, or pushing along unweildy Stones. Some mark out the Ground for a private Building, and inclose it with a Trench : Some choose a Place for the Courts of Justice, for the Magistrates Halls, and the venerable Senate. Here some are digging Ports: There others are laying the Foundations of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Decorations of future Scenes. Such their Toil as in Summer's Prime employs the Beesamidst the flowery Fields under the warm Sun, when they lead forth their full grown Swarms; or when they lay up the liquid Honey, and diftend the Cells with iweet Nectar; or when they disburthen those that come Home loaded, or, in formed Battalions, drive the inactive Drones from the Hives. The Work is hotly plied. and the fragrant Honey smells strong of Thyme. O happy ye, Æneas says,

the Sacrifice upon her Altars, nor sprinkle them with the Blood. Hence Catullus calls Venus the Goddess whose Altars were never stained with Blood:

- Diwam

Sanguinis expertem. De com. Ber. 430. Qualis apes. The first Simile in Homer's Iliad is taken from Bees; to which Macrobius compares this in Virgil, and allows it to have the Preference.

Hure & Svea, &c. Il. II. 87.

The fi lowing Hoft Pour'd forth by Thy sfands, darkens all the Coaft. As from some rocky Cleft the Shepherd sees Clust ring in Heaps on Heaps the driving Bees, Rolling, and black ning, Swarms succeeding Swarms,

With deeper Mufrmurs and more boarse Alarms;

. Dusky they spread, a close embody'd Croud, And c'er the Vale descends the living Clouds

So. &c. But it is evident these two Comparisons are applied to quite different Purpofes, and agree in nothing, but that they are both taken from Bees. Homer designed to image the Numbers, the Tumult, and the perpetual Egression of the Grecian Troops issuing from their Tents and Ships, by a Swarm of Bees pouring out of a Rock. Virgil again intended to represent the Labour, Skill, and Affiduity of the Carthaginian Builders, by the Industry and Art with which those curious Animals carry on their Works. Thus both the Similies are equally juft, but cannot properly be compared together, fince their Defigns are fo dif-

Ovos fortunati, Aneas it, que rum maerio jum ipargunt! et jufpicit fostigia prois. Infere se per medios, sept is mebula, quod est mirabile dielu, miscetque se cum units, mi que cernitur ulli. Lucus fuit in media urbe, lacusticum und a can in loca Romi mus umb. a; quo in loco Pæni, jastati undis et turbine, primum effodere is gnum quod regia Juno monstrarat, caput nempe acris equi : nam sic monstrarat gensem fore egregiam bello, et facilem vicu per facule. Hic Sidoma Dido condebat Junoni in-gens templum, opulentum donis et numine Diwa: eui ærea limina surgebant gralibus, trabefque erant nexæ ære, cardo Aridebat abenis foribus. In boc luco nova res oblata primum lemit timorem : bic Æneas primum aufus est sperare salutem, et melius considere rebus suis af-flistis. Namque, dum lustrat fingula sub ingenti templo, opperiens Reginam; dum miratur que fortuna sit urbi, manusque artificum laboremque operum in-

ser fe ;

O fortunati, quorum jam mœnia furgunt! Æneas ait; et fastigia suspicit urbis. Infert se septus nebula, mirabile dictu, Per medios, miscetque viris, neque cernitur 440 Lucus in urbe fuit media, lætissimus umbra;

Quo primum jactati undis et turbine Pœni Effodêre loco fignum, quod regia Juno Monstrarat, caput acris equi: fic nam fore bello Egregiam, et facilem victu per secula gentem. Hic templum Junoni ingens Sidonia Dido Condebat, donis opulentum et numine Divæ: Ærea cui gradibus furgebant limina, nexæque Ære trabes, foribus cardo stridebat ahenis. Hoc primum in luco nova res oblata timorem Leniit: hic primum Æneas sperare salutem 451 Aufus, et afflictis melius confidere rebus. Namque, sub ingenti lustrat dum singula templo, Reginam opperiens; dum quæ fortuna fit urbi. Artificumque manus inter se operumque laborem

TRANSLATION.

whose Walls now rise! and lift his Eyes to the Turrets of the City. Then, shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is feen by any. In the Center of the City was a Grove, which yielded a most delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courfer, an Omen which royal Juno shewed. For by this be fignified, that the Nation was to be renowned for War, brave and victorious through Ages. Here Sidonian Dido built to Juno a stately Temple, enriched with Gifts, and the Presence of the Goddess; whose brazen Threshold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creeking Hinge. Within this Grave the View of an unexpected Scene first abated their Fear : Here Æneas first dared to promise himself Redress, and to conceive better Hopes of his afflicted State: For, while he surveys every Object in the spacious Temple, waiting the Queen's Arrival; while he is musing with Wonder on the happy Fortune of the City; while he compares the Hands of the Artists,

445. Facilem victu. It would be tedious to is what agrees best to the Design of the Text, repeat here what the Commentators have offered for explaining this Passage. The Translation 447. Numine Divæ. Probably refers to some takes facilem widu to fignify the fame as facilem wielum; for there are not wanting Examples where the Supines in u, as they are called, have an active as well as a passive Sense. And this

447. Numine Divæ. Probably refers to some rich Statue of the Goddess June that was set up in the Temple, for so numen is used, Æn. II. 178. where that Word is ap Ved to the Pallarding. dium,

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n. II. Palla Miratur; videt Iliacas ex ordine pugnas, 456
Bellaque jam fama totum vulgata per orbem;
Atridas, Priamumque, et sævum ambobus Achillem.

Constitit, et lacrymans, Quis jam locus, inquit, jam locus, queve regio in ter-Achate,

Quæ regio in terris nostri non plena laboris? 460 En Priamus! funt hic etiam sua præmia laudi: Sunt lacrymæ rerum, et mentem mortalia tangunt.

Solve metus: feret hæc aliquam tibi fama falu-

Sic ait: atque animum picturâ pascit inani, Multa gemens, largoque humectat siumine vultum.

Namque videbat, uti bellantes Pergama circum Mac fugerent Graii; premeret Trojana juventus: Hac Phryges; instaret curru cristatus Achilles.

456 widet Iliacus pugnas ex ordine, bellaque jam wulgata fama per totum orbem; videt Atridas, Priamumque, et Achillem sæwum ambobus. Constitit, et lacrymans inquit: O Achate, quis jam locus, quæve regio in terris non plena est nostri laboris? en Priamus est! etiam bic sua præmia sunt laudi: lachrymæ rerum sunt hic, et mortalia tangunt mentem. Solve metus; bæc sama feret tibi aliquam salutem. Sic ait: atque pascit animum sluum inani pistura, gemens multa, bumestaque vultum largo slumine. Namque videbat, uti Graii bellantes circum Pergama suventus premeret eos thac parte Phryges sugerent, dum Achilles cristatus instaret iis è curru.

TRANSLATION.

and their elaborate Works, he sees the Trojan Battles delineated in Order, and the War of Troy now blazed by Fame over all the World; he sees the Sons of Atreus, Priam, and Achilles implacable to both. Amazed he stood! and, with Tears in his Eyes, says, What Place, Achates. what Country on the Globe is not full of our Disaster? See where Priam stands! Even here praise worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and their Breasts are touched with human Misery. Dismiss your Fears: This Fame of our Miserumes will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his manly Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were slying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans were slying, while plumed Achilles, in his Chariot,

NOTES.

Omina ni repetant Argis, numenque reducant.
449. Trabes. Seems to mean the Door-posts and Threshold, since the Poet is only describing the Entry and Gates of the Temple.

455. Artificumque manus. La Cerda underflands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Stile and Art of the several Masters in Painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr. Straban is the only English Translator, as I know, who has taken it in this Sense:

And note compares the Hands

Of famous Artifs, now admires their Works.

458. Ambabus. There is Mention here of three, Agamemnon, Menelaus, and Priam, but they may be confidered only as two, the Caufe, the Interests of the two Brothers, being one and the same; or ambabus may refer to both Armies.

La Cerda however reads Atridem.

462. Sunt lacrymæ rerum. Here res is to be taken in the same Sense as above, Verse 178. Fessi rerum, and 204. Discrimina rerum.

Nec procul binc lacrymons agnoscit ex neveis velis tentoria Rhesi: quæ proditæ in primo somno cruentus Tydides vastabat multa cæde, avertitque ardentes equos in castra, priusquam gustassent pabula Trojæ, bibissent-que Xantbum. Alia parte Troi-lus sugiens, armis-amissis, infelix puer, atque congressus Acbilli impar! sertur equis, resupinusque bæret in inani curru, tenens lora tomen : cervixque comæque buic trabuntur per terram, pulvis inscribitur, verså bastå, Interea Uiades, passis crimbus, ibant ad templum Palladis non eque iis, ferebantque peplam suppliciter triftes, et tunfæ pectora falmis.

Nec procul hinc Rhesi niveis tentoria velis Agnoscit lacrymans; primo quæ prodita somno Tydides multa vastabat cæde cruentus, Ardentesque avertit equos in castra, prius quam Pabula gustassent Trojæ, Xanthumque bibissent. Parte alia, fugiens amisfis Troilus armis, Infelix puer, atque impar congressus Achilli! 475 Fertur equis, curruque hæret resupinus inani, Lora tenens tamen: huic cervixque comæque trahuntur

Per terram, et versa pulvis inscribitur hasta. Interea ad templum non æquæ Palladis ibant Crinibus Hiades paffis, plepumque ferebant Suppliciter triffes, et tunsæ pectora palmis.

TRANSLATION.

thundered on their Rear. Not far from thence, weeping, he spies the Tents of Rhesus, distinguished by their Snow-white Veils; which, betrayed in that first fatal Night, cruel Diomed plundered, and drenched in Blood, and led away his fiery Steeds to the Grecian Camp, before they had tasted the Pasture of Troy, or drunk of the River Xanthus. In another Part of the Temple Troilus, flying after the Loss of his Arms, ill-fated Youth, and unequally matched with Achilles! is dragged by his Horses, and from the Chariot hangs supine, yet grasping the Reins in Death. His Neck and Hair trail along the Ground, and the dusty Plain is inscribed by the inverted Spear. Mean While the Trojan Matrons were marching on folemn Procession to the Temple of adverse Pallas, with their Hair dishevelled, and were bearing the consecrated Robe, like Suppliants fad, and beating their Bo-

NOTES.

470. Primo fomno. Dr. Trapp translates this, -In the first Repose by Night betray'd, and Mr. Straban, - Betray'd in their first Sleep. But this gives one an Idea of the Beginning of the Night; whereas Homer fays it was towards the Approach of the Morning, - 17209: 8 not, Il. X. 251. And that Virgil was not forgetful of this Circumstance, appears from the Episcode of Nifus and Euryalus, which is plainly an Imitation of that of Diomed and Ulyffes in Homer, where he particularly marks the Time of their Adventure to have been about the Dawn of the Morning, — lux inimica propinquat. Æn. IX. 355. Therefore I take primo jomno, with Rusus, to mean the first Night, namely, the first Night that Rhesus slept in the Trojan Camp, fomnus being put for Night, Geor. I. 208.

Libra die jamnique pares uhi fecerit boras.

473. Pahula gustossent, &c. Among other Fatalities of Troy this was one. It was fare-

told that Troy should never be taken, if once Rbefus's Horfes drank of the River Xantbus,

or tasted the Grass of Troy.
478. Versa-basta. The invented Spear, not of Troilus, for he had dropped his Arms, Verle 474, but of Achilles, which was flicking in the Body of Troilus, and confequently, as he lay refupinus upon his Back, it was inverted, or had its Point downwards.

This Story is related in 479. Interea, &c. the fixth Book of the Iliad, Verse 286, where Hecuba, with the other Trojan Matrons, carry the Peplum in folemn Procession to the Temple of Minerwa, to intreat the Goddess to re-move Diomed from the Fight. All that Homer fays of this Peplum is, that it was the richeft Vestment in Hecubal's Wardrobe, en broidered by the Sidonian Women, and brought by Paris from Sidin.

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Diva folo fixos oculos averfa tenebat. Ter circum Iliacos raptaverat Hectora muros, Exanimumque auro corpus vendebat Achilles. 484 Tum verò ingentem gemitum dat pectore ab imo, Ut spolia, ut currus, utque ipsum corpus amici, Tendentemque manus Priamum conspexit inermes.

Se quoque principibus permistum agnovit Achivis, Eoasque acies, et nigri Memnonis arma. Ducit Amazonidum lunatis agmina peltis Penthefilea furens, mediifque in millibus ardet; Aurea fubnectens exfertæ cingula mammæ Bellatrix, audetque viris concurrere virgo.

Hæc dum Dardanio Æneæ miranda videntur, Dum Rupet, obtutuque hæret defixus in uno; 495. Regina ad templum formâ pulcherrima Dido Incessit, magna juvenum stipante caterva. Qualis in Eurotæ ripis, aut per juga Cynthi

Diva aversa tenebat oculos fixes Solo. Achilles ter raptaverat Heftora circum Il accs maros. vendebatque ejus exanimum cor-pus auro. Tum verd dat ingentem gemitum ab imo pettore, ut primum conspexit spolia, ut con-spexit currus ipsumque corpus amici, Priamumque tendentem inermes manus. Agnewit fe quoque permixtum principibus Acbivis, aciefque Eoas, et arma nigri Memnonts. Penthefilea furens ducit agmina Amazmidum lunatis peltis, ardetque in mediis millibus, subne Bens aurea cingula exfertæ mammæ, bellatrix, virgoque audet concurrere viris.

Dum bæc miranda videntur

Dardanio Ænéæ, dum Stupet, bæretque defixus in uno obtutu, Regina Dido pulcberrima forma incessit ad templum, magna caterva juvenum flipante eam. Qualis Diana exercet eboros in ripis Eurotæ, aut per juga Cynthi,

TRANSLATION.

The Goddess in Wrath kept her Eyes fixed on the foms with their Hands. Ground. Thrice had Achilles dragged Hector round the Walls of Troy, and was felling his breathless Corpse for Gold. Then indeed Æneas fetches a deep Groan from the Bottom of his Breast, when he saw the Spoils, the Chariot, and the very Body of his Friend, and Priam stretching forth his feeble Hands. Himfelf too he knew mingled with the Grecian Leaders, and the Eastern Bands, and the Arms of swarthy Memnon. Furious Penthesilea leads on her Troops of Amazons, armed with Shields of crescent Form, and burns with martial Rage amidst the thickest Ranks. Below her naked Breast the Heroine girt a golden Belt, and the Virgin Warrior dares even Heroes to the Encounter.

These wonderous Scenes while the Trojan Prince surveys, while he is lost in Thought, and in one gazing Pofture dwells unmoved; Queen Dido, of surpassing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances,

NOTES.

486. Ut spolia, ut currus, utque if sum cor-pus amici. The languishing Turn of this Verse, the artificial Pauses, and, above all, the ut repeated at every Paule, shew us Æneas tracing these several affecting Objects, and every now and then fetching a Sigh; it is of the same Kind with that tender Line in the eighth Eclogue, 41.

Ut vidi, ut perii, ut me malus absiul t error! 496. Pulcherrima Dido. This is agreeable to the Truth of History, as we read in Justin: In-

terim rex Tyro decedit, filio Pygmalione, et Elifsa filia, intignis formæ virgine, bæredibus insti-

tutis. Juft. XVIII. Cap. 4.
493. Qualis in Eurotæ. This Simile is borrowed from the fixth Book of the Odyffey, Verse 102, where Homer applies it to Nauficaa with her Maids sporting on the Green. Gellius writes, that Valerius Probus was of Opinion, that no Passage had been more unhappily copied by Virgil than this Comparison. The Rea-

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fert pharetram bumero, gradi-ensque supereminet omnes Deas; gaudia pertentant tacitum pec-tus Latonæ: Dido erat talis; Leta ferebat fe talem per medios, mstans operi regnisque futuris. Tum resedit in foribus Divæ, sub media testudine templi, septa armis alteque jubniza solto. Dabat viris jura legesque, aquabatque laborem operum justis parti-bus, aut trabebat eum sorte, cum Eneas jubito videt Anthea, Sergeflumque, fortemque Cloancum magno concursu, quos ater surbo diffulerat æquore,

quam mille Oreades secutæ glo- Exercet Diana choros, quam mille secutæ merantur bine atque bine; illa Hine atque bine clomerantur Oreades i Hinc atque hinc glomerantur Oreades; illa pha-Fert humero, gradiensque Deas supereminet om-

Latonæ tacitum pertentant gaudia pectus: Talis erat Dido; talem se læta ferebat Per medios, instans operi, regnisque futuris. Tum foribus Divæ, media tefludine templi, Septa armis, folioque alte subnixa, refedit. Jura dabat legesque viris, operumque laborem Partibus æquabat justis, aut sorte trahebat. Cum fubito Æneas concurfu accedere magno Anthea, Sergestumque videt, fortemque Cloan-

Teucrorumque alios, ater quos æquore turbo

TRANSLATION.

round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majestic, she towers above the other Goddesses, while with filent Raptures Latona's Bosom thrills. Such Dido was, and such, with chearful Grace, she passed amidst her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, the took her Seat, furrounded with her Guards, and raised on a Throne above the rest. Here she administred Justice, and dispensed Laws to her Subjects, and, in equal Portions, distributed their Tasks, or differfed them by Lot; when strait Æneas fees, advancing with a vast Concourse, Antheus, Sergeftus, brave Cloanthus, and other Trojans; whom a black Storm

NOTES.

der may fee his Objections, and Scaliger's Anfwer, in Mr. Pipe's Note upon that Place in Homer, where both are very fairly stated. I shall only copy those Words of Scaliger that point to the Particulars wherein the Comparison holds between Diana and Dido: Quemadmodum igitur Diana in montibus; ita Dido in urbe. Illa inter Nympbas, bac inter Matronas. Illa infans wenatibus, bac urbi. And this is all the Use to which Virgil intended the Comparison, as appears from his Application of it, Talis erat Dido, etc.

498. Cynthi. Cynthus was a Mountain in Delos, Diana's native Island; but it is not so easy to assign the Reason why the Banks of Eurota are mentioned as one of the Haunts of Diana and her Nymphs, unless it is that Sparta, near which the Eurota runs, was a famous Country

for Hanting.

502. Pertentant. Signifies the brifk vibrating Motion of the Strings of a mulical Inflrument, hence applied by easy Analogy to the brisk. Motion excited in the animal Spirits by an Object of Joy, and the pleasant Sensation with which it is accompanied,

Nonne vides ut tota tremor pertentet equorum Corpora-Geor. III. 250.

505. Foribus Divæ. In the inner Part of the Heathen Temples was an Apartment, separated from the rest by a Wall or Veil, which answered to the Sansum Sanstorum in the Temple of Jerusalem, and was called Adytum or Penetrale. Here Virgil supposes Juno to have had a Statue, or some facred Symbol of her Prefence, and therefore calls the Gate that led to her Sanctuary Fores Diva, the Gate of the Goddess.

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Pla-

Dispulerat, penitusque alias advexerat oras.

Obstupuit simul ipse, simul perculsus Achates,
Lætitiaque metuque, avidi conjungere dextras

Ardebant; sed res animos incognita turbat.

Dissimulant, et nube cava speculantur amicti,

Quæ fortuna viris; classem quo littore linquant;

Quid veniant: cunctis nam lecti navibus ibant

Orantes veniam, et templum clamore petebant.

Postquam introgressi, et coram data copia fandi, Maximus llioneus placido sie pectore cœpit: 521 O Regina, novam cui condere Jupiter urbem, Justiaq ue dedit gentes frænare superbas, Troes le miseri, ventis maria omnia vecti, Oramus, prohibe infandos à navibus ignes, 525 Parce pio generi, et propiùs res aspice nostras. Non nos aut ferro Libycos populare Penates

pinimus aut populare Libycos Penates ferro,

advexeratque ad oras penitus alias. Ipse simul obstupuit, simul Achates perculsus, latitiaque metuque, avidi ardebant conjungere dextras; sed res incognita turbat corum animos. Dissimulant, et amici cava nube peculantur qua fortuna sit viris, quo in littore linquant classem, ob quid veniant: namiletti ex cunciis navibus ibant orantes veniam, et petebant templum clamore.

Possquam sunt introgressi, et copia est data sandi coram, Ilioneus maximus sic cæpit loqui è placido pestore: O Reg na, cui Jupiter dedit condere novam urbem, frænareque gentes superbaz justitia, nos mi eri Troes, vesti ventis pet omn a maria, oramus te, probibe insandos ignes à navibus, parce pio generi, et propiùs aspice nostras res. Nos non

TRANSLATION.

had toffed up and down the Sea, and driven to other far distant Shores. At once Amazement seized the Hero, at once Achates was struck, and, between Joy and Fear, both ardently longed to join Hands; but the Strangeness of the Event perplexes their Minds. Thus they carry on their Disguise, and, shrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coast they left the Fleet, and on what Errand they came: For a select Number was deputed from all the Ships to sue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admission and Liberty to speak before the Queen, Ilioneus, their Chief, with Mind composed, thus began: O Queen, to whom it is given by Jove to build this rising City, and to curb proud Nations with just Laws, we, Trojans forlorn, tossed by Winds over every Sea, implore thy Grace, oh! fave our Ships from the merciless Flames; spare a pious Race, and propitiously regard our Distresses. We are not come either to ravage with the Sword your Libyan Gods

NOTES.

321. Placido pectore. This Expression is both more elegant and more comprehensive, than if they had said, placido ore or wultu: for the calm composed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. Gentes frænare superbas. The Numidians, and other fierce Nations in her Neighbourhood, who are thus described, Æn. IV.

Hin Getulæ urbes, genus insuperabile bello, Li Numidæ instræni cingunt, et inbospita Syrtis; Hinc deserta fiti regio, lateque furentes Barcæi.

527. Libycos populare Penates. The Penates were either the Tutelar Gods of a whole Province or Kingdom, of whom this Passage is to be understood; or they were the Protectors of particular Cities, as Æn. II. 293.

be understood; or they were the Protectors of particular Cities, as Æn. II. 293.

Sacra, susque tibi commendat Troja Penates.
Or, lastly, they were the domestic Gods, the guardian Deities of private Families.

Cura penum firuere, et flammis adolere Penates.

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out wertere raptas prædas ad littora. Ea vis non est animo, nec tanta Superbia ett victis. Eft locus, Grait dicunt eum Hesperiam cognomine; antiqua terra, potent armis atque ubere gleba ; Cenotrii viri cam coluere; munc fama est minores dix ffe gentem Italiam, de nom ne ducis. Huc cursus fuit nobis. Cum subito nimbofus Orion affurgens, è fluctu tulit nos in caca vada, Austrisq e penitus procacibus dispulit nos per undas perque invia jaxa, salo superante: pauci adnavimus buc veftris oris. Quod genus est boc bominum? quave patria permittit bune tam barbarum morem ? probibemur bypitio arenæ : cient bella, vetantque nos consistere in prima terra. Si temnitis bumanum genus et mortalia arma;

Venimus, aut raptas ad littora vertere pra edas.

Non ea vis animo, nec tanta superbia victis.

Est locus, Hesperiam Graii cognomine dict int; 530

Terra antiqua, potens armis, atque ubere g ebæ;

Œnotrii coluere viri: nunc fama, minor a

Italiam dixisse, ducis de nomine gentem.

Huc cursus suit.

Cum subito assurgens sluctu nimbosus Orion 535

In vada cæca tulit, penitusque procacibus Austris,

Perque undas, superante salo, perque invia saxa

Dispulit: huc pauci vestris adnavimus oris.

Quod genus hoc hominum? quæve hunc tan

barbara morem

Permittit patria? hospitio prohibemur arenæ: 540

Bella cient, primaque vetant confiftere terra. Si genus humanum et mortalia temnitis arma;

TRANSLATION.

(fettlements) nor with rapacious Han's to bear away the Plunder to our Ships. We have no fuch hottile Intention, nor does fuch Pride of Heart become the Vanquished. There is a Piace, called by the Greeks Hesperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Enotrians possessed it once: Now Fame reports that their Descendants call the Nation Italy from their Leader's Name; hither our Course was bent, when suddenly tempessuous Orion rising from the Main drove us on hidden Shelves, and by violent, outrageous South-winds, tossed us hither and thicher over Waves, and over inaccessible Rocks, overwhelmed by the briny Deep Hither we Few have escaped from Shipwreck to your Coasts. What a savage Race of Men is this, what Country so barbarous to allow of such Manners? We are denied the Hospitality even of the barren Shore. In Arms they rise, and forbid our setting Foot on the first Verge of Land! If you set at nought the human Kind, and the Arms of Mortals, yet know the Gods will always have

NOTES.

-- Et sparsos paterna cæde Penates. Æn. IV. 21.

These last were called parvi Penates,

--besternumque Larem, parvosque Penates
Latus adit. Æn. VIII. 543.

As the others were stiled Magni, -Per magnos, Nife, Penates.

As the Gods and religious Ceremonies of a Country have always been reckoned the most facred Branches of its Property, to offer Violation to them comprehends every Act of Hostility.

535. Affurgens—Orion. Segrais infers from this Passage, that Aneas arrived at Carthage in the Month of July, when this Constellation rises behaveally, i. c. about the same Time that

the Sun rifes; that he staid at Carthage till the End of Winter, when he set Sail for Italy, Quin etiam biberno moliris sidere classem.

where he arrived fome Time in the Spring, as appears from those Lines in the seventh Book, which beautifully paint that Season

Aurora in roseis fulgebat lutea big is:
Cum venti posuere, omnisque repense resedit
Flatus, et in lento luctantur marmore tonsæ.

—variæ circumque supraque

Assuration de l'accepte de l'accepte de l'accepte de l'accepte volabat Ethera mulcebant cantu, lucoque volabat En. VII. 260

536. Procacibus Austris. To the fan

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He fh when Ve At sperate Deos memores fandi atque nefandi. Rex erat Æneas nobis, quo justior alter

at Sperate Deas fore memores fandi atque nefandi. Ancas erat rex nobis, quo nec fuit alter. justion

TRANSLATION.

an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more just in performing all the Duties of Piety, none more fig-

NOTES.

Interdum persciffa furit petulantibus Euris. And Horace, Ode I. 26. Tradam protervis-portare ventis. 543. Sperate. Spero fignifies to look for, or expect, either Good or Evil, as Hac adeo ex illo mibi jam speranda fuerunt. Æn. XI. 275.

Hunc'ego si potui tantum sperare dolorem.

Æn. IV. 419. 544. Quo justior alter, nec pietate fuit, nec bello major et armis. This is the Sum of Aneai's Character, Piety and Valour,

-pietate infignis et armis. Æn. VI. 403.

And answers to Homer's And aniwers to anador, xeatepoi Augotepoi II. III. 179 MORTEPOS

And it is obvious to remark, that the first of thefe, infignis pietate, agreeably to the Genius of the Latin Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As *Eneas* was perfectly refigned to the Will of Heaven.——Ille Jouis monitis immota tenebat lumina; so he was a zealous Patriot, and firmly attached to the Interests of his Country, which was always first in his Thoughts, and nearest his Heart :

Me fi fata meis paterentur ducere witam Auspiciis, et sponte mea componere cur as ; Urbem Trojanam primum dulcesque meorum Relliquias colerem, Priami tella alta manerent, Et recidiva manu posuissem Pergama victis.

En. 1V. 340.
This Picty exerts itself towards all his Relations, and shews him a tender Son, Father, Husband. He bears his aged Sire upon his Shoulders through the Flames of Troy, and leads his little Son, his Wife following. What a beautiful Image has Wife following. What a beautiful Image has Virgil given of his Hero's tender Affection, in

those Words he puts in his Mouth.

Et me, quem dudum non ulla injeffa movebant Tela, neque adverfo glomerati ex agmine Graii; Nune omnes terrent aura, fonus excitat omnis Suspensum, et pariter comitique onerique timen-

Æn. iI. 726. He shews the same Tenderness towards his Wife, when, having loft her in the general Hurry and Vol. I.

Confusion, he ventures back into the midst of the Enemies to find her, and leaves not his Purfuit till her Ghost appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingroffes all his Affections:

Omnis in Ascanio cari fat cura parentis. Many Inftances of the same Kind will occur to the Observation of every Reader to the Course of the Poerr, and to infift on all of them would be tedious. Those, who would see this beautiful Character more fully illustrated and vindicated from Objections, may consult Mr. Segrais's Preface to his Translation of the Æneid, Mr. Dryden's Preface to his, and Mr. Pope's Note on Iliad V. Verse 212. From the last I shall tran-scribe two or three Sentences: "If we rake a View of the whole Episode of this Hero (Aneas) in Homer, where he makes but an Under-part, it will appear that Virgil has kept him perfectly in the same Character in his Poem, where he fhines as the first Hero. His Piety and his Valour, though not drawn at fo full a Length, are marked no less in the Original than in the Co-py.—As to his Valour, he is second only to Hestor, and in personal Bravery as great in the Greek Author as in the Roman .- He is the first that dares refift Acbilles himself at his Return to the Fight in all his Rage for the Loss of Pa-troclus. He indeed avoids encountering two at once,—and shews upon the whole a sedate and deliberate Courage, which, if not fo glaring as that of some others, is yet more just. It is worth confidering how thoroughly Virgil penetrated in-to all this, and faw into the very Idea of Homer; fo to extend and call forth the whole Figure in its full Dimensions and Colours, from the flightest Hints and Sketches, which were but cafually touched by Homer, and even in some Points 100. where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those Critics who object to Virgil's Hero the Want of that Sort of Courage which strikes us so much in Home's Achilles. Eneas was not the Creature of Virgil's Imagination, but one whom the World was already acquainted with, Sc." I shall only me the two Remarks. One is, that as P

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pierate, nec major bello et armis : quem virum fi fata servant, si vescitur ætberia aura, neque ad-buc occubat crudelibus umbris, non fit metus nobis, nec pæniteat te priorem certoffe officio. Sunt et urbes nobis in Siculis regionibus. armaque, clarusque Acestes est à Trojano sanzuine. Liceat nobis subducere classem quassatam ven-tis, et aprace trabes è sylvis, et fringere remos, fi datur nobis tendere in Iraliam, focis et rego recepto, ut læti petamus Italiam Latiumque: fin folus fit ab-fumptas et pontus Libyæ bobet te, O optime pater Teucrûm! mec jam restat pes Iüli; Nec pietate fuit, nec bello major et armis: 545 Quem fi fata virum servant, si vescitur aura Ætheria, nec adhuc crudelibus occubat umbris; Non metus, officio nec te certasse priorem Pœniteat. Sunt et Siculis regionibus urbes, Armaque, Trojanoque à fanguine clarus Acestes. Quassatam ventis liceat subducere classem, Et filvis aptare trabes, et stringere remos, Si datur Italiam, fociis et Rege recepto, Tendere, ut Italiam læti Latiumque petamus: Sin absumta salus, et te, pater optime Teucrûm! Pontus habet Libyæ, nec spes jam restat Iüli;

TRANSLATION.

nalized in the Art of War, and in martial Atchievements; whom, if the Fates preserve, if fill he breathe the vital Air, and is not yet numbered with the ruthless Shades, neither we shall despair, nor you repent your having been the first in challenging him to Acts of Kindness and Humanity. We have likewise Cities and Arms in Sicily, and the illustrious King Acestes is of Trojan Extraction. Permit us then to bring to Shore our Wind-beaten Fleet, and from your Woods to chuse Trees for Planks, and to refit our Oars; that, if it be given us to bend our Course once more to Italy, upon the Recovery of our Prince and Friends, we may joyfully fet out thither, and make the Latian Shore. But if our Safety is perished, and thou, O Father of the Trojans; the best of Men! now liest buried in the Libyan Sea, and no further Hope of Iulus remains, we may at least repair to the Streights

NOTES. WATES

the greatest Justiness of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Person of Æneas; so in the Character of Mezentius, which is the Reverse of the other, he shews that Impiety and Inhumanity are inseparable. As that Prince is contemptor be considered among the Blemishea which Virgis's accurate Judgment would probably have correctly and the lives are that Monster of Cruelty :

Mortua quin etiam jungebat corpora vivis, Components manibusque manus, atque oribus ora, Tormenti genus; et sanie taboque suentes Complexu in misero, longa sic morte necebat.

Æn. VIII. 485. Another Remark is, that Virgil feems to have failed in the Propriety of his Hero's Character, by studying in some Things too closely to imitate Homer. Particular Instances of this occur in the ninth Book, where he makes Eneas sacrifice eight Rutilions to the Manes of Pallas, as Ashill and done twelve Trojans to the Chost of This Practice, however it may suit surious Temper of Achilles, is quite to the mild, humane Disposition of

accurate Judgment would probably have corrected, had he lived to finish this Poem to that Perfection he defigned.

545. Bello-et armis, &c. This is not 3 Tautology, as it may feem; the first refers to the whole Art or Conduct of War, the other to the Prowess and Bravery in the Field of Battle. Servius.

546. Quem fi fata, &c. Virgil makes Ilioneus dwell on this Circumstance, in order to make the stronger Impression. Besides, such Repetitions of the same Idea in different Expressions, are common to all Poets:

E: The still lives, and fees the Light of the Sun, Homer,

Vigit,

At freta Sicaniæ faltem, fedesque paratas, Unde huc advecti, regemque petamus Acesten. Talibus Ilioneus: cuncti simul ore fremebant Dardanidæ.

Tum breviter Dido, vultum demissa, profa-

Solvite corde metum, Teucri, secludite curas. Res dura, et regni novitas me talia cogunt Moliri, et latè fines custode tueri.

Quis genus Æneadum, quis Trojæ nesciat urbem? 565

Virtutesque, virosque, et tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni;
Nec tam aversus equos Tyriâ Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque arva,

at saltem ut petamus freta Sicaniæ, sedesque paratas, unde adwesti sum us buc, et regem Acesten. Ilioneus orabat talibus verbis: cunsti Dardanidæ simul fremebant ore.

Tum Dido, demissa vultum, breviter profatur: O Teucri, solvite metum à corde, secludite curos. Mea dura res, et novitas regni, cogunt me moliri tolia, et latètueri sines meos custode. Quis nesciat genus Æneadum, quis nesciat urbem Trojæ? virtutesque virosque, et incendia anti belli? nos Pæni non gestamus petiora adeò obtusa; nee Sol jungit equos tam aversus à Tyrià urbe. Seu vis optatis Magnam Hesperiam, arvaque Saturnia.

TRANSLATION.

of Sicily, and the Settlement there prepared for us, whence we were driven hither, and once more vifit King Acestes. So spake Ilioneus. At the same Time the other

Trojans murmured their Confent.

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Then Dido, with modest, downcast Looks, thus in brief replies: Trojans, banish Fear from your Breasts, lay your Cares aside. My hard Fate, and the Infancy of my Kingdom, force me to take such Measures, and to secure my Frontiers, by planting Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devastations of so renowned a War? Carthaginian Hearts are not so obdurate and insensible; nor yokes the Sun his Steeds at such a Distance from our Tyrian City. Whether therefore you be designed for Hesperia the Greater, and the Country where Saturn

NOTES

Vivit, et ætherias vitales sufcipit auras. He lives, and draws the vital Air.

Lucretius.

565. Quis genus. There are three principal Reasons may be affigned why People are unacquainted with what happens in the World, either, in the first Place, because the Events are not of Importance enough to be blazed abroad; or the People are stupidly unconcerned about the Affairs of others, and have no Curiosity to enquire after them; or, lastly, they live in so remote a Corner of the Globe, that News cannot reach them. In this Light we may consider Dido in this and the three following Lines, obvating any unfavourable Opinion Illomeus might have conceived of the Cartbag inians, as ignorant and insensible. Think us not such a Set of Birabarians, says Dido, as to be ignorant of the Trojan War, and the Exploits of its famous Heroes; these are Events too important not to be univer-

fally celebrated. Quis genus Æneadum, &c. Nor are we Carthaginians fo stupid as not to concern ourselves about other States and Kingdoms. Non chtusa aded, &c. Nor are we in so remote a Climate as to be cut off from Commerce and Correspondence with the rest of Mankind. Nec tam aversus, &c. Others however consider the two last Lines in another Light, as if Dido were proving that her People could not be imagined barbarous, fince they were not far removed from the Sun. You ought not to think us, fays fbe, obdurate, inhuman, or infensible; this is the Disposition of those Nations on whom the Sun feldom fhines, or but with faint, and diftant Rays; but our Breafts are foscened by his warmer Influences. Ailuding to the Notion of fome Philosophers, that the Inhabitants of the colder Climates are less susceptible of Humanity and Compassion than those in warmer Countries.

570 Ery-

G g 2

five fixes Erycie, regem ue Aceften; dimittam vos tutos auxicesten; dimittam wes tutos auxilio juvaboque vos opibus. Vuleisne et pariter considere mecum in
bis regnis? Urbs, quam urbem
statuo, est vestra; subducite naves: Tros Tyriusque agetur mibi
nullo discrimine. Atque utinam
spse rex vester Aneas compulsis
bus estem Neso affaret huc eodem Noto offoret! equidem dimittam certos homines per littora, et jubebo eos luftrare extrema Libyæ; si quibus sylvis aut urbibus ejectus errat. Et fortis Achates, et pater

Æneas, a-retti animum bis dictis, jamdulum ardebant erumpere nubem : Achates prior compellat Aneam: O nate Dea, quæ fententia nunc furgit animo? Vides omnia tuta, vides classem, sociosque receptos. Unus abest, quem ipfi vicimus submersum in medio fluctu : cætera respondent diets tuæ matris. Vix fatus erat ea, cum nubes circumfula re-pente scindit fe, et purgat le in apertum ætbera.

Sive Erycis fines, regemque optatis Acesten; Auxilio tutos dimittam, opibusque juvabo. Vultis et his mecum pariter confidere regnis? Urbem quam statuo, vestra est; subducite naves: Tros Tyriusque mihi nullo discrimine agetur. Atque utinam rex ipse, Noto compulsus eodem. Afforet Æneas! equidem per littora certos Dimittam, et Libyæ lustrare extrema jubebo; Si quibus ejectus filvis, aut urbibus errat.

His animum arrecti dictis, et fortis Achates, Et pater Æneas, jamdudum erumpere nubem. Ardebant. Prior Ænean compellat Achates: 581 Nate Dea, quæ nunc animo sententia surgit? Omnia tuta vides; classem, sociosque receptos. Unus abest, medio in fluctu quem vidimus ipsi Submersum: dictis respondent cætera matris. Vix ea fatus erat, cum circumfusa repente Scindit se nubes, et in æthera purgat apertum.

TRANSLATION.

reigned, or if you chuse to wifit Eryx's Coast and King Acestes; I will dismiss you fafe with proper Assistance, and support you with my Wealth. Or will you fettle with me in this Realm of mine? The City I now build shall be yours: Draw your Ships ashore; Trojan and Tyrian shall be treated by me as if they were both the fame. And would to Heaven the fame Wind had driven your Prince Æneas too upon our Coast, and that he were here present! However, I will send trusty Messengers along the Coasts, with Orders to search Libya's utmost Bounds, if he is thrown out to wander in some Wood or City.

Animated by these friendly Words, brave Achates and Father Æneas had long impatiently defired to break from the Cloud. Achates first addresses Æneas: Goddess-born, what Purpose now arises in your Mind? You see all is safe; your Fleet and Friends restored. One alone is missing, who sunk before our Eyes in the Midst of the Waves: Every Thing else agrees with your Mother's Prediction. Scarce had he faid, when strait the circumambient Cloud splits asunder, and dis-

NOTES.

V. 24. Erycis. Eryx was King of Sicily, Æn.

V. 24.

573. Urbem, quam, &c. The Construction is, Urbs, que urbem statuo, vestea est.

576. E. m. Servius observes that equidem in Virgil ar lays signifies est quidem.

586. Vix ea fatus eres, cum circumsusa repeate scientific sendes, &c. This Passage Multon scens to have had in his Eye, Book X. 447, where Sotan passed invisible through the Midst of the mellish Council, seated himself on his imitates Homer, who, in the same Manner, discovers

Throne, viewed all around him unfeen, then furprized them with his unexpected Appearance;

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pear Epi Restitit Æneas, clarâque in luce resulsit, Os humerosque Deo similis: namque ipsa decoram

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Cæfariem nato genitrix, lumenque juventæ 590 Purpureum, et lætos oculis afflarat honores. Quale manus addunt ebori decus, aut ubi flavo Argentum, Pariusve lapis circumdatur auro.

Tum fic Reginam alloquitur, cunctifque re-

Improvisus, ait: Coram, quem quæritis, adsum, Troïus Æneas, Libycis ereptus ab undis.

O sola infandos Trojæ miserata labores!

Quæ nos, relliquias Danaûm, terræque marisque

Omnibus exhaustos jam casibus, omnium egenos,

Urbe, domo socias! grates persolvere dignas

Non opis est nostræ, Dido, nec quicquid ubique est

Gentis Dardaniæ, magnum quæ sparsa per or-

Di tibi, fi qua pios respectant numina, fi quid

Eneas reficit, refulfitque in clarà luce, fimilis Dee os bumerofque: namque genitrix ipfa afflarat nato decoram cacfariem, purpureumque lumen juventae, et oculis lætos bonores. Tale decus quale manus addunt ebori, aut ubi argentum Pariufve lapis circumdatur flavo ouro.

Tum sic alloquitur Reginam, repenteque improvisus cunëtis ait: ego adsum coram, Troius Beneat, quem quæritis, ereptus ab Libycis undis. O tu sola miserata insandos labores Troje l quæ urbe domo socias nos relliquias Danoum, jam exbeustos omnibus casibus terræque marisque, et egenos omnium! O Dido, non est nostræ opis persolvere tibi dignas grates; nec est opis Dardaniæ gentis, quæ scarsa ett per magnum orbem: Dii stiqua numina respectant pias, siquid

O. Cherres. TRANSLATION.

in Countenance and Make refembling a God: For Venus herself had adorned her Son with graceful Locks, flushed him with the radiant Bloom of Youth, and breathed a sprightly Lustre on his Eyes. Such Beauty as the Artist's Hand superadds to Ivory, or where Silver and Parian Marble is inchased in yellow Gold.

Then suddenly addressing the Queen, he, to the Surprize of all, thus begins: Behold the Man you seek now present, Trojan Æneas, snatched from the Libyan Waves. O thou, who alone had commiserated Troy's unutterable Calamities! who deignest to associate in thy Town and Palace as a Remnant saved from the Greeks, who have now been tried to the utmost by Woes in every Shape, both by Sea and Land, and are in Want of all Things! to repay thee due Thanks, great Queen, exceeds the Power of both us, and of all the Dardan Race, wherever dispersed over the wide World. The Gods, if any Powers divine regard the

NOTES.

tovers Ulysses to Akinous, in the seventh Book of the Odyssey; but it is acknowledged that Vugil has improved upon his Original, particularly in that fine Addition at the End of the Verse, et in aethera purgat apertum, than which nothing can more strongly paint the Image of a Cloud just vanishing and blending with the Air.

588. Claraque in luce refulfit. Shone, or appeared conspicuous, as Lucr. V. 12. speaking of Efficueus.

Fluctibus è tantis witam, tantisque tenebris.
In tam tranquillo, et tam clarà luce locavit.
603. Si qua, &c. This Expression implies nothing of Doubt, but only puts a bin Truthinto the Form of a Supposition, more to secure and strengthen the Conclusion impounts to this Assertion, You shall be amply rewarded as sure as there are Gods above, as sure as there is Justice, as there is any Sense of Virtue in the World. Much like what Mr. Addison says:

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justitiæ est usquam) et mens con-scia sibi redi, ferant tibi digna præmia. Que tam lata sæcu-la tulerunt te? qui tanti paren-tes genuere te talem? Dum flu-vii current in freta, dum umbræ luftrabunt convexa montibus, dum polus pascet sidera; bonos, no-menque tuum, laudesque tum sem-per manebunt, quacunque terra vocant me. Sic satus, petit amicum Ilionea dextra, Sereftumque lævå; poft, petit alios, for-temque Gyan, fortemque Gloan-

Usquam justitize est, et mens sibi conscia recti. Præmia digna ferant. Quæ te tam læta tulerunt Secula? qui tanti talem genuere parentes? In freta dum fluvii current, dum montibus um-

Lustrabunt convexa, polus dum sidera pascet; Semper honos, nomenque tuum, laudesque manebunt,

Quæ me cunque vocant terræl Sic fatus, amicum Ilionea petit dextrâ, lævâque Serestum; Post, alios, fortemque Gyan, fortemque Cloan-

TRANSLATION.

Pious, if Justice any where subfifts, and a Mind, conscious of its own Virtue, shall yield thee a just Recompence. What Age was so happy to produce thee? Who the Parents of fo illustrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praise, with me shall ever live, to whatever Climes I am called. This faid, he embraces his Friend Ilioneus with his Right-hand, and Sereftus with his Left: Then the rest in their Tyrns, the heroic Gyas, and heroic Cla anthus.

AN OTES.

-If there's a Power above us, -be muft delight in Virtue. See also Æneid II. 1:0 atque omnia ferre sub auras,

Si qua tegunt. Where it appears plain that if qua cannot imply any Doubt, but must fignify whatever, or some Word of the like Import. Admitting therefore this to be the Signification of fi qua numina, and fi quid justitie in this Place, why may we not consider it as a Prayer, which I am surprized to find none of the Commentators have done? Dis—ferent, may the Gods confer upon you; the Verb, which is in the Optative Mood, naturally leads to this Sense, and it is in the same

Form with that Imprecation, B. II. 536.

Di (fi quæ eft cælo pietas, quæ talia curet)

Perfolwant grates dignas, et præmia reddant

Debita.

603. Pine This Word fignifies virtuous Men general Meneficent, cuce Ni us's generous, difin-Euryalus is called pius amer, the Note on Verse 549. tereffe A. con cia refli. Some would t of Dido's own conscious Apher Virtue, but of the divine Mind, lious to every good Action; as where | as Æn, IV. 451. and X. 251. Mens agitat molem, An. VI. 727.

But, besides that this Sense appears forced, and mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is conscius relli, as he is the infallible Witness of Truth and Integrity; but he is confcious fibi rest, as he is conscious of his own Uprightness and Sincerity. But this Expression admits of another Sense; for, instead of joining et mens sibi conscia resti with Dit, as one of the Nominatives to ferant, we may include it in the Parenthefis with fi qua, &c. Thus, if in the Parenthefis with fi qua, &c. Thus, if there be any Gods who regard the Pious, if Justice any where subsifies, and a Mind conscious of Virtue.

665. Que te tom leta tulerunt Secula. It is the same Thought with that in the fixth Æneid,

Hie genus antiquum Teurcri, pulcberrima proles, Magnanimi beroes, nati melioribus annis. It represents Dide as one of the Heroines of the happy golden Age, whose uncommon Worth could only be the Production of those batter Days.

608. Montibus—convexa. Either in monti-bus, or montibus poetically for montium. Con-vexa is se dom or never used by good Authors to fignify convex in English, but rather imports the fame as curvus, bending, shelving, or arched,

620, Teu-

Obstupuit primo aspectu Sidonia Dido, Casu deinde viri tanto; et sic ore locuta est: 615 Quis te, nate Deâ, per tanta pericula casus Infequitur? quæ vis immanibus applicat oris? Tune ille Æneas, quem Dardanio Anchisæ Alma Venus Phrygii genuit Simoentis ad un-

Atque equidem Teucrum memini Sidona venire, Finibus expulsum patriis, nova regna petentem, Auxilio Beli. Genitor tum Belus opimam Vastabat Cyprum, et victor ditione tenebat. Tempore jam ex illo casus mihi cognitus urbis Trojanæ, nomenque tuum, regesque Pelasgi. lpse hostis Teucros infigni laude ferebat, Seque ortum antiqua Teucrorum à stirpe volebat. Quare agite, O tectis, juvenes, succedite nostris: Me quoquè per multos fimilis fortuna labores Jactatam, hac demum voluit confiftere terra. Non ignara mali, miseris succurrere disco.

Sidonia Dido obstupuit primo afpectu, deinde tanto cafu miri, et fic locuta eft ore : O nate Dea. quis casus insequitur te per tanta pericula? qua vis opplicat te immanibus oris? Tune es ille Ancas, quem alma Venus genuit Dardanio Anchifæ ad undam Phrysii Simcentis? Atque equidem memini Teucrum venire Sidona, expulsum patriis finibus, petentem nova regna auxilio Be-li. Genitor meus Belus tum vatabat opimam Cyprum, et vic-tor tenebat eam aitione. Casus Trojanæ urbis cognitus est mibi jam ex illo tempore, nomenque tuum, rege que Pelafri. Ipfe boftis ferebat Teucros infigni laude, volebatque fe effe ortum ab antiqua firpe Teucrorum. Quare, O juvenes. agite, succedite
mostris tectis: simil: s fortuna voluit me quoque jactasam per multos labores, demam consistere in
bacterra. Ego non ignara mali,
disco succurrere misers.

TRANSLATION.

born, pursues thee through such mighty Dangers? What Power drives harbarous Coast? Are you the great Æneas, whom, by Phryone Sirver and this fair Venus bore to Troian Analysis. expelled his native Country, came to Sidon in quest of a new Kingdom, depending on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever fince that Time I have been acquainted with the Fate of Troy, with your Name, and the Grecian Kings. The Enemy himself extolled the Trojans with distinguished Praise, and with Pleafure traced his Descent from the antient Trojan Race. Come then, bereic Youths, enter our Walls. Me too, through a Series of Labours toffed, like Fate with yours at length hath doomed to fettle in this Land. Myself no Stranger to Misfortune, have learned to fuccour the Distressed.

NOTES.

the Son of Telamon, and Brother of Ajax, who, upon his Return from Troy, was banished by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. Ipfe boftis. Teucer, though a Greek by the Father's Side, polebat fe ortum, gave himfelf out, or would have himfelf reputed of Tro-

620. Teuerum - expulsum. This is Teuer, Father, and reckoning his Lineage from his Mother, who was the Daughter of Lasmedon, King of Troy, descended in a direct Line from the ancient Tencer, the Founder of the Tencer or Trojan Race. The true Reason why Tencer valued himself rather on Account of his Relation to the Trojans by his Mother, than to the Grecians by his Father, was in Resentment of the ill UGge Extraction, thus disclaiming Relation to his he had met with from his Father; but the Por

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Sic memoral, fimul ducit A. meam in regia teda, simul indi-cit bonorem templis Divum. Interea nec minus mittit munera fociis ad littora viginti tauros, centum borrentia terga magnorum fuum, centum pingues agnos cum matribus, lætitiamque Dei Bacchi. At interior domus splendida infruitur regali luxu, parantque convivia in mediis tectis. Adfunt westes laboratæ arte, oftroque superbo: ingens argentum adest in mensis, fortiaque fada patrum cœlata in auro, longiffima feries rerum

Sic memorat: fimul Ænean in regia ducit Tecta; fimul Divûm templis indicit honorem. Nec minus interea fociis ad littora mittit Viginti tauros, magnorum horrentia centum Terga suum, pingues centum cum matribus agnos

Munera, lætitiamque Dei.

At domus interior regali splendida luxu Instruitur, mediisque parant convivia tectis. Arte laboratæ vestes, ostroque superbo: Ingens argentum mensis, cœlataque in auro Fortia facta patrum, series longissima rerum

TRANSLATION.

This faid, the forthwith leads Aneas into her royal Apartments, and at the fame Time ordains due Honours for the Temples of the Gods. Mean While, with no less Care, she fends Presents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with briftly Backs, as many fat Lambs, with the Ewes, and the Joys of the God Bacchus. But the inner Rooms of State are splendidly furnished with regal Pomp, and Banquets are prepared in the Middle of the Hall. Here are Carpets wrought with Art, and of the richest Purple; the Tables shine with massy Silver-plate, and embossed in Gold appear the brave Exploits of her Forefathers, a lengthened Series of History traced down through so many Heroes,

NOTES.

by concealing that Circumftance, fets this Action | in fuch a Light as to reflect no small Honour on

the Irojans.
632. Templis indicit bonorem. It was the ancient Custom to offer up Libations and other Acts of Thanksgiving to the Gods, upon the Arrival of Strangers, especially to Jupiter Zemius, the God of Hospitality, or who presides over Strangers. Thus in Homer, Alcinous, when he receives Ulyffes at his Court, orders Libations to Jove, who guides the Wanders on his Way. Pope's Odysiey, VII. 240. Servius takes indieit bonorem to fignify originally to raile, or order Contributions to be raised in Honour of the Gods, because the Ancients, on Account of their Poverty, were obliged to collect for their Sacrifices, or elfe they applied to that Use the Goods and Effects of concemned Malesactors: Hence supplicia, Punishments, came to fignify Prayers; supplicationes, Thanksgivings; and sacer, both holy and accursed.

636. Munera, lactitiangue Doi. The Commentators are greatly divided about the Meaning of these Words. Corradus explains them an Objection and Toy, i. e. a grateful Offseting to the

Offering and Joy, i. e. a grateful Offering to the

God (Neptune) who had faved them from Shipwreck, taking munera in the same Sense, as Geor. IV. 534.

tu munera supplex Tende, petens pacem, o faciles venerare Na-

Aulus Gellius reads muso latitiamque die, Prefents with which they might joyfully pass the Day ; taking die for diei, as Geor. 1. 208. Servius, and the Generality of Interpreters, confider it as a poetical Circumlocution for Wine, which is the Gift and Joy, or the joyful Gift of the God (Bacchus). The Translation is according to the Pointing in Heinfins's Edition, where there is no Stop after agnos, but a Comma after munera; so that the Construction runs thus, Mittit wiginti tauros munera; she sends them Presents of twenty Bulls, &c. Letitiamque Di, and the Joy of the God (Bacchus) i. e. Wine. See Verse 651, where munera is construed the fame Way.

640. Argentum—auro. Gold and Silver-plate, which was fimply called Gold and Silver. So Seneca de Vita Beat. Cap. XVII. Nec temen, et at libet, collocatur argentum, fed perite ferei-

Per tot ducta viros antiquæ ab origine gentis. Æneas (neque enim patrius confistere mentem Paffus amor) rapidum ad naves præmittit Acha- us mentem confifiere) præmitti Ascanio ferat hæc, ipsumque ad mænia ducat. Omnis in Ascanio cari stat cura parentis. Munera præterea, Iliacis erepta ruinis, Ferre jubet, pallam fignis auroque rigentem, Et circumtextum croceo velamen acantho; Ornatus Argivæ Helenæ: quos illa Mycenis, Pergama cum peteret, inconcellosque Hymenæos, Extulerat; matris Ledæ mirabile donum. Præterea sceptrum, Ilione quod gesserat olim, Maxima natarum Priami, colloque monile Baccatum, et duplicem gemmi, auroque coro-

Hæc celerans, iter ad naves tendebat Achates.

dusta per tot wiros ab origine antiquæ gentis. Æneas (neque enie amor patrius possus est illi-Ackaten rapi :um ad naves ; ut ferat bæc ... jeanio, ducatque ipjum ad mænia i omnis cura cari parentis flat in Ascanio. Praterea juber Alcanium ferre secum munera erepta Iliacis ruinis, pallam nempe rigentem fignis auroque, et velamen circumtextum croceo acantho: ornatus Argivæ Helenæ, quos illa extulerat Mycenis, cum peteret Pergama, Hymenxosque inconcists; qui ornatus erant mirabile d'num matris Ledæ, Præterea jubet eum ferre ceptrum, quod Ilione maxima natarum Priami olim gefferat, baccatumque monile collo, et coronam duplicem gemmis auroque. Achates celerans bae 655 tendebat iter ad naves.

TRANSLATION.

from the first Founder of the ancient Race. Æneas (for paternal Affection suffered not his Mind to rest) with Speed sends Achates before to the Ships, to bear those Tidings to Ascanius, and bring the Boy himself to the City. All the fond Parent's Care centers in Ascanius. Besides, he bids him bring Presents for the Queen saved from the Ruins of Troy, a Mantle stiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brank urfine, the Ornaments of Grecian Helen, which she had brought with her from Mycenæ, when bound for Troy and her lawless Marriage; her Mother Leda's curious Gift. A Scepter too, which once Ilione, Priam's eldest Daughter, bore, a Necklace strung with Pearl, and a Crown fet with double Rows of Gems and Gold. This Message to dispatch, Achates directs his Course to the Ships.

NOTES.

tur. Tully IV. in Verr. Comabat apud Eupolemum, argentum ille appoluerat. And Virgil himself, in the third Æneid, 355.

Impositis auro dapibus.
642. Per tot-wires. The whole History of

the Family from Belus, or rather Abibelus, the first Tyriun Monarch.

644. Rajidum-præmittit. Servius thinks this is equivalent to mittie prærapidum, which appears forced. Rather, fends him before the Entertainment, or before the Messengers sent by Dido, Verle 633.

647. Iliacis erepta ruinis. This shews them

to have been Things of the greatest Value. Vol. I.

648. Pallam. This was a Kind of Stole, or long Garment, that reached down to the

Fust fed ad teneros lutes palla pedes.

Tibul I. Eleg. 7. Hence Horace gives it the Epithet of bonefta : Post bunc personæ, pallæque repertor bonestæ Æschylus. De Arte Poet. 278.

648. Signis auroque, i. e. Signis aureis, 22 above molemque et montes; and Geor. Il. 192. Pateris libamus et auro, i. e. pateris aureis.

656. Hac celerans. After the Manner of the Greeks, who used warmders and ragurers the same Way.

665. Tela

at the While, ills, an es, and lly fure Hall. es shine

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er-plate, er. Se temere, e fervitur,

At Cytherea versat novas artes, et nova confilia in pectore; ut nempe Cupido mutatus faciem et ora veniat pro dulci Afcanio, donifque incendat furentem Reginam, atque implicet ignem illius ostibus. Quip; e timet domum ambiguam Tyriosque bilingues : atrox Juno urit eam, et cura ejus recursat sub noctem. Ergo affatur aligerum Amorem bis dictis : O nate, meæ vires, mea magna potentia; nate, qui solus temnis Typhoëa tela summi Patris Jovis; confugio ad te, et supplex posco tua numina. Hæc nota funt tibi, ut nempe frater tuus Æneas pelago jastetur or. cum omnia littora, odiis iniquæ Junonis : et tu sæpe doluifti nofero dolore. Phæniffa Dido tenet bunc, moraturque eum blandis vocibus; et vereor quo Junonia bospitia vertont se: illa baud ceffabit in tanto cardine rerum. Quocirca meditor ante capere Reginam dolis, et cingere eam flamma; ne que numine mutet fe; fed potius ot teneatur mecum magno amore Ænea.

At Cytherea novas artes, nova pectore versat Confilia; ut faciem mutatus et ora Cupido Pro dulci Afcanio veniat, donifque furentem Incendat Reginam, atque offibus implicet ignem. Quippe dorum timet ambiguam Tyriosque bilingues:

Urit atrox Juno, et sub noctem cura recursat. Ergo his aligerum dictis affatur Amorem: Nate, meæ vires, mea magna potentia; folus, Nate, Patris summi qui tela Typhoëa temnis; Ad te confugio, et supplex tua numina posco. Frater ut Æneas pelago tuus omnia circum Littora jactetur, odiis Junonis iniquæ, Nota tibi : et nostro doluisti sæpe dolore. Hunc Phoenissa tenet Dido, blandisque mora-

Vocibus; et vereor, quò se Junonia vertant Hospitia: haud tanto cessabit cardine rerum. Quocirca capere ante dolis, et cingere flamma Reginam meditor: ne quo se numine mutet: Sed magno Æneæ mecum teneatur amore. 675

TRANSLATION.

But Venus revolves in her Breast new Plots and new Defigns, that Cupid should come in place of fweet Afcanius, affuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the fubtle Flame into For the dreads the false equivocating Race, and the doubleher very Bones. tongued, perfidious Tyrians: Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore she addresses these Words: O Son, my Strength, my mighty Power; my Son, who alone defielt the Typhaan Bolts of Jove supreme, to thee I sly, and suppliant implore thy Deity. Thou knowest how round all Shores thy Brother Æneas is toffed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief hast often grieved. Him Phœnician Dido entertains, and amuses with smooth Speeches; and I fear what may be the Issue of Juno's Acts of Hospitality: She will not be idle in so critical a Conjuncture. Wherefore, I purpose to prevent the Queen by subtle Means, and fo beset her with the Flames of Love, that no Power may influence her to change, but that with me she may cherish a great Fondness for Æneas. How this thou

NOTES.

665. Tela Typhoea. The Bolts whereby Ty- | was no Way left to escape. baus and the other Giants were overthrown; very lively poetical Expression to denote the Power of Love.

673. Et cingere flamma. A Metaphor, borrowed from the Manner of blocking up a Town by planting Fires round the Walls, that there

Interea vigilum excubiis obsidere portas Cura datur Meffspo, et monia cingere flam-Æn. IX. 159. Interea Rutuli portis circum omnibus instant Sternere cade viros, et monia cingere flam. Æn. X. 118. 681, Idahum

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Quà facere id possis, nostram nunc accipe men- Nunc accipe nostram mentem que tem.

Regius, accitu cari genitoris, ad urbem Sidoniam puer ire parat, mea maxima cura; Dona ferens, pelago, et flammis restantia Trojæ. Hunc ego fopitum fomno, fuper alta Cythera, 680 Aut super Idalium, facratâ in sede recondam; Ne quà scire dolos, mediusve occurrere possit. Tu faciem illius, noctem non amplius unam, Falle dolo; et notos pueri puer indue vultus: Ut, cum te gremio accipiet lætissima Dido, Regales inter mensas, laticemque Lyæum, Cum dabit amplexus, atque ofcula dulcia figet; Occultum inspires ignem, fallasque veneno. Paret Amor dictis caræ genitricis, et alas Exuit, et greffu gaudens incedit Iuli. At Venus Afcanio placidam per membra quietem Irrigat, et fotum gremio Dea tollit in altos Idaliæ lucos: ubi mollis amaracus illum Floribus, et dulci aspirans complectitur umbrâ.

pollis facere id. Regius puer, mea maxima . ra, parat ire ad Sidoniam urbem, accitu cari genitoris, ferens dona restantia pelago et flammis Trojæ. Ego re-condam bunc sopitum somno, super alta Cythera, aut super Idalium nemus in sacrata sede; ne qua possit scire dolos, mediusve occurrere. Tu dolo falle faciem illius unam noctem non amplius ; et iple puer indue notos vultus pueri : ut, cum Dido lætiffima accipiet te gremio, inter regales mensas Lyaumque laticem, cum dabit tibi amplexus atque figet tibi dulcia ofcula; inspires ei oc-cultum ignem, fallasque eam ve-neno. Amor paret dictis caræ genitricis, et exuit alas, et gaudens incedit greffa Iili. At Venus irrigat placidam quietem per membra Ascanio, et Dea tollit eum fetum gremio in altos lucos Idalia: ubi mollis amaracus afpirans, completitur illum foribus et dulci umbra.

TRANSLATION.

mayst affect, now hear what I advise. The royal Boy, my chief Care, at his Father's Call prepares to visit the Sidonian City Carthage, bearing Presents for Dido saved from the Sea and Flames of Troy. Him having lulled to Rest, I will lay down on Cythera's Tops, or in some facred Retreat above Idalium, less the should discover the Plot, or, intervening, marr its Success. Do you artfully counterseit his Face but for one Night, and, yourself a Boy, assume a Boy's samiliar Looks that when Dido shall take thee to her Bosom in the Heighth of her Joy amidst the royal Feasts, and Bacchus's chearing Liquor; when she shall give thee repeated Embraces, and press thee with sweet Kisses, thou mayst breathe into her the secret Flame, and by Stealth convey the Poison. The God of Love obeys the Dictates of his dear Mother, lays aside his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Ascanius's Limbs, and in her Bosom fondling, conveyed him to Idalia's losty Groves, where soft Amaracus, perfuming the Air with Flowers and fragrant Shade, class him tound.

NOTES,

681. Idalium. A Town and Grove of that Name in the Island of Cyprus.

686. Laticemque Lyæum. Lyæus is a Nime given to Bacchus, απο τε λυων, because Wine distipates Care,

Cura fugit multo diluiturque mero,
dissipat Evius

Curas mordaces.

Hor. II. Ode XI, 17.

693. Mollis amaracus. The Herb Marjoram, otherwise called Sampsuchum, whereof Pliny tells us a most excellent Kind grew in Cyprus, and that it was baneful to Serpents; Sampsuchum, sive amaracus, in Cypro laudatissimum et odoratissimum scorpionibus adversatur. So that it was a very proper Bed for Aganius to sleep on with Sasety.

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Jamque Cupido ibat parens dielo matris, et portabat Tyriis regia dona, lætus Acbate duce. Cum venit, Regina jam compo-fuit se supet aulæis superbis, lo-cavitque se mediam in aurea sponda. Jam pater Æneas, et jam Trojana juventus conveniunt, discumbiturque super ficato oftro. Famuli dant lymphas manibus, expediunt ue Cererem canistris, feruntque mantilia ton-fis willis. Intus erant quinquaginta famulæ, quibus cura fuit fruere penum longo ordine, et ad-olere Penates flammis. Centum erant aliæ, totidemque miniftri pares atate, qui onerent menfat daribus, et ponant pocula. Necnon et Tyrii frequentes convenere per læta limina, jussi discumbere Super pielis toris. Mirantur dosa Æneæ ; mirantur lulum,

Jamque ibat dicto parens, et dona Cupido 695 Regia portabat Tyriis, duce lætus Achate. Cum venit, aulæis jam se Regina superbis Aurea composuit sponda, mediamque locavit. Jam pater Æneas, et jam Trojana juventus Convenient, stratoque super discumbitur oftro. Dant famuli manibus lymphas, Cereremque caniftris

Expedient, tonsisque ferunt mantilia villis. Quinquaginta intus famulæ, quibus ordine longo Cura penum struere, et slammis adolere Penates. Centum aliæ, totidemque pares ætate ministri, 705 Qui dapibus mensas onerent, et pocula ponant. Nec non et Tyrii per limina læta frequentes Convenere, toris justi discumbere pictis. Mirantur dona Æneæ; mirantur Iülum,

TRANSLATION.

Now, in Obedience to his Instructions, Cupid went along, and bore the royal Presents to the Tyrians, pleased with Achates for his Guide. By the Time he arrived, the Queen had placed herself on a golden Couch, under a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Assembly, and plant themselves on the Purple Beds. The Attendants Supply the Guests with Water for their Hands, dispense the Gifts of Ceres from Baskets, and furnish them with the smooth Towels. Within are fifty Handmaids, whose Task it was to prepare and marshal the Entertainments in due Order, and burn Incense to the Houshold-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Dishes, and place the Cups. In like Manner the Tyrians, a numerous Train, assemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Presents of Æneas, nor with less Wonder view Iulus, the glowing Aspect of the God, his

NOTES.

ourea in the Nominative, to agree with regina, but it does better in the Ablative, as Æn. VII. 190. Aurea percussiam wirga; where the two last Syllables must be pronounced like a Diphthong. See more Examples of this, Ecl. III. 96. VIII. 81. Æn. X. 487.

698. Mediamque locavit. The Couches where-

on they lay at Table were three in Number, each of which was made for three to lie upon; bence Triclinium fignifies a Dining-room. The Middle, according to Servius, was reckoned the most honourable Place, in Proof of which he brings a Quotation from Salluft, where Perpenwa, entertaining Sertorius, feis him in the Mid-

698. Aurea composuit sponda. Some take | dle : Igitur discubuere Sertorius - in medio, &c. 701. Dant famuli manibus lympbas, Cererem-que expedient. It was the ancient Custom to wash before Meals. We may observe that Virgil, to maintain the Dignity of his Stile in this simple Narration, uses the poetical Words, Lym-phas et Cererem, for Water and Bread.

704. Flammis adolere Penates. Adolere fignifies properly to burn fragrant Incense, as Verbena que adole pingues, et mascula thura. Ecl. VIII. 65.

Or to perfume by Incense, as Praterea coftis adolet dum altaria tædis. Æn. VII. 71.

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Flagrantesque Dei vultus, simulataque verba, 710 flagrantesque vultus Dei, wer-Pallamque, et pictum croceo velamen acantho. Præcipue infelix, pesti devota futuræ, Expleri mentem nequit, ardescitque tuendo Phænissa; et puero pariter donisque movetur. Ille, ubi complexu Æneæ, colloque pependit, 715 Et magnum falsi implevit genitoris amorem, Reginam petit. Hæc oculis, hæc pectore toto Hæret; et interdum gremio fovet, inscia Dido Insideat quantus miseræ Deus. At memor ille Matris Acidaliæ, paulatim abolere Sichæum Incipit; et vivo tentat prævertere amore Jampridem resides animos, desuetaque corda. Postquam prima quies epulis, mensæque remotæ;

baque simulata, pallamque, et velamen pielum croceo acantho. Præcipue infelix Phænissa, devota futura pefti, nequit expleri mentem, ardescitque tuendo, et pariter movetur puero dinefque. Ille, uni perendit complexu colloque Anea, et implevit magnum anorem falfi genitoris, petit Reginam: bæc bæret in eo oculis. bac hæret in en toto pestore, et Dido interdum fovet eum gremio, inscia quantus Deus insideat ei mifera. At ille, memer matris Ac daliæ, paulotim incipit abolere Sichaum, et tentat vivo amore prævertere animos jam, ridem refides corda ue defueta. Pofiquam prima quies est epulis, mensaque funt remota;

TRANSLATION.

well dissembled Words, the Mantle, and Veil figured with Leaves of the Acanthus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to Love's pestilential Fever, gazes with unwearied Delight, and is inflamed with every Glance, and is equally captivated with the Boy and with his Gifts. Eneas's Nock having hung with fond Embraces, and having fully gratified his fictitious Father's ardent Affection, advances to the Queen. She fixes her Eyes, her whole Soul on the Boy, and sometimes fondles him in her Lap, not thinking what a powerful God there fits plotting her Ruin. Mean while he, heedful of his Mother's Instructions, begins insensibly to deface the Memory of Sichæus, and with a living Flame tries to preposses her languid Affections, and her Heart by long Difuse grown cold to Love.

Soon as the first Banquet ended, and the Tables were withdrawn, they place

NOTES.

, &c. Cereremftom to at Virin this

s, Lymere figas era. II. 65.

1. 71. Hence Hence it fignifies to perform Acts of Worship in Junoni Argivæ jussis adolemus bonores.

Æn. III. 547.

For the Penates fee above, Verfe 527. 713. Expleri mentem nequit, arde citque tuendo. Ut vidi! ut perii! ut me malus abstulit error! Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit Lumina, quam toto concepit pectore flammam, Funditus, atque imis exarfit tota medullis.

Catull. in Nupt. Peleia 719. Infideat. This Word is very expressive, denoting not only Cupid's Situation, but his in-fidious Defign upon Dido. Heinfius reads infidat, a Word of much the fame Import, and is applied to Bees greedily clinging to the Summer Flowers, and rioting on the Bloffoms:

ubi apes æstate serena Floribus infidunt varies-

Æn. VI. 707. 721. Vivo amore. May either mean with an ardent Passion, or rather a Passion for a living Object.

Postquam prima quies epulis, mensaque The Romans, as Servius observes, remota. brought in the feveral Courfes in Tables, and not by fingle Dishes; hence we read frequently in Authors of the prima Menfa and fecunda Menfa, the first and fe and Service. Particularly in Cicero's Epifiles to Atticus, Lib. XIV. 6. Hac ad to scripfi appointa secunda mensa. This I wrote to you between the first and second service. Whence it appears that there was a confiderable Interval between the one and the other. See also his twenty-first Letter of the fame Book,

ministri fatuunt magnos crateras, et coronant vina. Strepitus fit in tectis, volutantque vocem per ampla atria: in-censi lychni dependent ab aureis laquearibus; et funalia vincunt nottem flammis. Hic Regina poposcit pateram gravem gemmis auroque, implevitque eam mero; quam Belus et omnes à Belo foliti funt implere. Tum filentia sunt facta in teclis : O Jupiter (nam loquuntur te dare jura bospitibus) velis bunc diem effe latum Tyrifque, profectifque Troja, velifque noftros minores meminisse bujus diei. Adfit Bacchus dator lætitiæ, et bona Juno: et O vos Tyrii faventes celebrate hunc cartum. Dixit, et libavit bonorem laticum in men a,

Crateras magnos statuunt, et vina coronant. Fit strepitus tectis, vocemque per ampla volutant Atria: dependent lychni laquearibus aureis Incensi, et noctem flammis funalia vincunt. Hic Regina gravem gemmis auroque popofcit, Implevitque mero, pateram; quam Belus, et omnes

A Belo foliti. Tum facta filentia tectis: Jupiter (hospitibus nam te dare jura loquuntur) Hunc lætum Tyriifque diem, Trojaque profectis, Effe velis, nostrosque hujus meminisse minores. Adfit lætitiæ Bacchus dator, et bona Juno: Et vos O cœtum Tyrii celebrate faventes. Dixit, et in mensa laticum libavit honorem;

TRANSLATION.

large Goblets, and crown the fparkling Wine. The Roofs refound with buffling Din, and the Guefts roll through the ample Courts the bounding Voice. Down from the golden Cielings hang the flaming Lamps, and blazing Torches overpower the Darkness of the Night. Here the Queen called for a Bowl, ponderous with Gems and Gold, and with pure Wine filled it to the Brim, a Bowl which Belus, and all ber Ancestors from Belus, used; then, having enjoined Silence through the Palace, she thus began: O Jove (for by thee, it is faid, the Laws of Hospitality were given) grant this may be an auspicious Day both to the Tyrians and my Trojan Guests, and may this Day be commemorated by our Posterity. Bacchus, the Giver of Joy, and propitious Juno, be present here; and you, my Tyrians, with benevolent Hearts, folemnize this Meeting. She faid, and on the Table poured an Offering to the Gods; and, after the Libation, first gently touched

NOTES.

and the thirteenth Letter of the fifteenth | Passage Milton has finely improved upon in his

724. Vina coronant .. In Imitation of Homer, Il. I. 470.

Кирос мен иритирас ителефанто потого. The Youths crowned the Gobiets with Wine: which Athenaus explains to mean no more than to fill them Brim-full with Wine. anderstand it of adorning the Cups with Garlands. The Ancients upon certain Occasions used Goblets of a mostrous Size. The same Author de-feribes one of Silver so large as to contain sixhundred Ampboræ, which amount at least to twenty Tuns of our Measure. And Arrian defcribes another so capacious as to contain the Lisations Alexander and nine-thousand Guests performed to the Gods.

Description of Pandemonium, or the Devil's Palace, in the first Book of his Paradije Loft, Verse 726.

-From the arched Roof, Pendent by jubtle Magic, many a Row Of flarry Lamps, and blazing Cuescents, fed With Naphtha and Asphaltus, yielded Light As from a Sky.

729. Belus et omnes a Belo. It is plain that the Belus here mentioned cannot refer to Dido's Father (otherwise there would be no Propriety in faying omnes a Belo, all the Descendants or Successors of Belus) but to one of her Ancestors, perhaps the Founder of the Family.

This Ceremony of 736. Libavit bonorem. Libation confisted in pouring out some Drops of 326. Dependent lychni lequearibus aureis. This | the Wine, either upon the Altar, or sometimes

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cestors, ony of rops of netimes MPOR Primaque libato fummo tenus attigit ore: Tum Bitiæ dedit increpitans. Ille impiger haufit Spumantem pateram, et pleno se proluit auro. Post, alii proceres. Citharâ crinitus Iopas Personat aurata, docuit quæ maximus Atlas. Hic canit errantem Lunam, Solifque labores; Unde hominum genus, et pecudes: unde imber, et ignes:

Arcturum, pluviasque Hyadas, geminosque Tri-

Ouid tantum Oceano properent se tingere Soles Hiberni, vel quæ tardis mora noctibus obstet. 746 Ingeminant plaufum Tyrii, Troesque sequuntur.

Nec non et vario noctem fermone trahebat Infelix Dido, longumque bibebat amorem; Multa fuper Priamo rogitans, fuper Hectore multa;

Nunc, quibus Auroræ venisset filius armis; Nunc, quales Diomedis equi; nunc, quantus A- quantus effet Achilles. chilles.

eoque libato prima attigit reli-quim tenus summo cre. Tum dedit Bitiæ increpitans eum: ille impiger bausit spumantem pateram, et proluit se pleno auro: post eum alii proceres hauserunt eam. Ispas crinitus personat aurata cithara, ea quæ maximus Atlas decuit. Hic canit Lunam errantem, laboresque Solis; unde sit genus bominum, et pecudes; unde fit imber, et ignes; canit A. Eturum, Hyadasque pluvias, gemino que Triones ; canit quid byberni foles tantum properent tingere se Oceano, vel quæ mora obstet tardis noctibus. Tyrii ingeminant plausum, Troefque cos sequentur.

Nec non et infelix Dido trabehat nottem vario jermone, bibebatque longum amorem; rogitans multa juper Priamo, multa juper Hectore; nunc rogitans quibus armis filius Aurora venisset; nune quales effent equi Diomedis ; nunc

TRANSLATION.

the Cup with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himfelf with the brimming Gold; after him the other Lords. Long-haired Iopas next tunes his gilded Lyre to what the mighty Atlas taught. He fings the wandering Moon, and the Eclipses of the labouring Sun. Whence the Race of Men and Beafts, whence Showers and fiery Meteors arise. He sings Arcturus, the rainy Hyades, and the two northern Cars, why Winter Suns make fo much Haste to set in the Ocean, or what retarding Cause detains the slow Summer Nights. The Tyrians redouble their Applauses in Praise of the Song, and the Trojans concur.

Mean While, unhappy Dido, with various Talk, spun out the Night, and drunk large Draughts of Love, questioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come; now what were the Excellencies of Diomed's Steeds; now what Figure Achilles made. Nay come, my

NOTES.

spen the Table, as an Offering to the Gods, in [Acknowledgment of their Bounty. For the

Phrase bonorem Latium see above, Verse 632.
740. Citbarâ personat. In like Manner Homer makes Demodocus firg and play at the Feast with which Alcinous entertains Ulysses, in the eighth Book of the Odyssey. But the Subject of the Song in Homer, the Actions of Ulyfles, how proper soever to the Occasion, finks far below the Dignity of this. The Song of lopas is of

ness and Majesty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Music which he describes.

749. Infelix Dido, longumque bibebat amorem. Virgil is always very happy in fetting Objects in Contrast to one another, as here the anxious Situation of Dido's Love-sick Mind is seen in a fine Light in Opposition to the general Mah and Gaiety of the benqueting Guests. While Tyrians and Trojans give a Loose to Joy, and are making the sublimest Kind, and there is such a Sweet- I the Roofs resound with their repeated Acclama-

236

Imn.o. O bospes, inquit, die nobis à prima origine infidias Danaum, casusque tuorum, tuosque errores : nam feptima æftas jam portat te errantem omnibus terris et fluttibus.

Immò age, et à prima, dic, hospes, origine nobis Infidias, inquit, Danaum, casusque tuorum, Erroresque tuos: nam te jam septima portat Omnibus errantem terris et fluctibus æstas.

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TRANSLATION.

Guest, she fays, and, from the first Original, relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the feventh Summer brings thee to our Coafts, thro' wandering Mazes toffed on every Land and every Sea.

NOTES.

tions, *Eneas* alone engages *Dido*'s Thoughts and I the Feast, nor of the Song, and can listen to no Attention; she relishes neither the Pleasures of Music but the Charms of his Voice.

P. VIRGILII MARONIS

LIBER SECUNDUS.

ORDO. Omnes conticuere, intentique tenebant ora. Inde pater Æneas fis orfus eft ab alto toro : O Regina, jubes me renovare dolorem infandum,

Onticuere omnes, intentique ora tenebant: Inde toro pater Æneas fic orfus ab alto: Infandum, Regina, jubes renovare dolorem;

TRANSLATION.

LL with one Accord were filent, and fixed their Eyes upon him, eagerly attentive: Then Father Æneas thus from his lofty Couch began: Unutterable Woes, O Queen, you urge me to renew; how the Greeks

NOTES.

This fecond Book is one of those which Virgil fingled out to rehearse before Augustus, as a Specimen of his Work; a sure Indication of the Esteem be himself had of it.

3. Infandum, Regina, jubes renoware dolorem. In this Introduction Virgil remarkably follows the Rule laid down by Horace, De Art. Poet. Verfe 105.

Triftia mæstum Vultum verba decent.

The Lines languish, and are so artfully composed, as to force the Reader to pronounce them with a flow, broken, and interrupted Voice, and flow Eneas, as it were, heaving out every Word with a Sigh.

4. Trojam

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composed, m with a and fhew ry Word

Trojam

Trojanas ut opes, et lamentabile regnum Eruerint Danai; quæque ipse miserrima vidi, Et quorum pars magna fui. Quis talia fando, Myrmidonum, Dolopumve, aut duri miles Ulyf-

Temperet à lacrymis? et jam nox humida cœlo Præcipitat, fuadentque cadentia fidera fomnos. Sed, fi tantus amor casus cognoscere nostros, Et breviter Trojæ supremum audire laborem, Quanquam animus meminisse horret, luctuque

refugit, Incipiam. Fracti bello, fatisque repulsi Ductores Danaûm, tot jam labentibus annis,

e relisnarrando ut Danai eruerint tenjavas opes et lamentabile regni bil-qua que miserrima ego ipse v.bic et ea querum fui magna pari-Quis Myrmidonum, Dolopumve, aut qu's miles duri Ulysse semperet à lacrymis fands talia? et jam bumida nox præcipitat se cælo, fideraque cadentia suadent fimnos. Sed fi tantus amor eft tibi cognoscere nostros casus, et breviter audire supremum laborem Trojæ, quanquam animus borret meministe, refuzitque luctu, in-cipiam. Ductores Danasim, fracti bello, repulfique fatis, tot annis jam labentibus,

TRANSLATION.

overturned the Power and Magnificence of Troy, and its deplorable Realms; both what Scenes of Milery I myself beheld, and those wherein I was a principal Party. What cruel Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woes, refrain from Tears! Besides, humid Night is hastening down the Sky, and the setting Stars invite to Sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, tho' my Soul shudders at the Remembrance, and hath shrunk back with Grief, yet will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, being affifted by

4. Trojanas opes. The Kingdom of Pbrygia, whereof Troy was the Capital, was famous for its Riches and Magnificence even to a Proverb;

Nam tu, quæ tenuit dives Achemenes, Aut pinguis Phrygiæ Mygdomas opes Permutare velis crine Licymnia.

Hor. II. Carm. XII. 21. 5. Eruerint Danai. We may observe, once for all, that the Greeks were denominated Danai from Danaus the Brother of Ægyptus, who usurped the Throne of Argos.

7. Myrmidonum. The Myrmidons were the

Troops of Achilles. the Pic.
7. Delogumve. The Delepians aga the
Troops which Phenix led to Troy from the P. an Island in the Ægean Sea.

9. Cadentia fidera. As the Stars rife at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. Luauque refugit. Catrou and others read luctumque refugit, declines the mournful Task, which amounts to the fame Sense. The Reader here will observe that there is a Change in the his Memory.

Tense, refugit being of the Preter-tense, whereas borret is in the Present; a Freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his Remarks on Homer, Iliad I. Verse 37, flews that this Preterite Tenfe, as the Grammarians call it, refers to the Time prefent, as well as what is called the Present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As commat in the Present fignifies be is at Supper, conavit in the Preterite, be bas supped; so here animus refugit, which is the very Example Dr. Clarke adduces to support his Opinion, signifies, my Mind bas shrunk back, which refers to the present Time no less than refugit, it shrinks, or is shrinking back. Whence it appears, that Virgil's using this Tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and the more emphatic of the two; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into

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25. Inflar

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b'cant equum instar montis, na arte Palladis; intexunte costas sesta obiete. Simulant quum else votum pro reditu: ea sama vagatur. Hi sortiti delesta corpora virûm, surtim includum ea buc cæco lateri; penituique complent ingentes cavernas, uterumque armato milite. Tenedos est in conspectu, insula notissima sama, et dives opum, dum regna Priami manebant; nunc tantum sinus, et statio male sida carinis. Ductores Danaum provesti buc, condunt se in deserto littore. Nos rati sumus cos abitse, et petisse Mycenas vento: ergo omnis Troja solvit se longo lustu; portæ panduntur; juvat nos ire, et videre Dorica castra,

Instar montis equum, divina Palladis arte Ædificant; sectaque intexunt abiete costas.

Votum pro reditu simulant: ea fama vagatur.

Huc delecta virûm sortiti corpora furtim
Includunt cæco lateri; penitusque cavernas
Ingentes, uterumque armato milite complent.

Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dim regna manebant:
Nunc tantum sinus, et statio malesida carinis.

Huc se provecti deserto in littore condunt.

Nos abiisse rati, et vento petiisse Mycenas.

Ergo omnis longo solvit se Teucria luctu;
Panduntur portæ; juvat ire, et Dorica castra,

TRANSLATION.

the divine Skill of Pallas, build a wooden Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. This they pretend an Offering, in order to procure a safe Return. Which Report is industriously spread. Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Caverns and Womb with armed Soldiers. In sight of Troy lies Tenedos, an Island well known by Fame, and sourishing while Priam's Kingdom stood; now it serves only for a Bay, and a Station where Ships are hardly safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which, all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, with Joy we view

NOTES.

15. Inflar montis equum. It has been objected, that this Story of the Horse has not Probability enough to support it; since, besides the Hardiness of the Enterprize, it is not to be imagined that the Trojans would be gross enough to receive within their Walls so enormous and sufpicious an Engine with so implicit a Credulity. But all these Objections Segrais has answered in his Remarks. As to the Hardiness of the Enterprize, he observes, that modern History surmishes Examples of equally hardy and daring Enterprizes being undertaken and executed with Success; and instances, particularly, that of the Hollanders, forty of whom ventured to stow themselves in a Boat seemingly loaden with Tursa, and underwent those Scrutinies which are generally made for the Detection of Contraband-goods, and, having sound Means of landing, retook the Town of Breda from the Spaniards. As to the other Objection, which is indeed the principal one, that the Trojans should be so gross

as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has loosed the Knot, by the seasonable Interposition of a Divinity. The Trojans having heard Sinon's artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that before account and his Sons, had all the Reason urgoin orld to believe the Machine was an Office and Violation to it, should feel the severe Violation of Heaven, as Laccoon and his Sons had done; and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. Coffas. The Coffe or Ribs of this wooden Engine are the inner Beams, or Props to which the outer Boards are fastened.

27. Juvat. tre. The Verb ire is frequently

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we a cuba, born teing Desertosque videre locos, litusque relictum. Hic Dolopum manus, hic fævus tendebat Achil- debat, bic tendebat fævus Achil-

Classibus hic locus; hic acies certare solebant. Pars stupet innuptæ donum exitiale Minervæ, Et molem mirantur equi: primusque Thymætes Duci intra muros hortatur, et arce locari; Sive dolo, seu jam Trojæ sic sata ferebant. At Capys, et quorum melior sententia menti, Aut pelago Danaûm infidias, suspectaque dona Præcipitare jubent, subjectisque urere flammis: Aut terebrare cavas uteri et tentare latebras.

locofque defertos, littufque relictum. Hie manus Dologum tenles ; bic erat locus cloffibus ; bie ocies folebant certare. Pars ftu-pet exitiale donum innuptæ Minervæ, et mirantur molem equi ; Thymætesque primus bortatur eum duci intra muros, et locari in arce; five hortatur id dolo, feu fata Trojæ jam fic ferebant. At Capys, et hi guorum menti melior erat sententia, jubent aut pracipitare pelago infidias su pecta-que dona Danaum, urereque ex flammis subjectis; aut terebrare et tentare cavas latebras uteri

TRANSLATION.

the Grecian Camp, the now deferted Plains, and the abandoned Shore. Here las encamped the Dologian Bands, there stern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddess Minerva, and wonder at the stupenduous Bulk of the Horse; and the venerable Thymoetes first advises it may be dragged within the Walls, and lodged in the Tower, whether it was with treacherous Design, or that the Destiny of Troy now would have it so. But Capys, and all whose Sentiments are the Result of sounder Judgment, strenuously urge either to throw into the Sea this infidious Engine of the Greeks, and their suspected Oblation; or, by applying Flames, consume it to Ashes; or, at least, to lay open, and ransack the Recesses of the hollow Womb. Mean While, the

NOTES.

used by Virgil to express a precipitant, impetuous, eager Motion, as it naribus sanguis, Geor. III. 507. it mare proruptum, Æn. 1. 246. ju-ventus it portis, Æn. IV. 130. And the Sense flews that it ought to be so translated here; for to be fure the Trojans, after their long Refiraint, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. Trapp renders it,—and pleasant it was to walk abroad, as if the Trojans had been only going forth in a calm and fedate Manner, to enjoy the Pleafures of the Fields and fresh Air.

Here the Poet 29. Hic Dolopum manus. makes Æneas speak in the Person of one of the Trojans, viewing the Ground where the Enemy had been encamped,

32. Primu que Thymores. This Thymores, we are told, had to With Cilla, the Sifter of Hecuba, Priam's Confort, by whom he had a Son born to him on the same Day with Paris. Priam, teing warned by the Orncle that a Child was born that Day to the Ruin fof his Country, chose ra- I deed some Copies read subjectifue.

ther, as was natural, to interpreted of Thymactes's Son than his owner put him to Death. On this Account Thymac fill entertained a Grudge against Priam, and for that Reason was suspected of betraying his Country, which makes Virgil here say, - five dolo borta-

fy a Fort or Citadel, but the Place of greatest Arce locari. Arx does not always figni-Eminence in a City; as Virgil, speaking of the seven Hills on which Rome was built, calls them septem arces, Æn. VI. 713. The arx there-fore here probably is to be understood of that Place which served for a Vestible to Minerva's Temple.

34. Sic fata ferebant. Virgil all along gives us to understand that the Overthrow of Trop was ordained by Destiny, which adds the greater Air of Probability to this Episode of the wooden

37. Subjettisque. One is here used, as it is elsewhere, for we. Vid. Æn. X. 709. And in-

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Vulgus incertum scinditur in contraria studia. Ibi Laocoon primus ante omnes, magna caterva cum comitante, ardens decurrit ab fumma arce : et procul exclamat : O miferi cives, que tanta est vobis infania? creditis bostes effe avectos? aut putatis ulla dona Danaum carere dolis ? an Ulyffes est fic notus vobis? aut Achimi occultantur inclusi boc ligno; aut bæc mathina fabricata est in nostros muros, inspectura postras domos, venturaque urbi desuper; aut aliquis error latet:
O Teucri, ne cre lite equo. Quicquid id est, timeo Danaos, et ferentes dona. Sic fatus, walidis wiribus contorsit ingentem bastam in latus, inque alvum fericurvam compagibus : illa fletit tremens, utercque recuffo

Scinditur incertum studia in contraria vulgus. Primus ibi ante omnes, magna comitante catervâ. Laocoon ardens summa decurrit ab arce: Et procul: O miferi, quæ tanta infania, cives? Creditis avectos hostes? aut ulla putatis Dona carere dolis Danaûm? fic notus Ulvffes? Aut hoc inclusi ligno occultantur Achivi; Aut hæc in noftros fabricata est machina muros, Inspectura domos, venturaque desuper urbi; Aut aliquis latet error: equo ne credite, Teucri. Quicquid id eft, timeo Danaos, & dona ferentes. Sic fatus, validis ingentem viribus haftam

In latus, inque feri curvam compagibus alvum

Contorsit. Stetit illa tremens, uteroque recusso

TRANSLATION.

fickle Populace is split into opposite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the rest, with Ardour hastens down from the Top of the Citadel; and while yet a great Way off cries out, O wretched Countrymen, what desperate Infatuation this? Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulysses? Either the Greeks lie concealed within this Wood, or it is an Engine framed against our Walls; to overlook our Houses, and to come down upon our City; or some mischievous Design lurks under it. Trojans, put no Faith in this Horse. However it be, I dread the Greeks, even with all the Gifts they bring. This faid, with vigorous Efforts he hurled his massy Spear against the Sides and Belly of the Mouster, where it swelled out by the compacted Boards into an Arch; the Weapon stood quivering, and, by the Shock

NOTES.

ther to Anchifes; according to others, Priam's own Son, and Priest of Apollo, or rather of Neptune, as in Petronius,

-Namque Neptuno Sacer Crinem folutus, omne Laocoon replet

Clamore vulgus.

48. Aliquis error. Error fignifies whatever is opposite to Truth, and is taken in a very large Sense by the Roman Authors: Here it fignifies

Trick, Deteit, Artifice.

49. Timeo Danaos, et dona ferentes. There lies a pa ticular Emphasis in the et, I am jealous of the Greeks even when they bring us Presents. Or perhaps et dona ferentes is to be understood in general, I dread the Greeks, and all who are thus forward to offer Gifts. It is a very just Observation that all rash and sudden Liberality is 1 1 Ep. XIII. 8.

41. Laccoon. According to some he was Bro- | to be suspected, but more especially when it comes from a Foe:

Namque ita subita me jubet benignitas

Vigilare, facias ne mea culpa lucrum.
As Phedrus elegantly expresses it in the Fable; agreeable to which is that Reflection Sophoclas puts in the Mouth of Ajax,

Ex Span a Supa d'apa, x xx em ripaa. The Gifts of an Enemy will never benefit a Man, or make bim the richer.

51. Feri. Ferus does not always fignify a Savage or Beatt of Property as it is here applied to a Horfe, fo Virgil uses the fame Word in speaking of a came Stag, in the feventh Æneid, Verfe 789.

And in like Manner Horage applies it to an Als,

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n Als, Lucellas Infonuere cavæ gemitumque dedere cavernæ. Et, si fata Deûm, si mens non læva fuisset, Impulerat ferro Argolicas fœdare latebras; Trojaque nunc stares, Priamique arx alta maneres!

Ecce, manus juvenem interea post terga revinc-

Pastores magno ad Regem clamore trahebant Dardanidæ, qui se ignotum venientibus ultro, Hoc ipfum ut strueret, Trojamque aperiret Achivis,

Obtulerat: fidens animi, atque in utrumque pa-

Seu versare dolos, seu certæ occumbere morti. Undique visendi studio Trojana juventus

cave caverne infinuere dedereque gemitum. Et, fi fata Deum fuiffent, fi mens noftes non fuif-55 fet læva, impulerat nos fædare Argolicat latebras ferro; tu que O Troja nunc stares, altaque aræ Priami maneres! Ecce interea pastores Dardanidæ mag no cum clamore ad regem trabebant juve nem revincium manus post terga, qui juvenis ultro obtulerat se ignotum venientibus, ut struere boc ipsum, aperiretque Troji Achivis, fidens animi, atque pratus in utrumque; seu versi. dolos, feu occumbere certæ moris Trojana juventus circumfufar. undique fludio vifendi cum.

TRANSLATION.

given to its Sides, the hollow Caverns rung, and fent forth a Groan. And, had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Recess of the Greeks: And thou Troy should still have stood, and thou lofty Tower of Priam now remained! In the mean Time, behold Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth, whose Hands were bound behind his Back; who, to them, a mere Stranger, had voluntarily thrown himself in their Way, to promote this same treatherous Defign, and open Troy to the Greeks; a resolute Soul, and prepared for either Event, whether to execute his perfidious Purpose, or submit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from

NOTES.

Clitellas ferus impingas, Afinaque paternum Cognomen vertas in rifum

53. Gemitumque dedere. This Groan arose from some one of the Greeks within, who was perhaps wounded with Laocoon's Spear, or at leaft affrighted thereby, as Petronius feems to infinuate in these Words,

_Fremit Captiva pubes intus, et dum murmurat, Roborea moles spirat alieno metu.

57. Ecce, manus juvenem. Shakespear has given us a fine Picture of Sinon, answering to the Character in which he is here drawn; it is in his Poem intitled Tarquin and Lucrece. The disconsolate Lady, after the Injury of her Rape, is supposed to fix her Eyes on a Painting, in which the Destruction of Troy is represented; and, amongst other Figures, the fees that of the diffembling Sinon :

he throws her Eyes about the painted Round, And whom he finds forlorn, the doth lament; At last she sees a wretched Image bound, That piteous Looks to Phrygian Shepherds lent; His Face, tho' full of Cares, yet shew'd Con-

Onward to Troy with these blunt Savains be

So mild, that Patience feem'd to fcorn bis Woes, In bim the Painter labour'd with bis Skill

To bide Deceit, and give the barmles Show: An humble Gait, ealm Locks, Eyes waiting still, A Brown unbent, that seem'd to welcome Wee; Cheeks, neither red, nor pale; but mingled fo, That blushing red in guilty Instance gave, Nor ashy pale the Fear that false Hearts

62, Sen certa occumbere morti. To fall a Sa-

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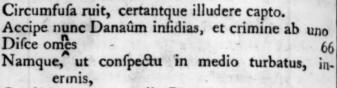
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certi at ne illudere capto. Nunc occipe infidias Danaum, et disce omnes ad uno cr. mine. Namque, ut ille conflict in medio conspectu turbatus, inermis, atque oculis circum pexit Phoygia agmina, e inquit : beu, quæ tellus, quæ elaquora nunc poffunt accipere me ! dolut quid jam denique reftat mibi Lmife o! cu neque u'quam locus est apud Danaos; et super ipsi ta em meo janguine. Quo gemitu noftftri animi funt conversi, et defunis impetus compressus : bor-O mur eum fari, quo anguine quie cretus; memoret quid ferat; rent eve fiducia fit capto. Ille, vir midine tandem deposito, fatur in æc: O Rex, ego equidem, inquæcunque fuerint ;



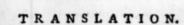
Constitit, atque oculis Phrygia agmina circumfpexit:

Heu, quæ nunc tellus, inquit, quæ me æquora possunt

Accipere? aut quid jam misero mihi denique restat?

Cui neque apud Danaos usquam locus; et super

Dardanidæ infensi pænas cum sanguine poscunt. Quo gemitu conversi animi, compressus et omnis Impetus: hortamur sari, quo sanguine cretus, Quidve serat; memoret quæ sit siducia capto. 75 Ille hæc, deposita tandem formidine, satur: Cuncta equidem tibi, Rex, suerint quæcunque, fatebor



Eagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood among the gazing Crouds perplexed, defenceless, and threw his Eyes around the Trojan Bands; Ah! says he, what Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to compleat my Misery, the Trojans too, incensed against me, sue for Satisfaction with my Blood. By which mournful Accents, our Affections at once were moved towards him, and all the Keenness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Considence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I, indeed, O King, will confess to you the whole

NOTES.

erifice to Death, the fure Reward of Miscarriage in the Attempt.

65. Crimine ab uno. Catrou observes that fome Copies in Servius's Time had read this Paffage thus:

Accipe nunc Danaum infidias, et crimen ; ab

Difce omnes.
68. — Phrygia agmina circumspexit. This is another Instance of Virgit's Art in Versitying,

and shews how much he studied to make the Sound an Ecobo to the Sense. Sinen's affected Consusion and Terror, which he discovers in the slow, Janguid Cast of his Eyes around the Trojan Bands, is represented to the Life in the tardy Progress of the Line, occasioned partly by the Clashing of the two Vowels in Phrygia agmina; but especially by uniting the two Sponders in circumspexit at the End.

71. Et Super. Others read in uper.

31. Fands

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31. Fande

Cheellas

Vera, inquit ; neque me Argolicâ de gente ne-Hoc primum; nec, fi miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba

Fando aliquid, si forte tuas pervenit ad aures 81 Belidæ nomen Palamedis, et inclyta famâ Gloria; quem falsa sub proditione Pelasgi Infontem, infando indicio, quia bella vetabat, Demisere neci; nunc cassum lumine lugent: Illi me comitem, et confanguinitate propinquum,

Pauper in arma pater primis huc misit ab annis.

neque negabo me esse de Argolica gente : boc est primum ; vec, fi improba fortuna finxit Sinonem miferum, finget eum vanum mendocemque. Si forte, fando ali-quid, nomen Belidæ Palamedis, et gloria ejus inclyta fama, per-venit ad tuas aures; quem Pala-medem insontem Pelasgi, sub fal-sa proditione, demisere neci infando indicio, quia vetabat bella; nunc lugent eum cassum lumine : pater meus pauper misit me co-mitem illi Palamedi, et propinquum ei consanguinitate, buc in arma ab primis annis,

TRANSLATION.

Truth, fays he, be the Event what it will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, though he has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, though innocent, was delivered over to Death by the Greeks, under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, fent me in Company to the War, fo foon as I was able to bear Arms. as I was his near Relation. While he remained fafe in the Kingdom, and the

St. Fando aliquid, &c. The Artifice of this | Speech, as Segrais justly remarks, confifts in mingling Truth and Lies, whereby Sinon effectually imposes upon his Audience. What he here premises in Relation to Palamedes is mostly true; what he subjoins of himself is downright

82. Belidæ Palamedis. Palamedes was the Son of Nauplius, King of Eubæa, descended from Belus, King of Africa, by his Grand-mother Anymone, the Daughter of Danaus. The Story here referred to is briefly thus: When Uluffes, to be exempt from going to the Trojan War, under Pretence of Madness, was ploughing up the Shore, and fowing it with Salt, Pala-medes laid down his Son Telemachus in his Way, and observing him to turn the Plough afide, that he might not hurt the Boy, by this Stratagem discovered his Madness to be counterfeit. For this Ulyffes never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge he forged Letters from Priam to Palamides, which he pretended to have intercepted, and conveyed Gold into his Tent, alledging it

was the Bribe given him for his Treason. Upon this Prefumption Palamedes was condemned by a Council of War, and stoned to Death. Vid. Ovid. Met. XIII. 56. That Palamedes was thus taken off through a Stratagem of Ulysses, was a Fact probably well known to the Trojans, though they might be ignorant of the Colour for his being taken off. Sinon therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that Palamedes was murdered, because he had diffuaded the Greeks from contiauing the War against Troy.

85. - Nunc coffum lumine lugent. This is agreeable to Horace's Observation :

Virtutem incolumem odimus, Sublatam ex oculis quærimus invidi.

86. Consanguinitate propinguum. In this he lies; for we read in the Greek Scholiasts, that Sinon was not related to Palamedes, but to Ulyffes. Anticlea, the Mother of Ulyffes, was Sif-

ter to Æsimus, Sinon's Father.

87.—Primis ab annis. Virgil frequently alludes to Roman Customs, even when he is speaking of what passed in other Nations. By primis annis therefore, it is probably he understands the

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Dum ille fabat incolumis in regno, regnumque vigebat ejus coi filis, et nos gestimus aliqued no-menque decusque : sed postquam conceffit ab superis oris invidia pellacis Ulyssei (baud loquor ignota) pitam in tenebris luctuque, et me-cum indignabar casum insontis mei amici. Nec tacui demens ; et promissi me sore ukoren, siqua fore tulisset occasionem, si un-quam remeassem victor ad patria Argos; et movi illius aspera o-dio meis verbis. Hinc erat mi-bi prima mali labes; binc Ulyffes capit semper terrere me nogere voces ambiguas in vulgum, et conscius quærere arma. Nec enim requievit, donec, Calchante ministro-Sed autem quid ego nequiquam revolvo bæc ingrata? quidve moror? si babetis omnes Achivos une ordine, Dum stabat regno incolumis, regnumque vigebat Confiliis; et nos aliquod nomenque decusque Gestimus: invidia postquam pellacis Ulyssei (Haud ignota loquor) superis concessit ab oris: Afflictus vitam in tenebris, luctuque trahebam, Et casum insontis mecum indignabar amici. Nec tacui demens; et me, fors fiqua tuliffet, Si patrios unquam remeaffem victor ad Argos, 95 Promisi ultorem; et verbis odia aspera movi. Hinc mihi prima mali labes; hinc femper Ulyffes Criminibus terrere novis; hinc spargere voces In vulgum ambiguas, et quærere conscius arma. Nec requievit enim, donec Calchante ministro---Sed quid ego hæc autem nequicquam ingrata revolvo?

Quidve moror? si omnes uno ordine habetis Achivos,

TRANSLATION.

Community of the Grecian Princes was strengthened by his Counsels, I too bors some Reputation and Honour: But, from the Time that he, by the Malice of the grafty Ulysses (they are well known Truths I speak) quitted the Stage of this World, I, forely distressed, lengthened out my Life in Grief and Obscurity, secretly repining at the bard Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune should give me the Opportunity, if ever I returned victorious to my native Argos, and, by my unguarded Words, provoked bis litter Enmity. Hence arose the first Symptom of my Misery; henceforth Ulysses was always terrifying me with new Accusations; henceforth he began to spread ambiguous, dark Surmises among the Vulgar, and conscious of bis own Guilt, sought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool-But why do I thus in vain unfold these dilagreeable Truths! Or why do I lose Time? If you place all the Greeks on the same Foot, and your having heard that one Circumstance be enough to undo me.

NOTES.

military Age, which among the Romans was about seventeen Years.

88. Regno incolumis. Either the Kingdom of Eubæa, of which Nauplius, Palameder's Father, was peffessed; or rather the confederate Council, made up of all the petty Kings of Greece.

90. Invidia-Ulyffei. By invidia we may understand either a general Grudge and Ill-will, which often goes under the Name of inv dia; or that particular Envy which Ulyffes bore him for having outwitted him, and acquired so much Reputation for Prodence and Cunning.

97. Prima mali labes. The first Source of my Misery. As labes properly fignifies a Stain of Blemish, I consider it here in Allusion to the first Appearance of a Plague or contagious Diftemper breaking out on the Body in foul Spots and Blotches.

100. Donec Calchante miniftro. Calchas Wat the Prophet or Soothsayer of the Grecian Army and no Affairs were transacted in the Manger ment of the War without his Counsel and Divination. This Pause, which Sinon makes just when he comes to a Point where he knew the

Idque audire sat est; jamdudum sumite pœnas: Hoc Ithacus velit, et magno mercentur Atridæ.

Tum verò ardemus scitari, et quærere causas, Ignari scelerum tantorum, artisque Pelasgæ. 106 Prosequitur pavitans, et sicto pectore fatur: Sæpe sugam Danai Trojâ cupiere relictâ Moliri, et longo sessi discedere bello. Fecissentque utinam! sæpe illos aspera ponti 110 Interclusit hyems, et terruit Auster euntes. Præcipuè, cum jam hic trabibus contextus acernis Staret equus, toto sonuerunt æthere nimbi. Suspensi Eurypylum scitatum oracula Phæbi Mittimus; isque adytis hæc tristia dicta repor-

estque vobis sat audire id, jamdudum, sumite pænas : Itbacus Rex velit boc, et Atridæ mercentur hoc magno pretio.

Tum verd ardemus scitari, etquærere causas, ignari tantorum
scelerum, artisque Pelasgæ. Ille
pro equitir pavitans, et satur ex
sitto pettore: Danai sa pe cupiere
moltri sugam, Troja relicta, et
discedere sessi longo bello. Utinamque secissent! sape aspera
byems sonti interclusti, et auster
terruit illos cuntes. Præcipus,
cum jam bic equus staret contextus acernis trabibus, nimbi sonuerunt in toto ætbere. Nos susportpensi mittimus Eurypytum scitatum oracula Phæbi; isque reportat adytis bæc tristia dista t

TRANSLATION.

delay not a Moment, strike the fatal Blow: This the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchase. Then, indeed, we grow impatiently inquisitive, and long to find out the fecret Causes, unacquainted with such consummate Villainy and Grecian Artisce. He proceeds with Palpitation, and speaks in the Falshood of his Heart. After quitting the Siege of Troy, the Greeks sought often to surmount the Difficulties of their Return, and, tired out with the Length of the War, longed to be gone. And would Heaven they had! But as often did the rough Tempest on the Ocean bar their Flight, and the adverse South-wind deterred them in their Setting out. Especially when now this Horse, framed of Maple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we fend Eurypylus to consult the Oracle of Apollo; and from the sacred Shrine he brings back this dismal Response: Ye ap-

NOTES.

Curiofity of the Trojans would be the more inflamed, is very artful, and flews the great Judgment of the Poet in the Conduct of this Stra-

103. Jamdudum fumite pænas. I have followed the common Pointing, because it seems more elegant than to join jamdudum with the former Part of the Sentence, as Ruæus has done. But, to make the Sense compleat, Dr. Trapp has well observed that something must be underfood,—sumite pænas jamdudum debitas, or the like. Those who like the other Reading better, I refer to the Note on the sourch Book, Verse 1. Jamdudum saucia.

104. Itbacus. Ulysses, so called from Itbaca, where he was born, and where his Father
Laertes reigned; it was a pitiful, little, craggy
Island in the Ionian Sea; Cicero calls it, Itbasam illam, in asperrimis jaxulis, tanguam nidu-

eam illâm, in asperrimis jaxulis, tanquam nidu-Vol. I. lum, affixam. Sinon therefore in this Speech gives Ulyffes all along the Appellation of Ithacus by Way of Contempt.

by Way of Contempt.

104. Magno mercentur Atridæ. Their Religion required that a devoted Victim, who had escaped from the Altar, should be put to Death wherever sound; and, Sinon being destined a Sacrifice for the Return of his Countrymen, who could not therefore expect a safe Voyage, unless he was put to Death, nothing could be more grateful to the Greeks than to hear that the Trojans had taken his Life.

112. Trabibus contextus acernis. This is not inconfishent with what he says above, intexunt objete costas, and below, pinea—laxus claustra; for some Parts of the Engine might be of Maple, others of Pine and Fir.

114. Eurypylum. Eurypylus, a noble Augur, was the Son of Euamon and Affyorbe, Priam's K k

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O Danai, vos placaftis wentes fanguine, et virgine cara, cum promim veniftis ad Iliacas oras; reditus quærendi funt vobis fon-guine, litandum ue est Argolica anima. Que vox ut venit ad aures vulgi, animi enrum obstu-puere, gelidusque tremor cucurrit per ima ssa; cui sata parent mottem, quem Apollo poscat. Hic Ithacus rex in medios protrabit vatem Calchanta cum magno tumustu; flagitat qua canumina D vum sint: et musti jam canebant mibi crudele scelus artificis, et taciti videbant ven-tura. Ille filet bis quinos dies, tectufque recufat prodere quenquam fua voce, aut opponere quenquam morti. Tandem, vix actus magnis clamoribus Itbaci,

Sanguine placastis ventos, et virgine cæsa, Cum primum Iliacas Danai venistis ad oras; Sanguine quærendi reditus, animâque litandum Argolica. Vulgi quæ vox ut venit ad aures, Obstupuere animi, gelidusque per ima cucurrit Ossa tremor; cui sata parent, quem poscat Apollo.

Hic Ithacus vatem magno Calchanta tumultu Protrahit in medios; quæ fint ea numina Divûm Flagitat: et mihi jam multi crudele canebant Artificis scelus, et taciti ventura videbant. 125 Bis quinos filet ille dies, tectusque recusat Prodere voce fua quenquam, aut opponere morti. Vix tandem magnis Ithaci clamoribus actus,

TRANSLATION,

peased the Winds, ye Greeks, with the Blood of a Virgin slain, when first you arrived on the Trojan Coast; by Blood must your Return be purchased, and Attonement made by the Life of a Greek; which Intimation no fooner reached the Ears of the Multitude, than their Minds were stunned, and freezing Horror thrilled through their very Bones; anxious to know whom Heaven destined for the Saerifice which Apollo demanded. Upon this, Ulysses drags forth Calchas, the Seer, with great Buffle and Stir, into the Midft of the Croud; importunes him to fay what those Orders of the Gods are: And, by this Time, many prejaged to me the cruel Purpose of the Diffembler, and quietly foresaw the Event He, for twice five Days, is mute, and, close thut up, obstinately refuses to give forth his Declaration against any Person, or doom him to Death. At length, with much ado, teized by the importunate Clamours of Ulysses, he breaks Silence by Con-

NOTES.

Sifter ; Homer fays he brought with him forty

Ships to affift in the Trojan War.

116. Sanguine placasites ventos. When the Grecian Army was arrived at Aulis, ready to fail over the Hellespont to the Siege of Troy, Diana, incented against Agamemnon for killing one of her favourite Deers, withheld the Wind, Calchas, having consulted the Oracles, reported that I-phigenia, Agamemnon's Daughter, must fall a Victim to appear. Diana's Wrath. Unifer went and fetched the innecent Fair from the tender Embraces of her Mother, under Colour of her being to be married to Achilles. She was brought to the Altar, and on the Point of being facrificed, when Calchas informed that Diana was fatisfied with this Act of Submittion, and confented to have a Deer substituted in Room of Ipbigenia; but that the must be transported to Tauris, there to serve the Goddess for Life in Quality of Priestels.

116. Virgine casa. She was intentionally flain, and only faved by the unforeseen Favour of the Goddess in mitigating the Sentence.

118. Litandum. Signifies more than facrificandum, as Ruaus renders it, inconfiftently with his own Note, for litare is to atone or make

Expiation by Sacrifice, Macrob. Sat. Lib. III. 5.
121. Cui fata parent. Cui fata parent mortem, or exitium, rather than to make fata, with Rueus, in the Accusative.

122. Numina Divum. Here numina is taken for the Decrees, Orders, or Dictates of the Gods, which Signification agrees better to the Etymology of the Word (from nue to fignify one's Will '

by a Nod) than that which it commonly bears.
125. Taciti wentura widebant. Taciti here fignifies not filent, else it would contradict the former Part of the Sentence, but in Quietness and Secreey, not daring openly to publish what tl ey forefaw.

133. Saife

Compositò rumpit vocem, et me destinat ara. Assensere omnes ; et, quæ sibi quisque timebat. Unius in miseri exitium conversa tulere. lamque dies infanda aderat; mihi facra parari, Et falfæ fruges, et circum tempora vittæ Eripui, fateor, leto me, et vincula rupi; Limofogue lacu per noctem obscurus in ulva 135 Delitui, dum vela darent, si forte dedissent. Nec mihi jam patriam antiquam spes ulla videndi, Nec dulces natos, exoptatumque parentem; Quos illi fors ad pœnas ob nostra reposcent Effugia, et culpam hanc miserorum morte piabunt.

rumpit wocem composito, et deftinat me oræ. Omnes offenfere, et tulere es, que quifque timebat fibi, convers este in existum ynius mi eri. Jamque infanda dies aderat; facra coeperant parari mibi, et sassa fruges, et vittæ circum tempora. Bripui me leto, fateor, et rupi vincula; obscu-rusque delitui per nosem simoso lacu in ulva, dum vela darent, fi forte dediffent. Nec jam ulla Spes fuit mibi videndi antiquam patriam, nec dulces natos paren-temque exoptatum; quos illi, fors, reposcent ad pænas ob noftra effugia, et piabunt bane culpam mor te miferorum.

TRANSLATION.

cert, and destine me to the Altar. All assented, and were content to have the Blow, which they dreaded each for himself, turned off from them, to the Ruin of one poor Wretch. And now the rueful Day approached; for me the facred Rites were prepared, and the falted Cake and Fillets to bind about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and, in a slimy Fen all Night I lurked obscure among the Weed, till they should set Sail, if I should be so happy to see that Hour. Nor have I now any Hope of being blessed with the Sight of my Country, the ancient Seat of my Ancestors, nor of my pleasant Children, and my much beloved Sire; whom they, perhaps, will sue to Vengeance for my Escape, and expiate this Offence of mine by the Death of those un-

NOTES.

133. Salfæ fruges. A Sort of Cake made of Bran or Meal mixed with Salt, with which they fprinkled the Head of the Victim, the Fire of the Altar, and the facrificing Knife; it was called Mo.a, the Ceremony itself Immelatio, and the Verb fignifying to perform that Ceremony was Immolare, which thence fignifies to facrifice

133. Circum tempera vitta. The Vitta were Fillets of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence Virgil

says below, Verse 168.
Virgineas ausi Divæ contingere vittas. And, speaking of Helenus, in the third Book, - vittasque resolvit

Sacrati capitis. 154. Et wincula rupi. The Victims, as Servius tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that Sinon could have been able to make his Escape, though loose, from the Guards and Crouds of Spectators who would accompany him to the Altar. Servius

therefore explains vincula, the Bonds of Religion. But he, at the fame Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by vincula rupi, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. Patriam antiquam. Antiquam may ejther fignify ancient in the Sense we have translated it, or it may have the fame Signification with priffinam, former, as Tyre is called Dido's ancient City, i. e. the City of her former Refidence :

Namque suam patria antiqua einis ater babe-

139. Quos illi, &c. Here the Poet feems to have an Eye to the ancient Law among the Roexplate and fuffer for some particular Crimes committed by the Parents against the State, Liv. Lib. XXIV. 37. Præfidio decedere opud Romanos, capitale effe ; et nece liberorum etiam fuorum eam legem parentes sanx se.

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Quod ore te per Superos et numina confcia weri, fer fidem, qua eft intemerata fides qua ad-buc restat ufquam mortalibus; miferere tantorum laborum, mife-Pere animi ferentis non digna.

Damus vitam bis lacrymis, et

ultro miserescimus ejus. Priamus ipse primus jubot manicas atque erBa illius wincla levari, faturque ita amicis diffis : quisquis es, bine jam obliviscere Graios amissine jam obi vojcere Graios amij-fas; eris noster; edisserque bac wera mibi roganti ! quò statuere bane molem immanis equi? quis suit succor? quidwe petunt? qua relligio est? aut qua macbina belli? dixerat Priamus, Ille in-BruBus dolis et Pelasga arte, sustulit ad sidera palmas exutas vinelis. Ait, testor, vos, O igwet eterni, et veftrum numen non violabile! testor vos, O ara, enfefque me fandi,

Quòd te, per Superos, et conscia numina veri, 141 Per, si qua est quæ restat adhuc mortalibus usquam Intemerata fides, oro, miserere laborum Tantorum; miserere animi non digna ferentis.

Mis facrymis vitam damus, et miserescimus ultro.

Ipfe viro primus manicas atque arcta levari Vincla jubet Priamus, dictifque ita fatur amicis: Quisquis es, amissos hinc jam obliviscere Graios: Noster eris; milique hæc edissere vera roganti: Quò molem hanc immanis equi statuere ? quis auctor?

Quidve petunt? quæ relligio? aut quæ machina belli?

Dixerat. Ille, dolis instructus et arte Pelasgâ, Sustulit exutas vinclis ad sidera palmas: Vos, æterni ignes, et non violabile vestrum Testor numen, ait! vos aræ, ensesque nefandi,

TRANSLATION.

happy Innocents. But, by the Powers above, by the Gods who are conscious to Truth, by whatever Remains of inviolable Faith are any where to be found amongst Mortals, I obtest you compassionate such greivious Afflictions, compassi-

nate a Soul fuffering such unworthy Treatment.

At these Tears we gave him his Life, and pity him from our Hearts. Priam himself first gives Orders that his Manicles and strait Bonds be loosed, then thus addresses him in the Language of a Friend: Whoever you are, now henceforth forget the Greeks you have loft, ours you shall be: And now give me an ingenuous Reply to these Questions: To what Purpose raised they this stupendious Bulk of a-Horse? Who was the Contriver? Or what do they intend by it? What was the religious Motive? Or what warlike Engine is it? he faid. practifed in Fraud and Grecian Artifice, lifted up to Heaven his Hands, now loosed from the Bonds: To you, ye everlasting Orbs of Fire, he says, and you inviolable Divinity; to you, ye Altars, and horrid Instruments of Death, which I

NOTES.

145. Miferescimus ulere. Ultro here I take to fignify from mere Sympathy and Compassion, without Regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity: Tho' Simen had supplicated their Pity, yet he needed not to have pleaded so hard for it; we pity him ultro, frankly, voluntarily, from pure Inclination.

These are elliptic Sentences, as is usual in short Questions. To supply the whole Sentence, it would run thus: What do they intend by it?

Is it to fulfil some Duty of Religion? If so, qua relligio? What Duty or Motive of Religion induced them to it? Or is it an Engine of War? If fo, quæ machina belli? What warlike En-

154. Vos æterni ignes, &c. Ye everlasting Orbs of Fire. Some by æterni ignes understand the Fires of the Altar; but the Epithet eterni agrees much better to the Stars and heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which shone for ever, and were inhabited by Divinities: And it is no new

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Quos fugi, vittæque Deûm, quas hostia gesti! 156 quos sugi, vittæque Deûm, quas Fas mihi Graiorum facrata resolvere jura; Fas odifie viros, atque omnia ferre fub auras, Si qua tegunt : teneor patriæ nec legibus ullis. Tu modo promissis maneas, servataque serves 160 Tu, O Troja, maneas modo in Troja fidem; fi vera feram, fi magna rependam. Omnis spes Danaûm, et cœpti fiducia belli, Palladis auxiliis femper stetit: impius ex quo Tydides fed enim, scelerumque inventor Ulys-

Fatale aggreffi facrato avellere templo Palladium, cæfis fummæ cuftodibus arcis,

solvera sacrata jura Graiorum; fas est odiffe viros, atque ferre fub auras omnia, si qua tegunt: nec teneor ullis legibus patriæ. promissis tuque servata serves tram fidem; si ego feram vera, si rependam magna. Omnis spes. Danaum et siducia cœpti belli semper steit auxiliis Palladis e sed enim ex quo tempote impius Tydides, Ulyssique inventor scenarios. lerum, aggressi avellere sacrato templo fatale Palladium, custodia bus summe arcis casis,

TRANSLATION.

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escaped; and ye Fillets of the Gods, which I a Victim wore; to you I appeal that I am free to violate all the facred Obligations I was under to the Greeks, lam free to hold themselves in Abhorrence, and to bring forth to Light all their dark Defigns: Nor am I bound by any of the Laws of my Country; only do thou, O Troy, abide by thy Promises, and, by my Means preserved, preserve thy Faith now given; provided I disclose the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence in the Profecution of the begun War, always depended on the Aid of Pallas: But from what Time the facilegious Diomed, and Ulysses the Projector of wicked Designs, in their Attempt b carry off by Force from her holy Temple the fatal Palladium, having flain the

NOTES,

Thing to hear them fwearing by the Stars, as | -Cælum boc et conscia sidera testor. Æn. IX. 429.

Teffatur meritura Dess et confcia fati Æn. 1V. 519. Nor do I fee how the Fire of the Altar could be alled eternal, unless it referred to the Fire of

156. Quas boffia geffi. In order to excite their Compassion the more, and to shew the horrid Apprehensions he had of the Thing, he speaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in Execution which was only intended against

157. Fas mibi. That is, fas est mibi, I am free, or it is lawful for me. Rueus, with Servius, and others, understand this to be a Prayer, set sit mibi, or liceat mibi. But who can imagine he would pray the Gods to give him a Li-tense to commit the most horrid Wickedness, to violate the most sacred Ties in the World? I rather take it to be an Appeal to the Gods, that I

the barbarous Treatment he had met with from the Greeks had cancelled all his former Ties of Love and Good-will to them; the are, the Altars whereon he was to have been flain; the enfes nefandi, the cruel Sword by which he should have bled; the vitte, the Fillets with which he was to have been bound, were fo many Witnesses for him, that he was now under no Obligation to mind the Interests of Greece that had withdrawn all Protection from him. this is the Meaning appears from what follows,

-teneor patriæ nec legibus ullis. He does not say nec tenear, nor let me be bound, as he ought to have done, had it been a Prayer ;

but net tentor, nor am I longer bound.

165. Fatale—Palladium. The Palladium was a Statue of Pallas, fabled by some to have been dropped from Heaven by Jupiter near Ilus's Tent, when he was building the Citadel of Ilium; or by others to have been made of Pelogs's Bones. All are agreed that this Palladium was a Pledge, on the Keeping whereof the Preservation of Trey depended; for which Reason Virgil calls it Fa-

corripuere faeram effigiem ; aufique funt contingere virgineas vittas Divæ cruentis manibus; ex illo tempore Spes Danaum Sublapla copit fluere ac referri retre; wires corum funt fracta, et mens Dea aversa: Nec Tritonia ded t ea signa monstris dubiis; win suit simulacrum positum in castris, cum corusa flamma arfere ab arredis luminibus, falfujque sudor iit per artus ejus, ip-saque ter emicuit solo (mirabile dictu!) serenque parmam suam bustamque trementem. Extemplo Calebas canit æquora esse tentanda fug å, net Pergama poffe ex-Scindi Argolicis telis; ni repetant omina Argis, reducantque Bumen,

Corripdere facram effigiem, manibusque cruentis Virgineas aufi Divæ contingere vittas; Ex illo fluere, ac retro sublapsa referri Spes Danaum; fractæ vires, aversa Dez mens: Nec dubiis ea figna dedit Tritonia monstris: 171 Vix positum castris simulacrum, arsere coruscæ Luminibus flammæ arrectis, salsusque per artus Sudor iit; terque ipsa solo, mirabile dictu. Emicuit, parmamque ferens, hastamque trementem.

Extemplo tentanda fuga canit æquora Calchas, Nec posse Argolicis exscindi Pergama telis, Omina ni repetant Argis, numenque reducant,

TRANSLATION.

Guards of her high Tower; seized upon her sacred Image, and with bloody Hands durst profanely touch the Virgin Fillets of the Goddels: From that Day the Hope of the Greeks began to ebb, * and gradually decline; their Powers were weakened, the Mind of the Goddess alienated from them: Nor did Tritonia shew these Indications of her Wrath by dubious Prodigies: For scarce was the Statue fet up in the Camp, when bright Flames flashed from her staring Eye-balls, and briny Sweat flowed over her Limbs; and, what you will be amazed to hear, the herfelf sprung thrice from the Ground, armed as she was, with her Shield and quivering Spear. Forthwith Calchas declares it to be the Will of Heaven, that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unless they repeat the Omens at Argos, and carry back the

· And decaying to be carried backward.

NOTES.

tale Palladium. Diomedes and Ulysses, entering the Citadel by Night, carried it off into the

Grecian Camp.
168. Virgineas-vittas. The Fillets or Ribbands wore by Virgins were different from those uted by Matrons, as appears from Propertius,

Eleg. XII. Lib. 4.
P ft ubi jam facibus cessis pratexta maritis, Vinxit et acceptas altera vitta comas,

So Val. Flaccus, Lib. VIII.

Ultima virgineis tum fiens dedit oscula vittis. 171. Tritonia. This is a Name given to Mimereo from a Lake in Afric called Tritonis, where Minerva is said to have been born, or at least to have appeared first amongst Mortals.

These were Parmamque-baftamque. the Arms by which the Palladium was diftin-

176. Canit. This is a Word commonly ap-

plied to Oracles and Predictions; it fignifies that Calchas spoke by Inspiration, and declared this to be the Mind of his God.

178. Omina ni repetant. This, fays Servint, alludes to the Custom of the Romans, who, if they had bad Succese in a Siege or Expedition, were wont to return Home, and once more take the Omens. Or, if they were far from Rome, appropriated for that Purpose Part of the Lands they had taken in the Province which was the Seat of the War, and called it the Roman Territory.

178. Numenque reducant. It seems most natural and obvious to understand Numen here to be the Palladium, the Divinity, or Symbol of Minerwa's Divinity, which Strom infinites to have been carried to Arges by the Greeks, and that they were obliged to fetch it back again from thence; and in the mean Time, as fome Atonement

LIB. Quod Et nu Arma

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Argos

188. relig ou Goddef Quod pelago et curvis secum advexere carinis. Et nunc, quòd patrias vento petiere Mycenas, 180 Arma Deosque parant comites; pelagoque remenso,

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Improvifi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læfo,
Effigiem statuere, nesas quæ triste piaret:
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere, jussit; 186
Ne recipi portis, aut duci in mœnia possit:
Neu populum antiquâ sub relligione tueri.
Nam si vestra manus violasset dona Minervæ;
Tum magnum exitium (quod Dî prius omen in

Convertant) Priami imperio, Phrygibusque futu-

Sin manibus vestris vestram ascendisset in urbem, Ultro Asiam magno Pelopeia ad mænia bello. Venturam, et nostros ea sata manere nepotes. quod advexere secum pelayo et curwis carinis. Et nunc, quod petiere vento patrias Mycenas, parant arma Deosque comites; aderuntque improvifi, pelayo remensos ita Calchas digerit omina. Illi moniti flatuere banc effigiem pro Palladio, pro numine læso, quæ effigie: piareteriste illorum mesas Calchas tamen justit cos attellere banc molem immensam textis roboribus, educereque eam cælo 3 ne possit, educereque eam cælo 3 ne possit, educereque eam cælo 3 ne possit recipi in portis, aut duti in mænia; neu tueri populum sub antiqua relligiene. Nam, dicebat, si vestra manus violafset dona Minervæ, tum magnum exitium suturum esse imperio Priami Porygibusque, quod omen utinsum Di prius campertant in ipsum: sin ascendisset vestris manibus in vestram urbem, Assam ultro venturam magno bello ad Pelopera mænia, et ea sata manere nostros nepotes.

TRANSLATION.

Goddess, whom they had conveyed over Sea in their winding Ships. And now, that they have sailed for their native Mycenæ with the Wind, they are providing themselves in Arms, and the Gods to accompany their Enterprize; and, having measured back the Sea, they will be upon you in an unexpected Hour: So Calchas interprets the Omens. This Figure, warned by Heaven, they reared in Lieu of the Palladium, in Lieu of the Symbol of the offended Goddess, in order to atone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raise it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under the Patronage of their ancient Religion. For he declared that, if your Hands should offer Violence to this Offering sacred to Minerva, then signal Ruin (which Omen may the Gods rather turn on himself) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Asia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelops's City Argos, and our Posterity be doomed to the same Fate. By such Treachery and

NOTES.

Atonement to the offended Goddess, had confe-

182. Ita digerit omina. Others read omnia.

186. Roberibus textis, i. e. Of jointed Boards; for robora not only fignifies oaken Planks or Boards, but any hard Wood, as in the Georgies, —Cape jaxa manu, case robora, pafter.

188. Antiqua sub relligione, i. e. Under the religious Parronage of their ancient Guardian Goddess Minerwa.

190. In ipfum, i. e. On Calchas; but it will be more emphatic if we read in rpfos, on the Greeks themselves, as it is in some Copies.

193. Ultro. Here again Servius explains ultro to fignify mox, flatim, without affigning any Authority but his own the dixit. But to take it in the common Sense of the Word is both eafier and more elegant.

193. Pelopeia mænia. The City Argos, where Pel ps reigned, here for Greece in general.

196. Lacry-

Res credita eft talibus infidiis, arteque perjuri Sinonis; nosque, ques neque Tydides; nec Lariffaquos neque Tydides; nec Lariffa-us Achilles, quos decem anni, mille carina, non domuere, cap-ti fumus dolis, coastifque lacry-

His alind majus monftrum multoque magis tremendum objieitur nobis miferis, atque turbat
nofita improvida pesera. Laceom, facerdos forte dustus Neptuno, mastabat ingentem taurum ed ares folennes. Ecce autem gemini angues à Tenedo venientes per alta tranquilla maria (bresefeo referens) incumbunt pelago immenfis orbibus, pariterque tendunt ad littora : quorum pellora arrecta inter fluctus, jubæque fanguinea exsuperant undas; catera para legit contum pone, finuatque volumine immensa terga.

Talibus infidiis, perjurique arte Sinonis, .. Credita res: captique dolis, lacrymisque coactis; Quos neque Tydides, nec Larissæus Achilles, Non anni domuere decem, non mille carinæ.

Hic aliud majus miseris multoque tremendum Objicitur magis, atque improvida pectora turbat. Laocoon, ductus Neptuno forte facerdos, Solennes taurum ingentem mactabat ad aras. Ecce autem gemini à Tenedo tranquilla per alta. (Horresco referens) immensis orbibus angues Incumbunt pelago, pariterque ad littora tendunt: Pectora quorum inter fluctus arrecta, jubæque 206 Sanguineæ exsuperant undas; pars cætera pontum Ponè legit, finuatque immensa volumine terga.

Section Cresti

TRANSLATION.

Artifice of perjured Sinon, the Story is believed, and we, whom neither Diomed, nor Larissæan Achilles, nor a ten Years Siege, nor a thousand Ships subdued, are infnared by Guile and conftrained Tears. Here another more affecting Scene, and far more terrible, is presented to our wretched Sight, and fills our Breasts Surprize and Confusion. Laocoon, ordained Neptune's Priest by Lot, was actificing a stately Bullock at the Altars set apart for that Solemnity; when lo! from Penedos (I shudder even at the Relation) two Serpents, with Orbs immense, ftretch their Length along the smooth Surface of the Sea, and with equal Motion shoot forward to the Shore; whose Breasts erect amidst the Waves, and Chests bedropped with Blood, tower above the Flood; their other Parts fweep the Sea behind, and wind their spacious Backs in rolling Spires. Lashed by their Stroke,

T E S.

196. Lacrymique coa Ais. By his confirmined Tears. All the ancient Manuscripts read coa Hi; but Servius earnestly contends for ceactis, which Reading Heinfius has embraced.

197. Larissaus Achilles. Achilles is stiled Larissaus from Larissa, a Town in Thessaly, not far from Phibia, where he was born.

198. Non mille carina. Homer, in the Ca-

talogue of the Ships, enumerates eleven-hundred

and eighty-fix Sail in all.

201. Laocoon, ducius Neptuno forte facerdos. Euphorion writes that the Priest of Neptune had been stoned to Death by the Trojans, for not hindering, by his Prayers and Sacrifices, the Arrival of the Grecian Army before Try; and that now, being to facrifice to that God for de-livering them from their Enemies, they had chosen Laccoon, the Priest of Apollo, to officiate in that Action. Hyginus, who relates this Story, tays the Crime, for which Laccoon was thus se-

verely punished, was, that he had married a Wife, and got Children, contrary to the express Orders of Apollo, whose Priest he was; and that the Trojans had construed this Calamity which befel him as an Act of divine Vengeance for his having violated Minerva's facred Offering. Virgil therefore judiciously introduces this Event, not only as it is a fine Embellishment of his Poem, but also as it gives the greatest Probability to the Episode of the wooden Horse, and accounts for the Credulity of the Trojans.

203. Ecce autem. When the Poet is going to introduce some surprizing Incident, he frequently ushers it in with an ecce, or ecce autem.

See Verses 57, 270, 318.
203. A Tenedo. To fignify, fays Servius, that the Ships were to come from thence to de-

molish Troy.

203. Tranquilla per alta. Along the smooth Surface of the Main. This Circumstance gives

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Ardentesque oculos suffecti sanguine, et igni, Sibila lambebant linguis vibrantibus ora. Diffugimus vifu exfangues: illi agmine certo Laocoonta petunt; et primum parva duorum Corpora natorum ferpens amplexus uterque Implicat, et miseros morsu depascitur artus. Post ipsum adxilic subeunium ac tela ferentem Corripiunt, spirisque ligant ingentibus: et jam Bis medium amplexi, bis collo squamea circum Terga dati, superant capite et cervicibus altis. Ille fimul manibus tendit divellere nodos, Perfusus fanle vittas atroque veneno: Clamores fimul horrendos ad fidera tollit: Quales mugitus, fugit cum faucius aram Taurus, et incertam excussit cervice securim.

que tenebant arva, suffectique ar-dentes oculos sanguine et igni, 2.10 lambebant sibila ora vibrantibus Inguis. Nos diffugimus exfangues viju : illi petunt Laucoonta certo agmine; et primum uter-que serpens amplexus implicat parva corpora duorum natorum, et depascitur corum miseros artus morfu. Post, cerripiunt ipsum Laococnta subeuntem auxilio natorum ac ferentem tela, ligantque eum ingentibut fpiris : et jom bis amplexi eum medrum, bis circumdati squamea terga illius collo, superant eum capite et altis cervicibus. Ille fimul tendit divellere corum nodos manibas. perfusus v ttas sanie atroque veneno; fimul tallit borrendos clamores ad fidera; tales, quales mugitus tollit tourus, cum fugit aram faucius, et excuffit cervice incertam fecurim.

TRANSLATION.

the Floods refound, the briny Ocean foaming; and now they were got to Land, and, darting Fire from their glaring Blood-red Eyes, with forky Tongues licked their hisfing Mouths. Half dead with the borrid Sight we fly different Ways. They, with resolute Motion, advance towards Laocoon, and first either Serpent, with close Embraces, twines around the little Bodies of his two Sons, and with truel Fangs mangles their wretched Limbs. Next they seize upon himself, as he is coming up with Weapons to their Relief, and bind him fast in their prodigious Folds; and now, grasping him twice about the Waist, twice winding their scaly Backs around his Neck, they overtop him by the Head and lofty Neck. He strains at once with both Hands to tear asunder their knotted Spires, while his boly Fillets are distained with Gore and black Poison: At the fame Time he raises hideous Shrieks to Heaven; such Bellowings, as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean While, the two Serpents glide off to the high Temple, repair

the Trojans an Opportunity the better to view the whole Progress of the Serpents, to hear their dreadful H stings, and every Lash they give to the Waves; and consequently adds considerably to the Terror of the hideous Spectacle.

210. Ardentesque oculos suffecti sanguire, et igni. Word for Word, Having their glaring Eyes distained with Blood and Fire, i. e. with fiery, Sparkling red.

211. Vibrantibus linguis. i. e. Voluble wibrating; because, as Naturalists obsert, no Animal moves its Tongue with fo much Velocity.

212. Agmine certo. Agmen fignifies a movg Body, or the regular, orderly Motion of a l

collected Body, as of an Army of Men advancing up one after another; therefore it admirably denotes the spiral Motion of a Serrent shooting forward Fold after Fold.

215. Morfu depascitur artus. There is no Necessity of translating this devour, as it is by Dr. Trapp, as if the Serpents had ate the Carcales up. This is by no Means probable, nor is the Verb depaseitur always taken in that strict Sense, but for etimes signifies on y mangles, preys upon, wasfles and consumes away, as Virgil himself, speaking of a consuming Fever, says,

Cum furit, at ue artus depasettur arida sebris.

Geor. III. 458.

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At gemini dracones lapfu effugiunt ad jumma delubra, petunt-que arcem fævæ Tritonidis; tegunturque sub pedibus Dea, subque orbe clypei. Tum werd no-wus pawer infinuat se cunflis per pellora tremefalla; et ferunt Laocoonta merentem expendisse scelus; qui læserit sacrum robur cuspide, et intorserit sceleratam bastam tergo. Conclamant fimulacrum effe ducendum ad fedes, numinaque Divæ effe oranda. Dividimus muros, et pandimus mcenia urbis. Omnes accingunt se cperi; subjiciuntque pedibus equi lapfus retarum, et intendunt flupea vincula ejus collo. Fatalis macbina, fæta armis, scandit muros;

At gemini lapfu delubra ad fumma dracones Effugiunt, sævæque petunt Tritonidis arcem : Sed pedibusque Deæ, clypeique sub orbe teguntur. Tum verò tremefacta novus per pectora cunctis Infinuat pavor; et scelus expendisse merentem Laocoonta ferunt; facrum qui cuspide robur 230 Læserit, et tergo sceleratam intorserit hastam. Ducendum ad fedes fimulacrum, orandaque Divæ

Numina conclamant.

Dividimus muros, et mænia pandimus urbis. Accingunt omnes operi; pedibusque rotarum Subjiciunt lapsus, et stupea vincula collo Intendunt : scandit fatalis machina muros,

TRANSLATION.

to the Fane of stern Tritonis, and are sheltered under the Feet of the Goddess, and the Orb of her Buckler. Then, indeed, uncommon Terror diffuses itself through the quaking Hearts of all; and they pronounce Laocoon to have defervedly fuffered for his Crime, in having violated the facred Wood with his pointed Weapon, and lanced his curfed Spear against its Sides. They urge with general Voice to convey the Statue to its proper Seat, and implore the Favour of the Goddess. We make a Breach in the Walls, and lay open the Bulwarks of the City. keenly ply the Work; some under the Feet apply smooth rolling Wheels; others fasten hempen Ropes to the Neck. The fatal Machine mounts our Walls, preg-

NOTES.

Agreeably to this Sense of the Word, that fine En. II. 9. tum prora awertit, I. 108. actin-Statue, representing this Story, which Pliny faw in Ve pasian's Palace, and which is still to be nostro, II. 341. to all which se is understood. feen in the Vatican Gardens, flews Laocoon intwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; it is not improbable that Virgil took this Description from that Statue.

225. Delubra. Delubrum properly was a Place before the Chapel, or near the Altar, where they washed before they entered the Church, or performed Sacrifice. Therefore the most probable Etymology of the Word is from delue, to wash away. Varro, however, assigns another Derivation, and alledges that the Delubrum was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called Candelabrum, fo the Place where the God was fet up got the Name of Delubrum. See Macrob. Saturn. L.b. III. C. 4.

229. Infinuat pawer, i. e. Infinuat fe. Virgil delights in using this and such like recipro al Verbs abfolutely, as præcipitat jam nox cuelo,

230. Sacrum-robur. It is worth while to observe how Virgil diversifies his Stile. To this same Horse he has sound out no less than eleven different Names, all of them equally proper: Lignum, machinam, monstrum, dolum, pinea claustra, donum, molem, effigiem equi, equum, sacrum robur, simulacrum.

234. Muros et mænia. Though these two Words are often used promiscuously, yet they are properly of two distinct Significations; muri signifying the bare Walls that inclose a Town, and mænia (from munio) the Bulwarks or Fortifications; as in Cefar 2. Bel. Civ. Cum pene ædificata in muris ab exercitu nostro mænia vide-

235. Rotar m-lapsus. i. e. Rotas quibus de-laberetur vel devolveretur equus. Wheels on which the Machine might roll along.

237. Scandit-murss, i. e. Mounts over the Ruins of the Wall.

241. Divûm

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Fœta armis. Circum pueri, innuptæque puellæ Sacra canunt, funemque manu contingere gau-

Illa fubit, mediæque minans illabitur urbi. 240 O patria, O Divûm domus Ilium, et inclyta

bello
Moenia Dardanidum! quater ipso in limine fonitum ex utero. Nos tamen portæ

Substitit. Atque utero sonitum quater arma de-

Instamus tamen immemores, cæcique furore, Et monstrum infelix sacratâ sistimus arce. Tunc etiam fatis aperit Cassandra futuris Ora, Dei justu non unquam credita Teucris.

pueri innuptæque puellæ circum canunt facra, gaudentque con-tingere funem manu. Illa machina subit, minansque illabitur mediæ urbi. O patria, O Ilium domus Divum, et mænia Dardanidum inclyta bello! quainstamus immemores, cæcique furore, et fistimus infelix mon-firum in sacrata arce. Tunc etiam Cassandra, non unquam credita Teucris, aperit ora su-turis fatis, jussu Dei.

TRANSLATION.

nant with Arms: Boys and unmarried Virgins accompany it with facred Hymns, and are fain to touch the Rope with their Hand. It advances, and with menacing Aspect slides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four Times it stopped in the very Threshold of the Gate, and four Times the Arms resounded in its Womb: Yet we, heedless of our own Ruin, and blind with frantic Zeal, urge on, and plant the baneful Monster in the facred Tower. Then too Cassandra, by the Inspiration of her God, opens her Lips to foretel our approaching Doom, illfated Virgin, never believed by the Trojans. Unhappy we, to whom that Day

NOTES.

241. Divûm domus Ilium. Ilium, the Ha-bitation of Gods, either because its Walls had been built by Neptune and Apollo; or rather on Account of the numerous Temples and confecrated Places with which it abounded. 242. Quater pfo in limine-jubfitit. In reference to this Seneca fays in his Agamemnon: Fata'e munus Danaum traximus noftra Crudele dextra : tremitque sape Limine in primo sonipes, cavernis Conditos Reges, bellumque gestans, &c. Some are of Opinion that this Stumbling, or Halting of the Horse in the Threshold, alludes to a Notion that prevailed of its being a bad O-men for one to stumble in the Threshold, especially if he was going out to War, as is faid to have happened to Protefilaus, the first of the Greeks who fell in the Plains of Troy. The Malignancy of this Omen was thought to proceed from the Furies, who had their Seats in the Threshold. At which Virgil hints in the fourth and fixth Books,

-Ultricesque sedent in limine Dira. Vestibulo sedeat? facies quæ limina servet 244. Immemores, cacique furore. have it, that Virgil here speaks in the Rites of Devoting practifed by towards their Enemies, and the C they laid Siege: In that Form of, by they devoted the Cities of th called away from them their poured out these Imprecation civitatique metum, formidine ciatis. So that, according to nifies that they were no Gods, and devoted to Stur 24.5. Et monftrum inf Here Calamity and Di tardy, languishing Prog 246. Caffandra-Caffandra was Prig

with the Gift of P for it was her

Lla

Nos miseri, quibus ille d'es effet ultimus, velamus delubra Deum

festa fronde per urbem.
Interea cœlum estitur, et nox ruit ab Oceano, involvens magna umbră terramque polumque dolof que Myrmidonum: Teucri fust per menia conticuere; sopor compleditur feff's corum artus. jam Argina phalanx ibat à Te-nedo infirualis navibus, per a-mica filentia tacita Luna, petens nota littora; cum regia pup-pis extulerat flammas, Sinonque defensus iniquis fatis Deum

Nos delubra Deûm miseri, quibus ultimus effet Ille dies, festà velamus fronde per urbem.

Vertitur interea cœlum, et ruit Oceano nox, Involvens umbrâ magnâ terramque polumque, 251 Myrmidonumque dolos: fusi per mœnia Teucri Conticuere; fopor fessos complectitur artus. Et jam Argiva phalanx instructis navibus ibat A Tenedo, tacitæ per amica filentia Lunæ, Littora nota petens: flammas cum regia puppis Extulerat; fatisque Deûm defensus iniquis,

TRANSLATION.

was to be our last, adorn the Temples of the Gods all over the City with festival Boughs and Garlands Mean While the Heavens are rolled about, and Night advances apace from the Ocean, wrapping up in her extended Shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, dispersed around their Walls, were hush'd and still : Deep Sleep fast binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Vessels, fet out from Tenedos, making towards the well-known Shore, aided by the friendly Silence of the quiet Moon-shine Night, so soon as the royal Galley from her Stern had set up, the fignal Fire. And Sinon, preserved by the Will of the Gods adverse to Troy,

NOTES.

which this fabulous Account is given. Apollo, alling in Love with Coffandra, got a Promise of Favour, on Condition he would endue her h the Gift of Prophecy; which, so soon as obtained, she deceived the God; he, either the, or deeming below his Dignity, to law a Boon he had once bestowed, renit however useless to her, by destroying edit, and making all her Predictions to falle.

châ velamus fronce. It was their Cufon Holy-days and folemn Festion Times of publick Rejoicing, to bles of the Gods with Branches of

y, and the like.

nterea coelum. Mean Time the d about, i. e. The diurnal out of Sight with the ! un, sphere elevated above the understood according to fion of Day and Night the Revolution of the Thus the Ancients er circa terram ab orlvatur. Macrob. Som.

> the Poets, imagindge of our viuble

Horison, represent the Sun setting into the western Ocean; so they describe the Night and Darkness as rising from thence in the opposite Quarter of the Heavens. As here ruit Oceans nox, and Ovid,

Lux pracipitatur aquis, et aquis nox exit ab

Milton has the fame Thought. P. L. B. IV. 323.

For the Sun

Declin'd, as baff ning now with prone Career To th' Ocean Isles, and in th' ascending Scale Of Heav'n the Stars, which ufber Ev'ning,

roje. a

251. — Terramque polumque, Myrmidonumque
dolos. There is a great Beauty in thus fingling out the Stratagems of the Greeks, as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance Sempronius's dying

Exclamation in Cato,

O for a Peal of Thunder, that would make
Earth, Sea, and Air, and Heaven, and Cato tremble !

255. Tacitæ Lunæ. This may fignify of the Moon that did not spine, as Luna silet, in Pliny, fignifies the Moon when she is new, and soon withdraws her Light.

256. Flammas cum regia puppis extulerat.

Inclusos u Laxat cla Reddit eq Theffand Demiffun 2

LIB. II

Pelidefqu Et Mene Invadunt Cæduntu Accipiur

Incipit, In fomni Visus ad Raptatu

Temp

in a stol Womb: and with and curf as, Nec Menelai buried open the the Tim the Indi tor, ext Tears;

We are gave the lighted T non retur a Light Dat cl 258. Unlooses.
Bars of

wbo we may obs claustra leafes the Languag curs in t amples very nur Inclusos utero Danaos, et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus; lætique cavo se robore promunt 260
Thessandrus Sthenelusque duces, et dirus Ulysses,
Demissum lapsi per funem; Athamasque, Thoasque,

Pelidesque Neoptolemus; primusque Machaon, Et Menelaus, et ipse doli fabricator Epeus. Invadunt urbem somno vinoque sepultam; 265 Cæduntur vigiles: portisque patentibus omnes Accipiunt socios, atque agmina conscia jungunt.

Tempus erat, quo prime quies mortalibus æ-

Incipit, et dono Divûm gratissima serpit: 269 In somnis, ecce, ante oculos mæstissimus Hector Visus adesse mihi, largosque essundere sletus; Raptatus bigis, ut quondam, aterque cruento

furtim laxat Danass inclusos utero, et pinea claustra e equus
patefactus reddit illos ad auras y
Abs santus sus sus etci promunt se è cavo robore, lapsi per
sunem demissum; Atbamasque,
Thoasque, Neoptolemusque Petides, Machaenque primus, et Menelaus, et ipse Epeus fabricator
doil. Invadume urbem sepultam
sommo vinoque; vigiles caduntur;
acciciuntque omnes socios patentibus portis, atque jungunt conscia agmina.

scia agmina.
Tempus erat, quo prima quies incipit agris mortalibus, et serpit gratissima dono Divûm: ecce Hestor meestissimus visus est adesse mibi ante oculos in somnis, essundereque largos stetus; raptatus bigis, ut quondam, aterqua

cruento

TRANSLATION.

in a stolen Hour unlocked the wooden Prison to the Greeks shut up in that dark Womb: The Horse, from his expanded Caverns, pours them forth to open Air; and with Joy issue from the hollow Wood Thessandrus and Sthenelus the Chiefs, and cursed Ulysses, sliding down by a suspended Rope, with Athamas, and Thoas, Neoptolemus the Grandson of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudful Engine. They assault the City buried in Sleep and Wine. The Watches are knocked down; and they throw open the Gates to receive all their Friends, and join the conscious Bands. It was the Time when the first Sleep invades languid Mortals, and steals upon them by the Indulgence of Heaven in sweetest Slumbers. In that drowsy Hour, lo! Hector, extremely sad, seemed to stand before my Eyes, and to shed Floods of Tears; dragged, as formerly he had been, by Achilles's Chariot, and all deformed

NOTES.

We are to understand that Helen or Sinon first gave the Signal to Agamemnon, by shewing a lighted Torch from the Citadel, and Agamemnon returned the Signal to them, by setting up a Light on his Stern, as the Manner was:

Dat clarum è puppi signum. Æn. III. 519.
258. Inclusos utero, &c. Word for Word.
Unlooses, by Stealth, the Doers, or looses the
Bars of Pine, and sets the Greeks at Liberty,
who were shut up in this Womb. Where we
may observe that Virgil uses the same Verb to
claustra and Danaos; he looses the Bars, he releases the Greeks; this is a Beauty which our
Language will not always admit of, but often occurs in the Latin and Greek Authors: The Examples of this Kind, in Virgil particularly, are
very numerous.

261. The fandrus. Servius fays he was the Son of that Polynices who was stain in the Control with his Brother Eteocles for the Crown of Thebes: If so, his Name ought to be written The fandrus or Therfandrus, as in Heinfus's Edition, not Tisandrus or Tisandrus.

265. Somno vinoque sepultam. This is a strong and very expressive Metaphor, representing the whole sinhabitants of the City immersed so deep in Sleep, and so silent and still, as if their Beds had been their Graves; a Circumstance which greatly moves our Pity towards the Trojans, and our Indignat on against Simon and the treacherous Greeks.

266. Partique patentibus, &c. And by the Gates will opened they admit all their Companions.

275. Exuvias

pulvere, trajettufque lora per tu-mentes pedes. Hei mibi, qualis erat! quantum mutatus ab illo Heftore, qui redit indutus exuvias Acbillis, vel qui jaculatus eft Phrygios ignes put pibus Da-naum! gerens squalentem bar-bam, et crines concretos sanguine, illaque vulnera qua accepit plurima circum patrios muros : ipfe Bens widebar ultro compellare wirum, et expromere has mæstas voces: O lux Dardaniæ! O fidiffima fpes Teucrum ! quæ tansæ moræ tenuere te ? Hector exspellate ab quibus oris venis? multa funera tuorum, post varios labores bominumque urbifque? quæ indigna caufa fædavit tvos ferenos vultus? aut cur cerno bac wulnera ? Ille ad hæc respondit mbil : nec moratur me quarentem vana; sed, graviter ducens gemitus de imo pectore, ait: nate Deâ, beu! fuge, eri-peque te bis flammis. Hossis ba-bet muros; Troja ruit ab alto culmine ;

Pulvere, perque pedes trajectus lora tumentes. Hei mihi, qualis erat! quantum mutatus ab illo Hectore, qui redit exuvias indutus Achillei, Vel Danaûm Phrygios jaculatus puppibus ignes! Squalentem barbam, et concretos fanguine crines, Vulneraque illa gerens, quæ circum plurima muros

Accepit patrios: ultro flens ipfe videbar Compellare virum, et mœstas expromere voces: O lux Dardaniæ! spes ô fidissima Teucrûm! 281 Quæ tantæ tenuere moræ? quibus Hector ab

Exspectate venis? ut te post multa tuorum Funera, post varios hominumque urbisque la-

Defessi aspicimus? quæ causa indigna serenos 285 Fœdavit vultus? aut cur hæc vulnera cerno? Ille nihil: nec me quærentem vana moratur: Sed, graviter gemitus imo de pectore ducens, Heu fuge, nate Dea, teque his, ait, eripe flammis. Hostis habet muros; ruit altò à culmine Troja:

TRANSLATION.

with gory Duft, and his swollen Feet bored through with Thongs. Ah me, in what piteous Plight he was! how changed from that Hector who returned clad in the Armour of Achilles, or darting Phrygian Flames against the Ships of Greece! wearing a foul, grifly Beard, Hair clotted with Blood, and those many Wounds which he had received under his native Walls. I, methought, in Tears addressed the Hero first, and poured forth these mournful Accents: Thou, Light of Troy, the Trojans firment Hope! ah fay what tedious Causes have detained you so long? Whence comes my longed, my looked for Hector? How it eases my Perplexity to fee thee after the many Deaths of thy Friends, after the various Difasters of our Men and City! What unworthy Cause has deformed and marred the Serenity of thy Looks? Or why do I behold those Wounds? He---not a Word, nor regards me questioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, Ah fly! Goddess-born, he says, and snatch thee from these Flames: The Enemy is in Possession of the Walls: Troy tumbles down from

NOTES.

275. Exuminas indutus Achillei. i. e. The feelatus, but I cannot understand his Reason for Arms of Achilles, of which he had stripped Pa- Thinking so. troclus flain.

283. Hellor expellate venis. Servius will have this exstellate to be an Antiptofis for ex-

285. Ut-defeffi afpicimus. How. i. e. With what Joy we fee thee spent as we are with

293. Penates.

LIB. Sat par

Defend Sacra 1 Hos ca Magna Sic ait, Ætern

Div Et ma Anchi Claref

> its tow those I had be take, t cess of He fai Fillets burnec

House Trees, Arms

Me:

293. Lib. III Gods, By Rub culties e and Mi as one o tendant other I Offices, nates a from th vered t nates. filed S gil give

Stor Xp Adfi

Fund

Sat patriæ, Priamoque datum : si Pergama dex- sat datumest patriæ Priam que : si Pergama possent desendi ulia dextra, suissent desensa etiam

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Defendi possent, etiam hac desensa suissent.
Sacra suosque tibi commendat Troja Penates:
Hos cape satorum comites: his menia quære,
Magna pererrato statues quæ denique ponto. 295
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.

Diverso interea miscentur mœnia luctu; Et magis atque magis (quanquam secreta parentis Anchisæ domus, arboribusque obtecta recessit) 300 Clarescunt sonitus, armorumque ingruit horror.

sat datum est patriæ Priameque; si Pergama possent desenda ulis dextrā, suissent desensa etiam bac dextrā. Troja commendat tibi sacra, suosque Penates: cape bos comites tuorum satorum; quære mænia bis, quæ magna denique status, ponto fererrate. Sic ait, et effert manibus vittas, Vestamque potentem, æternumque ignem ex penetralibus adytis.

Interei mænia miscentur diverso luciu; et sonitus clarescunt magis atque magis (quanquam domus parentis Anchisæ fuit secreta, recessique obtecta arboribus) borrorque armorum ingruit.

TRANSLATION.

its towering Tops: To Priam, to my Country all Duty has been done. Could those Walls have been saved by the Hand of Man, by this same Right-hand they had been saved. Troy recommends to thee her sacred Things, her Gods; these take, the Companions of thy Fate: For these go in quest of a City, which in Process of Time you shall raise to a great Extent after a tedious wandering Voyage. He said, and with his own Hands brings forth from the inner Temple the holy Fillets, the Image of the powerful Goddess Vesta, and the Fire which always burned.

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's House stood in a retired Corner, remote from Noise, and inclosed around with Trees, yet louder and louder the Sounds rise on the Ear, and the horrid Din of Arms assails us. I start from Sleep, and by hasty Steps mount to the highest Bat-

NOTES.

293. Penates. Macrobius, in his Saturnalia, Lib. III. Cap. IV. explains the Penates to be those Gods, Per quos penitus spiramus, per quos babemus corpus, per quos rationem animi possidemus: By subom we breathe, to whom we over our Faculties of Body and Mind, i. e. Jupiter, Juno, and Minerva; to whom he joins Vesta, either as one of the Number, or at least as their Attendant; on which Account the Consuls, and other Magistrates, when they entered on their Offices, used to pay divine Honours to the Penates and Vesta. This seems to be consirmed from the Passage before us, where Vesta is delivered to Æneas's Care, together with the Penates. Those Gods, he farther observes, were stiled Sees merator, the great Gods; whence Virgil gives Juno the same Appellation.

Funnis magnæ primum prece numen adora.
En. III. 437.
Sen xpn501, beneficent Gods, to which he refers that Line in the first Book.

Adfit lætitiæ Bacchus dator, et bona Juno.

Lastly, Sion Suraron, poewerful Deities; on which Account Virgil here gives Vesta the Epithet of potentem, Vestamque potentem. Dionysius Halicarnasseus writes, that the Symbols of these Penates at Rome were two wooden Statues of young Men in a sitting Posture, with Javelins in their Hands.

which was kept perpetually burning all the Year round. It was brought by Eneas into Italy, where Numa Pompilius re-established the Order of Vestal Virgins, whose Office was to preserve this Fire in the Temple of Vesta. It was suffered to die away on the last Day of the Year, and re-kindled on the first of March, not from any common Fire, but at the Sun-beams. The Original of this religious Custom seems to have been derived to the Phrygians from the Persians, who were famous for worshipping the Sun, and the Fire, as an Emblem of that Luminary. This everlassing Fire was not only preserved in Vesta's Temple, but even in private Houses, especially

Excutior somno, et ascensu supero fastigia jummi tecti, atque adsto arrectis auribus. Veluti cum flamma incidit in Segetem furentibus Auftris ; aut torrens rapidus mont ano flumine sternit agro:, sternit læta sata, laboresque boum, trabitque silvas præcipites; pastor inscius stupet accipiens so nitum de alto vertice saxi. In vero fides fuit manifesta, in diæque Danaûm patescunt : jan ampla domus Deiphobi dedit rui-nam, Vulcano superante ; jam Ucalegon proximus ardes Sigaa lata relucent ani. Cla-morque virum, clange at the rum exoritur. Ego annu allo arma, nec fat rationis erat in armis: fed animi mei ardent glomerare manum bello, et concurrere in arcem cum fociis : fure fraque pracipitant mentem,

Excutior somno, et summi fastigia tecti Ascensu supero, atque arrectis auribus adsto. In fegetem veluti cum flamma furentibus Auftris Incidit; aut rapidus montano flumine torrens 305 Sternit agres, destit fine lacta, boumque labores, Precipitelque trahit filvas: flupet inscius alto ccipiens sonitum faxi de vertice pastor. n vero manifesta fides, Danaûmque patescunt nidiæ: jam Deïphobi dedit ampla ruinam, 310 Vulcano superante, domus: jam proximus ardet Ucalegon : Sigea igni freta lata relucent. Exoritur clamorque virûm, clangorque tubarum. Arma amens capio; nec fat rationis in armis: Sed glomerare manum bello, et concurrere in Cum sociis ardent animi: furor iraque mentem

TRANSLATION.

tlement of the Place, and stand with listening Ears. As when a Flame is driven by the furious South-winds on standing Corn, or as a Torrent impetuously bursting from a Mountain-river desolates the Fields, desolates the rich Crops of Corn, and all the Labours of the Ox, and bears whole Woods headlong down; the Shepherd, struck with the Sound from the Top of a high Rock, stands amazed, not knowing whence it arises. Then indeed the Truth of Hector's Words is confirmed, and the Treachery of the Greeks disclosed. Now Deiphobus's spacious Roofs tumble do n, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum thine far and wide with the Flames. The mingled Shouts of Men, and Clangor of Trumpets, arife. My Arms I fnatch with mad Haste; nor when in Arms have Reason enough to use them: But all my Soul impatient burns to collect a Body for the War, and rush into the Citadel with a chosen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is

NOTES.

in the Palaces of the Great, where was an Altar in the open Court to Jupiter Hercaus, on which Fire was kept perpetually burning. Of which fome eminent Critics understand that Fire which a Sacrifice to the Resentment of the Greats Mirgil says Priam had consecrated on the Altar at which he was slain,

Sanguine feedantem, quos ipse factaverat, ig-

See Turneb. Advers. and Abbe Bamer's Mytho-

303. Arrellis auribus. With pricked up, or liftening Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. In Jegetem veluti. This Simile is borrowed from Homer, Iliad II. Verfe 455.

among the first, as is described at large, Æs. VI. 490.

312. Ucalegon. One of Priam's Counsellors; the House is here called by the Name of the Owner. From this Verse Juvenal uses Ucakgon proverbially for any Neighbour,

-jam poscet aquam, jam frivola transfert Ucalegon, tabulata tibi jam tertia sumant.

Juv. III. 199. 313. Exeritur clamorque wirum, clangerque tubarum. This is one of the finest Lines that ever was made to image the Sense in the Sound.

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> > Doo

The ' fonor firike Trun 310 that and th Son t he fh dation of De ty, a and A Troy. Wha and o Note Prieff tadel it wa

32 anoth two . it car is ap Præcipitant; pulchrumque mori succurrit in ar- succurritque mihi pulcbrum effe

Ecce autem, télis Pantheus elapfus Achivûm, Pantheus Otriades, arcis Pheepique facerdos, Sacra manu, victofque Deos, parvumque nepo-

Ipfe trainit; cursuque amens ad littora tendit. Quo res summa loco, Paritheu? quam prendi- Vix fatus eram ea, cum reddit mus arcem?

Vix ea fatus eram, gemitu cum talia reddit: Venit summa dies, et ineluctabile tempus

Dardaniæ: fuimus Troes, fuit Hium, et ingens 325

mori in armis.

Ecce autem Pantbeus, elapfus telis Achivum, Pantheus Otriades, Sacerdos arcis Phæbique, iple trabit facra manu, Deofque villos, parvumque nepotem ; amensque tendit cursu ad littora: Pantheu, in quo loco est fumma res? quam arcem prendimus? talia gemitu : summa dies venit, et inelu&abile tempus Dardaniæ: nos fuimus Troes, Ilium fuit, # ingens

TRANSLATION.

to die in the Bed of Honous. Lot then Pantheus, escaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Priest of Apollo and of Minerva's Tower, is hurrying away with him the holy Utenfils, his conquered Gods, and little Grandchild, and with halty Strides makes for the Shore * like one diftracted. How is it, Pantheus, with our All? What Fortress do we seize? I scarce had said, when, with a Groan, he thus replies: Our last Day is come, and the inevitable Doom of Troy: Trojans we are no more: Adieu to Ilium, and the high Re-

Some read limina, the Gates of Anchifes's Palace.

NOTES.

The Words and Syllables are rough, hoarfe, and I

fonorous, and to artfully put together, as to firike the fire like the thrilling Notes of the Trumpet which they describe.

319. Pantous Orriades. Servius informs us, that upon the Overthrow of Troy by Hercules, and the Death of Lamedon, Priom fent Antenor's Son to confult the Oracle of Delphos, whether he should raise Ilium again upon the same Foundations. At that Time Pantbeus was the Prieft of Delphic Apollo, a Youth of exquisite Beauty, and Antenor was fo charmed with his Shape and Mien, that he carried him off by Force to Troy. Priam, to make him fome Amends for this Injury, constituted him Priest of Apollo. Whatever be in that, it appears from Homer and other Authors, that he was a Person of great Note and Authority among the Trojans.

319. Arcis Phebique sacerdos, i. e. The Priest of Apollo, who was worshipped in the Citadel or Tower, together with Pallas, to whom

it was facred. 320. Parwumque nepotem trabebat. This is another Instance of Virgil's applying one Verb to two Accusatives, where, in Strichness of Speech, it can only be applied to one of them. Trabebat is applicable enough to a young Boy, who can VOL. I.

hardly walk, but must be half dragged along, but cannot be fo well faid of Things carried in one's Hand.

322. Quo res summa loco. By the res summa here I-understand, with Servius, the Commonwealth, the common Interest of his Country, which was Aneas's fumma res, his chief, his highest Concern, and will always be nearest the Heart of every Patriot in fuch a Conjuncture. Virgil, to shew the Haste and Impatience of A. near, makes him throw out these short Questions abruptly, without any previous Introduc-

324. Venit summa dies, &c. Macrobius quotes this Passage as an Instance of Virgil's concile Stile, and comprehensive Eloquence; and, indeed, it is hardly possible to express more in fewer or stronger Words. And therefore he breaks forth upon it into this Exclamation, Quis fons, quis torrens, quod mare tot sluciibus, quot bic verbis inundavit s

325 .- Fuimus Troes, fuit Ilium. This feems to be in Imitation of Euripides in the Troades, " where Andromache and Hecuba thus alternately complain, πριν ποτ υμεν. Εκαδ. Βιδακεν ολόος, Βεδακε προια. Once we were bappy. Hecuba, Now our Happiness is gone, Troy is no more. It

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lors; f the Jeak-

99. that ound. The gloria Teucrorum; ferus Jupiter transfulit omnia Argos; Danai dominantur in incensa urbe. Arduus equus adstans in mediis mæmibus fundit armatos viros; vicatorque Sinon insultans miscet incendia: alis adsunt portis bipatentibus, tot millia quet nunquam venere magnis Mycenis. Alis oppositis obsedue angusta viarum telis; actes ferri sat stricta coruseo mucrone, parata neci; vigiles portarum primi vix tentant præsia, et resissunt cæco Marte.

262

prælia, et resistunt cæco Marte.
Talibus d'ciis Otriadæ, et
numine Dirvum sero in stammas
et in arma; quò tristis Erinnys,
q ò fremitus et clamor sublatus
ad æibera vocat me. Ripbeus,
et sphitus maximus annis, Hypanisque Dymasque, oblati per
Lunam, aduunt se socios mihi, et
adglomerant se nestro lateri; juvenisque Coræbus

Gloria Teucrorum; ferus omnia Jupiter Argos Transtulit; incensâ Danai dominantur in urbe. Arduus armatos mediis in mœnibus adstans Fundit equus; victorque Sinon incendia miscet Insultans: portis alii bipatentibus adsunt, 330 Millia quot magnis nunquam venere Mycenis. Obsedere alii telis angusta viarum Oppositi; stat ferri acies mucrone corusco Stricta, parata neci; vix primi prœlia tentant Portarum vigiles, et cæco Marte resistunt.

Talibus Otriadæ dictis, et numine Divûm In flammas et in arma feror; quò tristis Erinnys, Quò fremitus vocat, et sublatus ad æthera clamor.

Addunt se socios Ripheus, et maximus annis Iphitus, oblati per Lunam, Hypanisque Dymasque, 340

Et lateri adglomerant nostro; juvenisque Corce-

TRANSLATION.

nown of Teucers's Race: Jupiter in the Fierceness of his Wrath hath made over all to Argos: The Greeks bear all before them in the City now on Fire: The towering Horse, planted in the Midst of our Streets, pours forth armed Troops; and Sinon, the victorious Traitor, with insolent Triumph scatters the Flames. Others are rushing in at our wide opened Gates, so many Thousands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppose our Passage; the edged Sword with glittering Point stands unsheathed, ready to drink our Blood: Hardly the foremost Wardens of the Gates make an Effort to sight, and feebly resist in the blind Encounter. By these Words of Pantheus, and by the Impulse of the Gods I hurry away into the Midst of Flames and Arms; whither the grim Fury, whither the tumultous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me; Hypanis and Dymas come up with us by the Help of the Moon, and closely adhere to my Side, and young Coræbus Mygdon's Son; who at that Time had chanced to

NOTES.

is well known, that, when the Romans would intimate that a Person was dead, they frequently used the Words fait or vixit, to shun Sounds that were shocking, and therefore reckoned of bad Omen. Besides, there is a much greater Elegance in expressing the Death of a Person, or the Overthrow of a City, thus indirectly, fuit, state, &c. than in plain, direct Terms; the one is the Language of Poetry, the other stat Prose. Who would then have imagined that Dr. Trapp, a Genileman so well skilled in the Latin Idiom,

should so for overlook the Sense and Spirit of these Words, as to give them a mere literal Translation, which not only sounds wretchedly, but is hardly intelligible in English:

We Trojans bawe been, Ilium once bas been.
331. Nunquam wenere. Others read unquam; but the former is the stronger and more fignificant.

339. Maximus annis. Others read maximus armis; but the former feems the true Reading from Verse 435.

341. Juvenisque Corcebus: Virgil has applied

LIB

LIB. II.

Myg Vend Et

Infel Audi Quoi Incip Pecto Certa

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of any vite the no Saing th Mygdonides, illis qui ad Trojam forte diebus Venerat, infano Cassandræ incensus amore, Et gener auxilium Priamo Phrygibusque fere-

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Infelix, qui non sponsæ præcepta furentis

Quos ubi confertos audere in prœlia vidi, Incipio super his: Juvenes, fortissima frustra Pectora, si vobis audentem extrema cupido Certa sequi; quæ sit rebus fortuna, videtis. 350 Excessere omnes adytis arisque relictis

Di, quibus imperium hoc steterat: succurritis sæ: moriamer, et ruamus in urbi

Incensæ: moriamur, et in media arma ruamus. Una salus victis nullam sperare salutem.

Mygdonides, qui forte venerat
ad Trojam, illis diebus, incenfus inforto amore Cassandræ, et
eregener suturus ferebat auxilium
Priamo Phrygibusque: infelix,
qui non audierat in præcepta furentis sponsæt Quos consertos
ubi vidi audere in prælia, bis
verbis super incipo: Impens,
pectora fortissima srustra, si certa cupido ett wobis se ui me audentem extrema, videtis quæ
fortuna sit rebus nostris: amnes
350 Dii, quibus boc imperium steterat, excesser suis adytis arisque
restetis: succurritis un incenrettes si uccurritis ur renus in
media arma. Una salus est victis sperare nullam salutem.

TRANSLATION.

come to Troy, inflamed with a Paffion for Cassandra to Madness; and, in Prospets of being one Day Priam's Son in-law, brought Assistance to him and the Trojans. Ill-stated Youth, who heeded not the Admonitions of his inspired Spouse! Whom, close united, soon as I saw resolute to engage, to animate them the more I thus begin: "Gallant Youths, Souls heroic and magnanimous, but ab in vain! if it is your resolute Purpose to follow me in this last desperate Attempt, what is the Situation of our Assistance and Altars abandoned to the Enemy: You come to the Relief of the City in Flames: Let us meet Death, and rush into the thickest of our armed Foes. The only Sasety for the Vanquished is to throw away all Hopes of

NOTES.

to Corabus what Homer fays of Othryoneus, in the thirteenth Book of the Iliad.

348. Incipio super bis. I translate super, over and above, or the more, viz. to animate them. This is the Sense in which Servius takes it, and of which it is very capable; and it is certainly much more elegant than to understand it as Ruæus has done, incipio super, i. e. de bis, which is so state, that one would not choose it, if any other was possible.

348. Juvenes, fortissima frustra. There is a great Consusion and Neglect of Method in this Speech, to mark the Hurry and Disorder of E-

neas's Mind.

351. Excesser omnes—Dî. Before the Taking of any City, it was usual for the Besiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed; or imagining the City could not be taken till they had

deferted it. For which Reason the Romans took Care to conceal the Latin Name of that God, under whose Patronage Rome was; and the Priests were not allowed to call the Roman Gods by their Names, lest, if their Names had been known, an Enemy might solicit them away. See Macrob. on this Verse, Saturn. Lib. III. Cap. 9. Turnebus, however, rather thinks the Poet alludes to a Tradition preserved in Alobylus, and other ancient Poets, that, when Troy was near its Doom, the Gods were seen bearing away their Statues out of the Temples.

354. Una salus wiel s, &c. This is the Argument which the brave Leonidas made Use of to animate his Men to sell their Lives as dear as possible: Ita suos firmawerat, ut ire se parato ad moriendum an mo scirent: meminerint, qualitercunque præliantibus, cadendum esse. Justia, Lib. II. Cap. II,

Mm 2

355. Inde

Sic furor est additus animis juvenum. Inde, ceu lupi raptores in atra nebulo, quos improba rabies wentris exegit cacos, quofque catuli relitti ex pettant fic-cis faucibus, vadimus per tela, per boftes, in mortem baud dubiam, tenemusque iter mediæ urbis e atra nox circumvolat nos cava umbra, Quis explicet cla-dem ill us nodis, quis fando explicet funera, aut possit æquare labores lacrymis? antiqua urbs, dominata per multos annos, ruit :

Sic animis juvenum furor additus. (Inde, lupi ceu . Raptores, atra in nebula, quos improba ventris

Exegit cæcos rabies, catulique relicti Faucibus exfectant ficcis, per tela, per hostes,

Vadimus haud dubiam in mortem, mediæque tenemus

Urbis iter: nox atra cava circumvolat umbra. Quis cladem illius noctis, quis funera, fando Explicet? aut poffit lacrymis æquare labores? Urbs antiqua ruit, multos dominata per annos:

TRANSLATION.

Safety." Thus the Courage of the Youths is kindled into Fury: Then, like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched and thirsting for Blood; through Arms, through Enemics we march up to imminent Death, and advance through the Middle of the City; fable Night hovers around us with her deepening Shade. Who can describe the Havock, who the Deaths of that Night? Or who can furnish Tears equal to the Difasters? Our ancient City, the Seat of Dominion for many Years,

NOTES.

355. Inde lupi ceu. Dr. Trapp objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endearouring to defend their Country, though by Night, should be compared to Wolves ravening for their Prey : In a Word, he will have it, that there is nothing but the Darkness of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their re-fpective Ends. The Comparison lies not at all in the Action itself, but in the Manner of Acting. This is particularly implied in the Expression exegit cacos, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, fo we rush desperately on our Foes, looking Death and every Danger in the Face with un-daunted Boldness and Intrepidity. There is a wast Difference between the Manners in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and fedate, while others are furious, impatient of Revenge, outrageous and desperate. Now in this last Manner the Poet shews us Eneas and his Party rushing headleng on their foes, and thirsting

after their Blood, like gaunt Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return; by which the Poet, doubtles, designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. Atra in nebula. Because in the Nighttime, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. Faucibus-ficcis. Some are of Opinion, that Virgil here writes according to philosophical Experience and Observation: For those, who have undergone long Fasting, are observed to be more distressed with Thirst than Hunger; for which this Reason is assigned by Plutarch, that though the human Body is made out of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment; but perhaps this is too refined.

359. Mediæque tenemus urbis iter. Circumstance is mentioned to shew their Boldness and Intrepidity. On the other Hand we see Eneas afterwards, when he is afraid of the LIB. Pluri Corp

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more even who Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa Deorum 365
Limina. Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoresque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se Danaûm, magna comitante caterva,
Androgeos offert nobis, socia agmina credens, 371
Inscius: atque ultro verbis compellat amicis:
Festinate viri, nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama: vos celsis nunc primum a navibus
itis?

Dixit: et extemplo (neque enim responsa dabantur

Fida fatis) fensit medios delapsus in hostes.

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inertiaque corpora plurima flernuntur passim per vias, perque domos, et relligiosa limina Deorum. Nec Teueri foli dant pænas suo sanguine; quondam vir-tus redit in præcordia etiam vietis, Danaique villores cadunt : ubique est crudelis luctus, ubique pavor, et plurima imago mortis. Androgeos, magna caterva eum comitante, primus Danaum offert fe mobis, credens noftra agmina effe focia, inscius ; atque ultro compellat nos amicis verbis : viri festinate, nam quæ tam jera segnities moratur vos? alii rapiunt seruntque Pergama incensa: vosne nune primum itis a celsis navibus? Dixit, et extemplo sensit este delapsus in medios befies (neque enim fatis fida respon a dabantur.)

TRANSLATION.

tumbles to the Ground: Great Numbers of fluggish Carcases are strewed up and down, both in the Streets, in private Houses, and the sacred Temples of the Gods. Nor is it the Blood of the Trojans alone that is spilt: The Vanquished too at Times resume their Courage; and the victorious Grecians bleed: Every where appears cruel Sorrow, every where Terror, and Death in a thousand Shapes. The sirst of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadvisedly imagining that we were confederate Troops; and he introduces himself to us with this friendly Address: Haste, brave Associates, what so tardy Sloth detains you? Others tear and plunder the blazing Palaces of Troy: Are you but just come from your losty Ships? He said, and instantly perceived (for we returned him no very friendly Answer) that he had stumbled into the midst

NOTES.

Enemy on Account of his aged Father, his Wife and Son, tracing out all the By-paths and unfrequented Lanes:

Dum sequor, et nota excedo regione viarum.

364. Plurima—sternuntur inertia—corpora. I have here followed the Current of Interpreters, and translated inertia corpora, with Dr. Trapp, suggist Carcases; but perhaps it may do better to translate sternuntur, are knocked down, as En. X. 420.

Sternitur Arcadiæ proles, sternuntur Etrusci.

And then there will be a great Propriety in giving corpora the Epithet inertia, to denote the more sceble and helpless of the Inhabitants, even the infirm old Men and weak Women, who made no Resistance in the Streets, who

could not fir from their Houses, or who fied for Refuge to the Temples of the Gods:

Pfurima perque vias fternuniur inertia paffim Corpora, perque domos, et relligioja Deorum Limina.

366. Nec soli pænas dant sanguine Teucri. Word for Word. Nor do the Trojans only suffer by the Effusion of their Blood.

367. Quendam etiam wictis, &c. i. e. Sometimes even Valur returns into the Breaks of the wanguished Trojans.

372. Ultro verbis compellat omicis. Literally, First addresses us with friendly Words.

374. Alti rapiunt, &c. The Meaning is, that others have already gained the Victory, and are now reaping the Spoil; whereas you have not so much as begun to fight.

879. L

LIB. II.

Obstupuit, retroque repressit pedem cum voce. Veluti qui nitens
bumi pressit anguem improvisum
ex aspris sentidus, trepidusque
repente resugit eum attollentem
iras, et tumentem cærula colla;
baud secus abibat Androgeos tremesassus visu. Irruimus, et
circumfundimur densis armis; passimque sternimus eos enarcs loci
et captos formidine; fortuna aspirat primo nostro laberi. Atque bic Coræbus, exsultans successi animisque, inquit: O socii,
qua fortuna prima monstrat nobis iter salutis, quaque dextra
estendit se, sequamur. Mutemus
elypeos, aptemusque nobis insis nia
Danaum: quis requirat in boste
dolus sit an virtus?

Obstupuit, retroque pedem cum voce repressit:
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repente resugit

380

Attollentem iras, et cærula colla tumentem;
Haud secus Androgeos visu tremesactus abibat.
Irruimus, densis et circumfundimur armis:
Ignarosque loci passim et formidine captos
Sternimus: aspirat primo fortuna labori:
Atque hic exsultans successu animisque Corcebus,
O socii, quà prima; inquit, fortuna salutis

Monstrat iter, quaque ostendit se dextra, sequamur.

Mutemus clypeos, Danaumque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requi-

Aptemus: dolus, an virtus, quis in hoste requirat?

TRANSLATION.

of Foes: He was nonplussed, and with his Words recalled his bassy Step. As one who, in his beedless Walk, hath trod upon a Snake, shooting unawares from rough Thorns, and in fearful Haste hath started back from him, while he is collecting all his Rage, and swelling his azure Crest; just so Androgeos, terrifed at the Sight of us, began to withdraw. We rush in, and, with Arms to Arms close joined, inclose them round; and knock them down here and there, Strangers as they were to the Place, and arrested with Fear: Thus Fortune smiles upon our first Enterprize. Upon this Corcebus exulting with Success and Courage: My Associates, says he, where Fortune thus early points out our Way to Conquest and Sasety, and where she shews herself propitious, let us follow her. Let us exchange Shields, and accommodate to ourselves the Badges of the Greeks: Whether Stratagem or Valour, who questions in an Enemy? They themselves will

NOTES.

379. Improvisum aspris veluti. This Simile is borrowed from Homer; but Virgil is most happy in the Application, and has improved upon his Original, by the Addition of several Circumstances, that heighten the Comparison, and give it more Force and Likeness, as the learned Reader will easily see, by comparing the one with the other. Vide Iliad III. Verse 33.

384. Formidine captos. Surely this Expreffion implies more than barely territos or metu percetos, as Ruœus has it. Captus formidine fignifies to be fo under the Power of Fear, that they were not able to exert themselves, enchained, arrested, or nomplused by Fear; to be so enslaved to this Passion, that they could obey nothing but its Impulses.

386. Corebus. This Corebus is faid to have

been remarkable for nothing fo much as his Stupidity; as an Instance of which Zenebius relates, that he used to amuse himself in counting the Waves of the Sea. Agreeably to this Character, Virgil tells us, he came to Troy when the War was almost finished, and that a mad Passion for Cossandra was the Motive thas drew him thither; and, for the same Reason, he appears to be a very proper Person to contrive this Stratagem, so rash in itself, and so fatal in the Execution.

389. Danaumque infignia. This feems to refer to the Figures or Images engraved on their Bucklers; those of the Greeks bearing the Image of Neptune, and those of the Trojans that of Minerwa, as we learn from Servius.

391. Comantem

LIB.

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Arma dabunt ipsi. Sic fatus, deinde comantem Androgei galeam, clypeique infigne decorum, Induitur; laterique Argivum accommodat en-

Hoc Ripheus, hoc ipse Dymas, omnisque juven-

Læta facit : spoliis se quisque recentibus ar- numine : congressique consermus mat. 395

Vadimus immixti Danais, haud numine nostro: Multaque per cæcam congressi prœlia noctem Conserimus; multos Danaûm demittimus Orco. Diffugiunt alii ad naves, et littora cursu

Fida petunt: pars ingentem formidine turpi 400 Scandunt rursus equum, et nota conduntur in

Heu, nihil invitis fas quenquam fidere Divis!

Ipsi dabunt nobis arma. Sic fatus, deinde induitur comantem gelean Androgei, decorumque infigne clypei, accommodatque suo lateri Argivum enfem. Ri beut, ipse Dymas, omnisque juventus lata facit boc : quisque armat se recentibus spoliis. Vadimus immixti Danais, baud noftro multa prælia per cacam noctem; demittimus Orco multos Danaum. Alii diffug unt ad naves, et cursu petunt fita littora : pars præ turpi formidine rurfus fcandunt ingentem equum, et conduntur in nota ejus alvo. Heu, nibil fas est quenquam fidere, Di-

TRANSLATION.

supply us with Arms: This said, he put on the crested Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The fame does Ripheus, the fame does Dymas too, and all the Youth well pleafed: Each arms himself with the recent Spoils. We march on, mingling with the Greeks, but not with Heaven on our Side; and in many a Skirmish we engage during the dark Night; many of the Greeks we fend down to Pluto's Kingdom. Some fly to the Ships, and make what Haste they can to the trusty shore: Some, through dishonest Fear, scale once more the bulky Horse, and lark within his well known Womb. But alas! on nothing ought Man to prefume, while the Gods are against him. Lo! Cassandra, Priam's Virgin Daughter,

NOTES.

391. Comantem Androgei galeam. The Hel- a belonged to them or the Greeks : met is called comans, waving with a bairy Creft, because the Crefts were made of the Hair of kaste, as An. X. 869.

Er: caput fulgens, crista, ue birsutus equina.

392. Clypeique insigne decorum. The Rich or brouteous Ornament of bis Shield, i. e. His Shield tichly ornamented, as the Manner of the An-

cent: was. Infigne therefore is not here an Epithet, but a Softantive.

394. Hoc ipfe Dymas. Some make a Comma at ipfe, and refer it to Eneas: The fame did Ripbeus, the same did I, and Dymas, &c.

Tuberday of ux av yvoing morepoist pertin He mera men repersiv, ominers n mer Axanois. In every Quarter fierce Tydides rag'd, Amid the Greek, amid the Trojan Train, Rapt thro' the Ranks be thunders o'er the Plain, Now bere, now there, be darts from Place to Place, Pours on the Rear, or lightens in their Face.

Pope's Iliad, V. 110. 396. Haud numine nostro. By baud nostro here Servius understands either adverse, not friendly 596. Vadimus immixti. This is often affigned as a Character of the Valorous, that they ges of the Gods on the Shields, mentioned in a mingle with the Enemies Ranks. Therefore Homer fays of Diomed, he was so mixed with the Shields was not ours; we had thrown away our Troips, that a Spectator would have been sometimes at a Loss to know whether he Minerwa, the Symbol of Protection.

405. Fruftra.

Ecce Coffandra Priomeia virgo trabebatur passis crinibus a tem-pla adytisque Minervæ, frustra tendens ad cœlum ardentia lumina : lumina inquam, nam vincula arcebant ejus teneras palmas. Corcebus, furiata mente, non sulit banc speciem, et moriturus injecit sese in medium agmen. Cuncti consequimur eum, et in-currimus densis armis. Hic primum obruimur telis noftrorum ex also culmine delubri, cædefque miferrima oritur ex facie nottrorum armorum, et errore Graiarum jubarum: tum Danai undique collecti invadunt nos, com-moti gemitu otque ira ereptæ Wirginis: acerrimus erat Ajax, et gemini Atridæ, omnifque exercirus Dolopum. Ceu wenti adverfi Zepbyrufque, Notu que, et Eurus lætus Eois equis, quondam confligunt, turbine ru to; fylwæ stridunt, Nereusque spu-meus sævit tridenti, atque ciet equora ab imo fundo.

Ecce trahebatur paffis Priameia virgo Crinibus a templo Caffandra adytisque Minervæ, Ad cœlum tendens ardentia Iumina frustra: Lumina, nam teneras arcebant vincula palmas. Non tulit hanc speciem furiata mente Corcebus, Et sese medium injecit moriturus in agmen. Consequimur cuncti, et densis incurrimus armis. Hic primum ex alto delubri culmine telis Nostrorum obruimur, oriturque miserrima cædes, Armorum facie, et Graiarum errore jubarum. Tum Danai gemitu, atque ereptæ virginis ira, Undique collecti invadunt, acerrimus Ajax, Et gemini Atridæ, Dolopumque exercitus omnis. Adversi rupto ceu quondam turbine venti Confligunt, Zephyrusque, Notusque, et lætus Eois

Eurus equis; stridunt sylvæ, sævitque tridenti Spumeus, atque imo Nereus ciet æquora fundo.

TRANSLATION.

with her Hair all dishevelled, was dragged along from the Temple and Shrine of Minerva, raising to Heaven her glaring Eyes in vain; I say her Eyes, for Cords bound her tender Hands. Corcebus, in the Transports of his Soul, could not bear this Spectacle, and, resolute on Death, slung himself into the Midst of the Band. We all follow, and rush upon them in a Breast. Upon this we are first overpowered with the Darts of our Friends from the high Battlements of the Temple, and a most piteous Slaughter ensues, occasioned by the Appearance of our Arms, and the satal Disguise of our Grecian Crests. Next the Greeks, through Anguish and Rage for the Rescue of the Virgin, fall upon us in Troops from every Quarter; Ajax most fierce, both the Sons of Atreus, and the whole Band of the Dolopes. As, at Times, in a bursting Hurricane, opposite Winds encounter the West and South, and Eurus, proud of his eastern Steeds; the Woods roar, foamy Nereus rages with his Trident, and tosses up the Seas from the lowest Bottom. They too, whom, through the Shades, in the dusky Night,

NOTES.

405. Frustra. i. e. In vain she listed them to Heaven, imploring Pity from the Gods, now inexorable: or in vain seeking to move the Compassion of the Greeks.

414. Ajax. This is Ajax, the Son of Oileus, by whom Caffandra was ravished in the Temple of Minerwa. As for the other Ajax, the Son of Telamon, he had been cast some Time before in the Dispute for Achilles's Arms.

405. Frufire. i. e. In vain the lifted them and killed himself for Grief at his Disappoint

416. Adversi rupto ceu quondam turbine venti. This Simile is an Imitation of Homer, Il-IX. ad init. Scaliger, in comparing the two, finds the Preserence so much due to Virgil, that he reckons him the Master, and Homer only the Scholar.

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Illi etiam, si quos obscura nocte per umbram Fudimus insidiis, totaque agitavimus urbe, 421 Apparent; primi clypeos, mentitaque tela Agnoscunt, atque ora sono discordia signant. Ilicet obruimur numero, primusque Corcebus Penelei dextra Divæ armipotentis ad aram 425 Procumbit: cadit et Ripheus, justissimus unus Qui suit in Teucris, et servantissimus æqui: Dîs aliter visum. Pereunt Hypanisque Dymasque, Consixi a sociis: nec te tua plurima, Pantheu, Labentem pietas, nec Apollinis insula, texit. 430 Iliaci cineres, et slamma extrema meorum! Testor, in occasu vestro, nec tela, nec ullas Vitavisse vices Danaûm; et, si fata suissent

Illi etiam apparent; fi quos fu-dimus infidits per umbram in ob-Scura nocte, agitavimuque in tota urbe; hi primi agnojeunt el;peos telaque mentita, atque fignant ora nostra sono discordia. Ilica obruimur numero, Corabusque primus procumbit dextra Peneles, ad aram armipotentis Divæ; et Ripbeus cadit, qui fuit unus justssimus et servantis-simus æqui in Teucris: visum est aliter Dis. Hypanisque Dymasque confixi a fociis ereunt ? nec tua plurima pietas, O Pantheu, nec infula Apollinis texit te labentem. O cineres Maci, et extrema flamma meorum! testor vos, me vitav se nec tela, nec ullas vices Danaum, in veffro occasu; et, si fata fuiffent

TRANSLATION.

we, by Stratagem, had routed, and persecuted all over the City, now make their Appearance; they are the first who discover our Shields and counterseit Arms, and mark the Sound of our Voices to disagree with our Armour. In a Moment we are overpowered by Numbers, and first Corcebus sinks in Death by the Hand of l'eneleus, at the Altar of the Warrior Goddes: Ripheus too falls, the most eminently virtuous among the Trojans, and a Man of the strictest Integrity. But, the we may think be deserved a better Fate, to the Gods it seemed otherwise. Hypanis and Dymas die by the cruel Darts of their own Friends: Nor did thy signal Piety, nor the holy Fillets of thy God Apollo, save thee, unhappy Pantheus, in thy dying Hour! Ye sacred Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks; and, had it been fated that I should fall, I deserved it by this Hand.

NOTES.

424. Ilicet. i. e. Fortbwith, in a Trice. This Word anciently fignified the same with asum est, all is over. It was an Expression used by the Judge, who, when he thought sit to put an End to Business, ordered the Crier to pronounce the Word ilicet, i. e. ire licet, all Parties may be gone, the Business of the Court is ever. Hence the Term is used by Terence in the same Sense with asum est, in Adelph. En tibi rescivit omnem rem, id nunc clamat ilicet. Again in Eunuch. Asum est, ilicet, perissi. Servius.

428. Dis aliter wisum. I shall not trouble the Reader with all the Explications which Commentators have given of this Passage; it is obvious that the Poet could never mean to say, He was the justest and most upright Man of all the Trojans, but the Gods thought him not so; for this would be a Contradiction, since, if the Vol. I.

Gods thought him not so, he certainly was not the justest. Yet this is Mr. Dryden's Sense of the Words:

the Words:

Just of his Word, observant of the Right:

There must therefore be somewhat understood to which the Dîs aliter wisum immediately refers; and that is, the Reslection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, Ab, what Pity so just a Man, should have perished with the rest! surely be deserved a better Fate. This Thought would naturally arise in Eneas's own Mind, but he checks it with the pious Reslection, Dîs aliter visum. See Dr. Clarke's Note on Homer, Iliad V. 22, where he shews an Instance of the Ellipsis parallel to this.

433. Vitavisse vices. By vices here Servius N n understands

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ut caderem, me meruisse hac manu ut caderem. Is bitus et Pelias micem divellimur inde, quorum Ipb tus jam etat gravior avo, et Pelias tardus vulnere Uliyssei, protinus vocati clamore ad jedes Priami. Hic vero cernimus inventem pugnam, ceu extera bella forent nusquam, ceu nulli morerentur in tota urbe; cernimus Martem sic indomitum, Danaosque rventes et testudire. Scale bærent parietibus; Danaique nituntur ascendere gradibus exten sub ipso postes portatum, pretestique sinistris objicium clypeos ad tela, prensant sastigia dextris.

ut caderem, me meruisse hac Ut caderem, meruisse manu. Divellimur inde, manu ut caderem. Isbitus et Pelias mecum; quorum Iphitus æ-

Jam gravior, Pelias et vulnere tardus Ulyssei;
Protinus ad sedes Priami clamore vocati.
Hic verò ingentem pugnam, ceu cætera nusquam
Bella forent, nulli tota morerentur in urbe,
Sic Martem indomitum, Danaosque ad tecta ruentes

Cernimus, obsessiumque actà testudine limen. Hærent parietibus scalæ, postesque sub ipsos Nituntur gradibus; clypeosque ad tela sinistris Protecti objiciunt, prensant fastigia dextris.

TRANSLATION.

Thence we are forced away, Iphitus, Pelias, and I; of whom Iphitus was now unweildy through Age, and Pelias, disabled by a Wound from Ulysses: forthwith to Priam's Palace called by dismal Outcries. Here, indeed, a dreadful Fight rises to our View, as though this had been the only Seat of the War, as though none had been dying in all the City besides; with such ungoverned Fury we see Mars raging, the Greeks rushing forward to the Palace, and the Gates besieged by the Troops, advancing under the Shelter of their tortoised Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Doorposts, and, protecting themselves by their Lest-arms, oppose their Bucklers to the Darts, while with their Right-hands they grasp the Battlements. On the other

NOTES.

understands Fights, quia per vicissitudinem pugnabatur, because they fought by Courses. Scaligar distilkes this Sense, and will have it to mean Wounds and deadly Blows, vulnera et cades, because Wounds in Fighting are mutually given and received. But the juitest Idea of the Word vices is that given by Donatus, who considers it as an Allusion to Gladiators, vito, the Verb joined with it, being a Term used in Fencing, to parry off a Thrust, in Opposition to peto, to aim a Thrust.

434. Meruisse manu. I deserved it by this Hand, or by Fighting. There is something very noble in this Sentiment, which considers Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, pulchrumque mori succurrit in armis;

the fame with Harace's

Dulce et decorum est pro patria meri.
434. Divellimur inde. We are torn away.
He speaks of it as a great Affliction; and, as it
were, accuses his Fate, that denied him the Hoaour of so glorious a Death.

441. Asta testudine. By applying the Testudo or Tortoise. It was properly a Figure which the Soldiers cast themselves into, and is thus described by Livy, Lib. XLIV. 9. Scutis supercopita densatis, stantibus primis, secundis submissioribus, tertiis magis, et quartis, postremis etiam genu nixis, sastigiatam, sicut testa adissiorum junt, testudinem faciebant; i. e. Their Targets closed together above their Heads, to detend them from the missive Weapons of the Enemy; the sist Rank stood upright, the rest stooped lower and lower by Degrees, till the last Rank kneeled down upon their Knees; so that, every Rank covering with their Targets the Heads of all in the Rank before them, they represented a Tortoise-shell, or a Sort of a Penthouse. The carrying on of an Attack against a Place, by this Sort of Engine, was called agere testudinem.

442. Poste que sub ipsos nituntur gradibus. By gradibus here we may either understand the Steps that led up to the Palace, as was common in the Houses of the Great, or rather the Steps

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452.

Dardanidæ contra turres ac tecta domorum 445 Contra Dardanidæ convellent culmina convellunt: his se, quando ultima cernunt, Culmina convellunt: his se, quando ultima cernunt, desendere se bis telis jam in ex-

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Extremâ jam in morte parant defendere telis:
Auratasque trabes, veterum decora alta parentum,
Devolvunt: alii strictis mucronibus imas
Obsedere fores, has servant agmine denso. 450
Instaurati animi, regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relicti
A tergo, inselix quà se, dum regna manebant, 455
Sæpius Andromache serre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.

Contra Dardanida conwellant defendere se bis telis jam in extrema morte; devolvuntque auratas trabes, alta decora weterum parentum : alii obsedere imas fores fritis mucrombus, servant bas denso agmine. Animi nostri 450 funt inflaurati fuccurrere tectis regis, levareque viros auxilio, addereque vim villis. Erat limen fore que caca, et pervius ujus tectorum Priami inter fe, postesque relicti à tergo, qua infelix Andromache incomitata fepius folebat ferre fe ad foceros, dum regna Priami manebant, et trabebat puerum Aftyanacta avo fuo:

TRANSLATION.

Hand the Trojans tear down the Turrets and Roofs of their Houses; with these Weapons, since they see the Extremity, they seek to defend themselves now in their final Catastrophe, and tumble on their Foes the gilded Rasters, those stately Ornaments of their Ancestors: Others with drawn Swords beset the Gates below: These they guard in a firm, compact Body. We resume all our Ardour to relieve the royal Palace, support our labouring Friends, and inspire their drooping Hearts with new Life and Vigour. There was a Passage and secret Entry that served for free Communication between the two Palaces of Priam, a neglected Postern-Gate, by which unfortunate Andromache, while the Kingdom stood, was often wont to resort to the royal Pair without Guard and Retinue, and to lead the Boy Astyanax to his Grand-sire. By this I mount up to the Roof of the highest

NOTES.

of the Scaling-ladders. I have translated it according to this last Sense: They mount up, or press to get up, viz. to the Roof by the Ladders, which were placed under the very Door-posts.

445. Testa domorum culmina. The covered Tops of House. Though testa is mostly put by itself, yet it is an Adjective, and must have culmina, or some such Substantive, understood.

446. Culmina convellunt—aurata que trabes devolvement. This fingle Circumftance gives us a very lively Image of Men in Despair.

448. Decora alta. Some ancient Copies read decora illa parentum, which has a peculiar Em-

449. Alii—imas obsedere fores. These I take to be Trojan Guards mentioned below, Verse 485. Others however understand it of the Greeks.

452. Victis. i. e. Despairing, fighting with no Hope of Victory; as in that Passage above, Verse 354.

Una salus victis nullam sperare salutem.

454. Tellorum Priami. Priam had two Palaces adjoining to each other, in the one resided Hellor and Andromache.

455. Infelix—Andromache. The Mention of Andromache's using this secret Passage to the Palace gives a Dignity to this Circumstance, which is but low in itself.

457. Ad soceros. Her Fathers, or rather Parents in Law; i. e. Priam and Hecuba. Perhaps in Imitation of Euripides, who in his Andromache comprehends them both under the fingle Word yauspec.

457. Aftyanacia. Aftyanax was Hesor's Son by Andromache. Some fay he was carried off by Ulysses, others by Menelaus, in the absence of Pyrebus, and thrown over a Precipice, to evade the Prophecy, which imported, that, if he lived, he would be the Avenger of his Parents and Country.

Country.

457. Trabebat. This Word is used before in the

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Hacevado ad fastigia summi culminis, unde miseri Teucri jactabant manu irrita tela. Nos circum aggress ferro turrim stan-tem in præcipiti, eductamque summis tectis sub astra, unde omnis Troja folita eft videri, et naves Danaum folitæ, et Aebaica caftra folita erant videri, aggreffi inquam turrim qua fumma tabulata dabant juncturas labantes, convellimus eam ex altis sedibus impulimusque: Ea repente laffa trabit ruinam cum fonitu, et late incidit fuper agmina Danaum : aft alii subeunt ; nec faxa ceffant, nec ullum gevestibulum ipjum, inque primo limine exsultat Pyrrbus coruscus telis et abena luce,

Evado ad fummi fastigia culminis, unde Tela manu miseri jactabant irrita Teucri. Turrim in præcipiti stantem, summisque sub af-460 Eductam techis (unde omnis Troja videri, Et Danaûm solitæ naves, et Achaïa castra) Aggressi ferro circum, quà summa labantes Juncturas tabulata dabant, convellimus altis Sedibus, impulimusque: ea lapsa repente rui-465

Cum sonitu trahit, et Danaum super agmina Incidit: ast alii subeunt; nec saxa, nec ullum

Telorum interea cessat genus. Vestibulum ante ipsum primoque in limine Pyr-

Exfultat, telis et luce corufcus ahena: 470

TRANSLATION.

Battlement, whence the distressed Trojans were hurling unavailing Darts. With our Swords affailing all around a Turret, fituated on a Precipice, and shooting up its towering Top to the Stars (whence we were wont to survey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmost Story made the Joints more apt to give Way, we tear from its steep Foundation, and push on our Foes. The buge Pile, on a sudden tumbling down, brings thundering Desolation with it, and falls with wide Havock on the Grecian Troops. But others foon fucceed. Mean While, neither Stones, nor any Sort of missive Weapons, cease to fly. Just before the Vestible, and at the outer Gate, Pyrrhus exults, glittering in Arms and gleamy Brass: As when a Snake comes forth to Light, having fed on

NOTES.

the same Sense, when Pantheus is carrying away his Gods, and a little Boy his Grandchild, paroumque nepotem ipfe trabit.

4.8. Evado, I escape to the Top; this points to the Danger there was of his being in-

tercepted, as Verfe 531.

460. In præcipiti stantem. If Virgil means no more by this, as Dr. Tropp and others contend, but to let us know the Tower was high, it is odd he should use so many Words for that End: First, in pracripiti stantem, and then, e-ductam summis tectis sub aftro. The former is certainly capable of signifying its threatening or projecting Situation, that it stood on the outmost Verge of the high Wall, as on the Brink of a Precipice.

463. Summa tabulata. It is difficult to find out the Meaning of Summa in this Place, be- i. e. The Gleam or Refulg cause Virgil speaks as if the whole Turret had Armour. So Homer, Il. VII.

been pushed down, and not one Story only. I am therefore inclined to understand the fumma tabulata of the highest Story of the Palace, on which the Turret stood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. Convellimus aus Sedimus, impulimusque: ea lapfa rejente ruinan Cum sonitu trabit, et Danaum super ogmina late Incidit.

The Rumbling of these Verses, and the Rapidity with which they move (being all Dactyls but the last Foot, in which heroic Verse requires a Spondee) is another Instance of Virgil's admirable Talent in making the Sound express the Sense.

Luce obenâ. Literally brazen Light, 470. i. e. The Gleam or Refulgence of his brazen Qua

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Frigida sub terrâ tumidum quem bruma tegebat, Nunc positis novus exuviis, nitidusque juventa, Lubrica convolvit fublato pectore terga

Arduus ad folem, et linguis micat ore triful-

Una ingens Periphas, et equorum agitator Achillis

Armiger Automedon, una omnis Scyria pubes Succedunt tecto, et flammas ad culmina jactant. Ipfe inter primos, correptâ durâ bipenni,

quem tumidum frigida bruma tegebat sub terra; nunc novus, exuviis positie, nitidusque ju-venta, convolvit lubrica terga, pectore sublato, arduus ad solem, et micat linguis trifulcis in ore. Una cum Pyrrho ingens Periphas et arm ger ejus Automedon, quondam agitate equorum A-chillis; und etiam omnis Segria pubes succedunt tello, et jallant flammas ad culmina. Pyrrhus ipe inter primos, dura bipenni

TRANSLATION.

noxious Herbs, whom, bloated with Poison, the frozen Winter hid under the Earth, now renewed, and fleek with Youth, after casting his Skin, with Breast erect he rolls up his slippery Back, reared to the Sun, and brandishes a three-forked Tongue in his Mouth. At the same Time bulky Periphas, and Automedon, formerly Charioteer to Achilles, now Pyrrhus's Armour-bearer; at the same Time all the Youth whom Pyrrbus brought from Scyros-Island advance to the Wall, and tols flaming Brands to the Roof. Pyrrbus himself in the Front, snatching up a Battle-

NOTES.

Αύρη χαλκειν κορυθαν απε χαμπομεταων.

The blazing Splendor of the spining Helms.
471. Qualis ubi in lucem. Prodit, or some such Words, is obviously understood. This Simile is an Improvement on that in Homer, II. XXII. 93. where Hellor's fierce Manner of expecting the Approach of Achilles is compared to a Snake eyeing one whom he is going to attack :

De de Spaxav, &c. So roll'd up in bis Den, the swelling Snake Bebolds the Traveller approach the Brake; When fed with noxious Herbs his turgid Veins Have gather'd balf the Poisons of the Plains.

Pope's Homer.
471. Mala gramina paflus. This is a literal
Translation of Homer's, Βιζερωκως κακα φαρμακ,
and agreeable to the Truth of History: Οι δρα-ROYTEC-uelloytes Tiva elloxav, &c. When those Serpents lie in wait for either Man or Beaft, they

eat mortal Roots, &c. Ælian. Lib. VI. Cap. 4. Ariflotle, that those Animals cast their Sloughs in the Autumn, but especially in the Spring, when they come Abroad after their Winter Confinement. He tells us they begin to cast off from the Eyes, so as to appear at that Time quite blind to those who are unacquainted with

their Nature; then the Head is stripped, for that Part appears smooth before the rest of the Body; and thus, in the Space of about a Day and a Night, they are divested of the Skin of their

old Age, and renewed in the Beauty of Youth.

Arill. de Animal. Lib. VIII. Cap. 17.

475. Arduus ad folem. It rears itself up to receive the Heat of the Sun, especially in the

Spring, when the warm Sun is most cherishing.
475. Linguis trisulcis. The same Author says Serpents have Tongues of a great Length, and cloven. The Poets represent them three-forked, probably on Account of the Volubility of their Tongues, wherein they are faid to exceed all Animals whatsoever.

476. Ingens Periphas. Homer gives him the Epithet of meaning; for which Reason Virgil calls him ingens, wast, gigantic.

477. Seyria pubes. Seyros was one of the Cyclades Islands, where Achilles, sent thither by his Mother Thetis, to the Care of Lycomeds, the King of the Island, debauched Deidamia, Lycomedes's Daughter, and had Pyrrbus by her. Others fay Lycomedes gave him Deidamia in

478. Succedunt testo, i. e. Sub testum cedunt, they advance up to the Wall, so as to be just under the Roof.

480. Poftefque

perrumpit limina, vellitque aratos postes à cardine : jamque excisa, et dedit ingentem fenes-tram lato ore. Domus intus apparet, et longa atria patescunt : penetralia Priami et veterum

regum apparent; videntque ar-matos frantes in primo limine. At interior domus miscetur ge-mitu miscroque tumultu; ædes que cavæ penitus ululant femineis plangoribus: clamor ferit aurea fidera. Tum pavidæ matres er-rant in ingentibus tectis, amplexaque poftes tenent eos, atque fistat patria vi; nec claustra, neque ipsi custodes valent sufferre eum : janua labat crebro ariete,

Limina perrumpit, postesque à cardine vellit 480 Æratos: jamque excisa trabe firma cavavit Robora, et ingentem lato dedit ore fenestram. Apparet domus intus, et atria longa patescunt : Apparent Priami et veterum penetralia regum ; Armatosque vident stantes in limine primo.

At domus interior gemitu miseroque tumultu Miscetur: penitusque cavæ plangoribus ædes Femineis ululant : ferit aurea sidera clamor. Tum pavidæ tectis matres ingentibus errant; 489 Amplexæque tenent postes, atque oscula figunt. Instat vi patriâ Pyrrhus; nec claustra, neque ipsi Custodes, sufferre valent : labat ariete crebro

TRANSLATION.

ax, beats through the stubborn Gates, labours to tear the brazen Posts from the Hinges: And now, having hewn away the Bars, he dug through the firm Boards, and made a large, wide-mouthed Breach; through which the Palace within is exposed to View, and the long Galleries are discovered: The sacred Recesses of Priam and the ancient Kings are prophanely exposed to View, and they see the armed Guards standing at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Uproar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks firike the golden Stars. Then the trembling Matrons roam through the spacious Halls, and in fast Embraces hug the Door-posts, and cling to them with their Lips. Pyrrhus presses on with all his Father's Violence: Nor Bars nor Bolts, nor armed Guards themselves are able to sustain bis Fury. The Gate, by repeated,

NOTES.

480. Postesque à cardine vellit. I translate this, be tries to tear, or showe the Door-posts from the Hinges; for it cost him a great deal of hard Labour and Struggle before he accomplished his

Purpole. See Verle 493. 481. Excifa trabe. By the Trabes or Beam, which is a general Word, we are to understand here what answers to the Rails, or those Pieces of Timber that stretch cross the Pannels of a

481. Cavavit. There is a particular Beauty here in the Change of the Tenfe: The perrumpit limina, et wellit postes, shews Pyrrbus beat-ing down, and tearing the Gates: Then cava-wit robors, dedit fenestram, shews the Breach, the wide Aperture he hath now made in the Door; in consequence of which apparet domus Objects to the Life. I remember a fimilar In-flance of the Change of Tenfe in Milton, where the Effect is the same; it is in the fifth Book of Paradise Loft, Verse 291, where Raphael's Arrival in Paradife is described :

Their glittering Guards be pais'd; and now is come

Into the blissful Field, through Groves of Myrrb, And flouring Odours, Coffia, Nard, and Balm,

A Wilderness of Streets.
487. Cave-ades. The Rooms with cieled or concave Roofs. Others understand by these Words the fame with what was called in one Word Cawadium, a Gallery or Piazza.

490. Amplexaque tenent posses. This is agreeable to the Roman Superstition, which ascribed a Kind of Divinity to the Gates, Lintels, and Door-posts. The Trojan Matrons therefore embrace and kiss them, imagining these religious Rites would recommend them to the Favour and Protection of the Deities who prefided over the Gates.

492. Ariete crebro. The Aries or battering

LIB. Tanua Fit V Immi Non

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Janua, et emoti procumbunt cardine postes.
Fit via vi: rumpunt aditus, primosque trucidant
Immissi Danai, et latè loca milite complent: 495
Non sic, aggeribus ruptis cum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per
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Cum stabulis armenta trahit. Vidi ipse furen-

Cæde Neoptolemum, geminosque in limine Atridas: 500

Vidi Hecubam, centumque nurus, Priamumque rat. Quinquaginta illi thalaper aras

Sanguine fœdantem, quos ipse facraverat, ignes. Quinquaginta illi thalami, spes tanta nepotum,

et posses emoti cardine procumbunt. Via sit vi; rumpunt adicus; Danaique immissi trucidant primos, et latè complent loca milite. Amnis cum exiit spumeus, aggeribus ruptis, evicitque oppositas moles gurgite, non sic sertur in arva suran cumulo aquarum, trabitque armenta cum stabulis per omnes campos. Ego ipse vidi Neoptolemum furentem cæde, geminosque Atridas in limine: vidi Hecubam, centumque ejus nurus, Priamumque per aras sædantem languine ignes quos ipse sacraverat. Quinquaginta illi thalami, tanta spes nepotum,

TRANSLATION.

battering blows, gives Way, and the Door-posts, torn from their Hinges, tumble to the Ground. Thus the Greeks make their Way by Force, burst a Passage, and, being admitted, butcher the first they meet, and fill the Places all about with their Troops. Not with such Fury a River pours on the Fields its heavy Torrent, and sweeps away aubole Herds with their Stalls over all the Plains, when foaming it has burst away from its broken Banks, and borne down opposing Mounds with its whirling Current. These Eyes beheld Neoptolemus transported with bloody Rage, and the two Sons of Atreus in the Gate: I saw Hecuba, and her hundred Daughters-in-Law, and Priam at the Altar, defiling with his Blood the Fires which himself had consecrated. Those fifty Bed-chambers, whereon his great Hopes of a numerous Race avere raised, those Doors, that proudly shone with

NOTES.

Ram, as Josephus describes it, was a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Iron, something refembling that of a Ram, whence it took its Name. This is hung by the Midst with Ropes to another Beam, which lies cross a Couple of Posts; and, hanging thus equally balanced, was by a great Number of Men violently thrust forward, and drawn backward, and so shook the Wall with its Iron Head.

that Hecuba's Daughters-in-Law were a hundred in Number. On the contrary, if Homer's Account be exact, they could be no more than fifty; for in the fixth Iliad, he gives Priam only fifty Sons. And therefore we may either take centum for an indefinite Number, or nurus may fignify her female Attendants in general, as the Word is used, Ovid. Met. 11. 366.

Excipit, et nuribus mittit gestanda Latinis.
Or lastly, those sitty Sons of Priam might have had at least a hundred Wives, taking their Concubines into the Number, after the Example of Priam their Father, who must have had several Concubines, since it does not appear that he had more than seventeen Children by his Queen.

502. Sacraverat ignes. In the open Court of his Palace, Priam had an Altar confectated to Jupiter Hercaus, or the Protestor, Verse 512. and on this Altar we are told that hallowed Fire was kept perpetually burning. See Turneb. Lib. XIV. Cap. 15.

505. Quinquaginta illi thalami. Homer mentions the same Number of Bed-chambers in Priam's Palace for his fifty Sons, Iliad VI. Verse 244.

504. Bar-

et postes superbi Barbarico auro spoliisque, procubuere: Danai tenent locum qua ignis deficit.

Forsitan et requiras que su-erint sata Priami. Ubi v dit casum capta urbis, liminaque teftorum convulfa, et boftem me-dium in jenetralibus, fenior nequicquam circumdat arma diu desueta bumeris suis trementibus avo ; et inutile ferrum cingitur, ac moriturus fertur in denfos boftes. In mediis ædibus, subque nudo axe ætberis, fuit ingens ara, juxtaque veterrima tourus,

Barbarico postes auro spoliisque superbi, Procubuere: tenent Danai, quà deficit ignis. 505 Forfitan et Priami fuerint quæ fata requiras.

Urbis ubi captæ casum convulsaque vidit Limina tectorum, et medium in penetralibus hoftem,

Arma diu senior desueta trementibus ævo Circumdat nequicquam humeris, et inutile fer-

Cingitur, ac densos fertur moriturus in hostes, Ædibus in mediis, nudoque fub ætheris axe, Ingens ara fuit, juxtaque veterrima laurus.

TRANSLATION.

Barbaric Gold and Spoils of conquered Nations, were levelled with the Ground: Where the Flames relent, the Greeks take Place. Perhaps, too, you are curious to hear what was Priam's particular Fate. So foon as he beheld the Catastrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged Monarch, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long difused, girds himself with his useless Sword, and rushes into the thickest of the Foes, resolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, flood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the

NOTES.

was stiled Barbary, as in Harace,

Græcia Barbaria lento collisa duello.

And Phrygian and Barbarian by them were understood to mean the fame thing :

Sonante miftum tibis carmen lyra, Hac Dorium, illis Barbarum?

Eprd. IX. Aurum Barbaricum then is Phrygian Gold, for the Pbrygians were esteemed a very rich and wealthy People like the Perfians, as has been already observed in the Note on Verse fourth of this Book. That the Epithet Barbarico is to be fo understood, appears farther from Cic. Tuscul. Quast. Lib. 1. 35, where he is examining whether Priam would not have been much happier, had he died in the flourishing State of the Kingdom,

Astante ope Barbarica Tectis coelatis, laqueatis. than to have prolonged his Life through that Train of Miferies which afterwards befel him. But, because it is not so proper to make Æneas call his own Country barborous, perhaps it may do better to understand, by aurum Barbaricum, the Gold and rich Trophies won from the foreign Nations with whom they had been at

304. Barbarico auro. Troy by the Romans | War, especially fince spoliis immediately bllows, which feems to refer to these Trophies' with which they used to adorn their Doorpofts.

505. Tenent Danai, quà deficit ignis. The Greeks are here beautifully represented more cruel than the merciles Flames. The Fire abated, and tell from its Rage, but the more merciles Greeks obstinately perfift till all was destroyed.

509. Arma defueta. Juvenal the fets forth Priam as a lively Example of Men's Folly in wishing for long Life, fince, besides the personal Infirmities of old Age, the foreign and external Ills which Length of Years brings about are so heavy and numerous:

Longa dies igitur quid contulit ? omnia vidit Eversa, a flammis Afiam ferroque cadentem; Tunc mile tremulus posita tulit arma tiara.

But mark what Age produc'd; be liv'd to fee His Town in Flames, bis falling Monarchy: In fine, the feeble Sire, reduc'd by Fate, To change his Sceptre for a Sword too late.

Mr. Dryden. 513. Ingens ara fuit. This is that Altar which, as we faid before, was confecrated to

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SI Jupi was Septu prote ere& Incumbens aræ, atque umbra complexa Penates: Hic Hecuba, et natæ nequicquam altaria circum, Præcipites atrà ceu tempestate columbæ, Condensæ, et Divûm amplexæ simulacra tenebant:

Iplum autem fumtis Priamum juvenilibus armis Ut vidit, quæ mens tam dira, miserrime conjux, Impulit his cingi telis? aut quo ruis? inquit. 520 Non tali auxilio, nec defensoribus istis,

Tempus eget: non, si ipse meus nunc afforet Hector.

Huc tandem concede: hæc ara tuebitur omnes, Aut moriere fimul. Sic ore effata, recepit Ad fese, et facra longævum in sede locavit. Ecce autem elapsus Pyrrhi de cæde Polites, Unus natorum Priami, per tela, per hostes, Porticibus longis fugit, et vacua atria lustrat Saucius: illum ardens infesto vulnere Pyrrhus

incumbens aræ, alque complexa Penates umbra. Hic Hecuba, et natæ ejus neguicquam conden-516. Sa funt circum altaria, ceu columbæ præcipites ab atra tem-pestate, et amplexæ tenebant si-mulacra Divum. Hecuba, autem ut vidit ipfum Priamum, armis juvenilibus sumtis, inquit : O miserrime conjux, quæ tam dira mens impulit te cingi bis telis? aut qud ruis? Tempus non eget tali auxilio, nec istis defensoribus : non, si meus Hestor ipse nunc afforet. Tandem concede bue; bæc ara tuebitur omnes, aut moriere simul nobis-cum. Illa effata sic, recepit adsese, et locavit longævum in 525 facra fede. Ecce autem Polites, unus natorum Priami elapius de cæde Pyrrbi, fugit in longis por-ticibus per tela, per bostes, et-saucius lustrat vacua atria: Pyrrbus ardens injequitur illum infefte vulnere,

TRANSLATION.

Houshold-gods with its Shade. Here Hecuba, and her Daughters (like Pigeons flying precipitantly from a blackening Tempest) crouded together, and, embracing the Shrines of the Gods, fat around the Altars, hoping for Protection in vain But, foon as the faw Priam clad in youthful Arms, My most unhappy Lord, the cries, what dire Purpose hath prompted thee to brace on these Arms? Or whither are you driving? The present Conjuncture hath no Need of such feeble Aid, nor Hands like these in our Desence: Though even my Hector himself were here, it would not avail. Hither repair, now that all Hope is loft; this Altar will protect us all, or here you and we shall die together. Having thus said, she took her aged Lord to her Embraces, and placed him on the facred Seat. But lo! Polites, one of Priam's Sons, escaped from the Sword of Pyrrhus, through Darts, through Foes, shoots across the long Galleries, and, bleeding in his Wounds, traverses the waste Halls. Pyrrhus, all on Fire, pursues him with the hostile Weapon, is just grasp-

NOTES.

Jupiter Hercaus in the open Court of the Palace, to which Ovid refers,

Nec tibi subsidio præsens sit numen, ut illi Cui nibil Hercai profuit ara Jonis.

In Ibim. 283.

And Seneca in Agam.

Sparfum cruore Regis Hercaum Jovem. Jupiter, to whom such Altars were consecrated, was called Hercaus, from the Greek Word . DNOC, septum, a Wall or Inclosure; either because he protected the Place, or because the Altar was erected within an Inclosure.

514. Penates. By Penates here, La Cerda YOL. I.

would have us understand the Palace, or House, as it sometimes fignifies, because this was not the Place of the Penates or Housbeld-gods. But others think the Statues of the Penates were placed on the same Altar with Jupiter Hercaus.

515. Hic Hecuba. It is well known that the Altare, and other facred Places, were the Sanctuaries and Places of Refuge, to which it was usual for Persons to fly, to screen themselves from

529. Infesto vulnere. Vulnus is used here poetically for the wounding Weapon.

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en. Altar ed to upiter jam jamque tenet manu, et premit eum basta. Tandem, ut
evaste ante oculos et ora parentum, concidit, ac sudit vitam
cum multo sanguine. Hic Priamus, quanquam jam tenetur in
media morte, tamen non asstinuit, nec pepercit voci iraque s
at exclamat, Di persolvant dignas grates, et reddant tibi debita pramia pro tuo sceiere, po
talibus avsts, si qua pietas est
calo qua curet talia; tibi inquam qui secisti me coram cernere leibum mei nati, et sadosti
patrios vultus sanguine. At ille
Achilles, quo mentiris te esse
souse, quo mentiris te esse
souse, sed erubuit sur si semo
puppireis, redditque sepulcro corpus tiestoreum exiangue,

Infequitur, jam jamque manu tenet, et premit hastâ.

Ut tandem ante oculos evasit et ora parentum,
Concidit, ac multo vitam cum sanguine sudit.

Hic Priamus, quanquam in media jam morte tenetur, Non tamen abstinuit, nec voci, iræque, peperLI

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At tibi pro scelere, exclamat, pro talibus ausis,
Dî (si qua est cœlo pietas, quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere lethum
Fecisti, et patrios scedasti funere vultus:
At non ille, satum que te mentiris, Achilles
Talis in hoste suit Priamo; sed jura sidemque
Supplicis erubuit; corpusque extangue sepulcro

TRANSLATION.

ing him with his Hand, and presses on him with the Spear. Soon as he at length got into the Sight and Presence of his Parents he dropped down, and poured out his Life with a Stream of Blood. Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Passion: But may the Gods, he cries, if there be any Justice in Heaven, to regard such Events, give thee ample Retribution and due Reward for this thy Wickedness, for these thy audacious Crimes, who hast made me Witness to the Death of my own Son, and desiled a Father's Eyes with beholding filial Blood: Yet he, from whom you falsely claim your Birth, even Achilles, was not thus barbarous to riam, for all be was his Enemy, but paid some Regard to the Laws of Nations and a Suppliant's Right, restored my Hector's lifeless Corpse to be buried, and

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538. Nati coram me cernere lethum fecifii. He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witness of so shocking a Spectacle.

539. Fædasti funere vultus. Funere, says Servius, is a Carcase, a dead Body, warm, and new slain. When carried out to receive Funeral Obsequies, it is called Exsequiæ. The Ashes of it, when burned, are Reliquiæ, and the Interment of it is Sepulcirum.

540. Satum quo to mentiris. Whom you but feign to be your Father, fince your Actions disprove your Birth from him. A severe Sarcasm; as much as to say, No Man, who had any Humanity in his Nature, could ever beget such a Son. The Sentiment is the same with that which Dido throws out in her Outrage against Eness:

Nec tibi Diwa parens, generis nec Dardanus aufor.

Perfide, jed duris genuit te cautibus borrens Caucasus, Hyrcanæque admorunt ubera tigres.

Æn. IV. 365.

541. In bifte Priame. When I was an active Enemy, capable of annoying him, and it would have been worth his While to put me to Death; whereas now I hardly exist, my Life is of no Avail either as a Friend or Foe.

541. Jura fidemque supplicis erubuit. In the twenty-fourth Book of the Iliad, Homer makes Priam repair to Achilles's Tent, and ransom from him the Body of HeBor. Virgil judiciously makes Priam forbear mentioning the Gifts by which Achilles was induced to restore the Body of his Enemy, and attributes his Action only to Generosity, Justice, and Sense of Henour.

543. In

Reddidit Hectoreum, meque in mea regna remisit, Sic fatus senior, telumque imbelle sine ictu. Conjecit; rauco quod protinus ære repulsum, 545 Et summo clypei nequicquam umbone pependit. Cui Pyrrhus, referes ergo hæc, et nuncius ibis Pelidæ genitori: illi mea tristia facta, Degeneremque Neoptolemum, narrare memento:

Nunc morere. Hæc dicens, altaria ad ipsa tre-

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Traxit, et in multo lapfantem fanguine nati: Implicuitque comam lævâ; dextraque corufcum Extulit, ac lateri capulo tenus abdidit ensem. Hæc finis Priami fatorum: hic exitus illum

remisitque me in mea regna. Senior fatus est fic, conjectique imbelle telum sine ichu ; quod protinus repulsum est rauco are, et pependit nequicquam in summo umbone elypei. Cui Pyrrbus refpondit : ergo referes bæc, et ibis nuncius Pelidæ meo genitori: memento narrare illi mea triftia falla, Neoptolemumque effe degenerem : Nunc morere. Dicens bæc, traxit eum trementem ad ipfa altaria, et lapfantem in multo anguine nati : lævaque manu implicuit ejus comam; dextraque extulit corufcum ensem, ac abdidit cum lateri Priami tenus capulo. Hæc fuit finis fatorum Priami : Hic exi-554 tus tulit illum

TRANSLATION.

fent me back into my Kingdom. Thus spoke the aged Monarch, and without any Force threw a feeble Dart; which was instantly repelled by the hoarse refunding Brass, and hung on the highest Boss of the Buckler without any Execution. To whom Pyrrhus replies: These Tidings then yourself shall bear, and go with the Message to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With these Words he dragged him up to the very Altar, all trembling, and sliding in a Plash of his Son's Blood, and with his Lest-hand grasped his twisted Hair, and with his Right unsheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This is the final Doom allotted to him, having be-

NOTES.

Power to have detained Priam, or put him to Death; but be blushed at the Thoughts of violating the Laws of Nations, which forbid to hurt the Person of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be observed even to an Enemy when disarmed; those Laws he observed, and that Faith which is due to a Suppliant, whose Persons have always been held sacred by the Laws of Hospitality.

545. Repuljum—pependit. i. e. It was fo repelled, as to fall fhort of Wounding or Killing him, yet pierced the Boss of his Buckler, and hung there quite harmless: As for the Reading, which is in some Copies, sepultum instead of repulsum, it is not worth consuting.

550. Altaria ad ipfa trementem, &c. Every Word here aggravates the Cruelty of this Action; traxit, he dragged him, trementem, trembing, not through Fear, but Age, and Decay of Nature; he dragged him ad ipfa altaria, to

that very Altar where he had fled for Refuge; at lapfantem in multo fanguine nati; this is a very moving Circumstance, that the reverend aged Monarch should be thus trailed through a slippery Deluge of his Son's Blood, the very Sight of which was worse to him than Death. What follows, is the strong Picture of a Heart quite lost to all Sense of Humanity, and capable of perpetrating the most shocking Cruelties with the greatest Unconcern and Indisference.

perpetrating the most shocking Cruelties with the greatest Unconcern and Indisference.

550. Altaria ad ipfa. Others, however, write, that Priam was not slain at the Altar, but that Pyrrbus, finding him there, dragged him away to Achilles's Tomb, which was near the Promontory of Sigaum, and thus facilitied him to his Father's Manes. But, where there are different Traditions concerning the same Fact, the Poet is at Liberty to choose which ever of them suits his Purpose best.

554. Hic exitus illum forte tulit. This is a pretty fingular Idiom, this Death carried bim off by Heaven's Appointment.

Oo 2 557. Jacet

et Pergama prolapfa; illum quondam regnatorem Afiæ fu-perbum tot populis terrifque : ille jacet ingens truncus in littore, caputque avulfum bumeris, et corpus fine nomine. At fævus borror tum primum circumftetit me: obstupui; imago chari ge-nitoris jubiit in mentem, ut widi regem æquævum exbalantem vi-tam crudeli vulnere : Creifa deferta fubiit in mentem, et domus direpta, et casus parvi Iuli. Respicio, et tuftro quæ copia fit ruene me. Omnes defeffi dejecorpora ad terram, aut dedere ea ignibus. Adeòque jam ego unus Su, er eram, cum aspicio Tyndarida fervantem limina Veftæ,

280

forte, widentem Trojam incensam Sorte tulit, Trojam incensam et prolapsa viden-

Pergama, tot quondam populis terrisque super-

Regnatorem Asiæ; jacet ingens littore truncus. Avulfumque humeris caput, et fine nomine cor-

At me tum primum fævus circumstetit horror: Obstupui; subiit cari genitoris imago, 560 Ut regem æquævum crudeli vulnere vidi Vitam exhalantem: subiit deserta Creusa, Et direpta domus, et parvi casus Iuli. Respicio, et, quæ sit me circum copia, lustro. Deseruere omnes defessi, et corpora faltu 565 Ad terram mifere, aut ignibus ægra dedere. Jamque adeò fuper unus eram, cum limina Veftæ

TRANSLATION.

fore his Eyes Troy confumed, and its Towers laid in Ruins; once the proud Monarch of Asia, who reigned over so many Nations and Countries: Now he lies a Trunk at large extended on the Shore, a Head torn from the Shoulders, and a nameless Corpse. Then, and not till then, sierce Horror assailed me round : I stood aghast; the Image of my dear Father arose to my Mind, when I saw the King, of equal Age, breathing out his Soul by a cruel Wound: To my Mind arofe forlorn Creufa, my rifled House, and the Fate of tender Iulus. I look about, and furvey what Troops were to stand by me. All had left me through Defpair, and either flung their fainting Bodies to the Ground, or gave them to the Flames. And thus now I remained all alone, when I fpy Helen keeping

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557. Jacet ingent littore truncus. In this and the following Circumstances, Virgil is thought to have an Eye to the unhappy Fate of Pompey, of whom Pittarch gives the following Account: " The Affaffins cut off his Head, then flung

" his naked Body on the Shore, and left it a

"Speciacle to every curious Eye."

558. Sine nomine corpus. The Head is, as it were, the Index, to diffinguish the Person, and lead to the Knowledge of his Name. Or, without a Name, may fignify despicable, dishonoured, as Florus calls a Man who has no Honour, bomo fine tribu, sine nomine.

567. Jamque adec super unus eram. There is some Doubt raised about the Genuineness of this Passage concerning Helen, from this to Verse 589. Cum mibi se, &c. Those who reject them

connect the Verses that go before with those that follow thus :

Deservere omnes defessi, et corpora saltu Ad terram misere, aut ignibus ægra dedere. Tum mibi fe, non ante oculis tam clara, videndam

Obtulit, &c. Making Venus's Appearance to be in order to reftrain Eneas, who was going to kill himfelf. But, whatever may be alleaged against these Verfes, those, who are acquainted with Virgil's Stile, will easily distinguish them to be his; nor are the Objections against them so strong, but that they admit of very satisfactory Answers. They are chiefly these three: It is alledged, that what Virgi! here fays of Helen's dreading the Refentment of her Husband Menelaus, -deferti conLIB.

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Servantem, et tacitam secretâ in sede latentem, Tyndarida afpicio: dant clara incendia lucem Erranti, passimque oculos per cuncta ferenti. 570 Illa fibi infestos eversa ob Pergama Teucros, Et pœnas Danaûm, et deserti conjugis iras, Permetuens, Trojæ et patriæ communis Erin-

Abdiderat sese, atque aris invisa sedebat.

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et tacitam latentem in fecreta Sede : clara incendia dant lucem mihi erranti, ferentique oculas passim per cunda. Illa, cammunis Erinnys Trojæ et patriæ, permetuens Teucros infestos sibi ob Pergama eversa, et poenas Danaum, et iras deferti conjugis, abdiderat seje, atque invisa sedebat in aris.

TRANSLATION.

Watch in the Temple of Vesta, and silently lurking in a secret Corner: The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, dreading the Trojans, her deadly Foes, upon account of their ruined Country, and the Vengeance due to her from the Greeks, together with the herce Resentment of her deferted Lord, had hid herself, and was sitting by the Altars, an odious Sight.

NOTES.

jugis iras permetuens, contradicts what he tells us in the fixth Book, Verse 525, of having lought to make her Peace with Menelaus by betraying Deiophobus. But, though she endeavoured to ingratiate herself with Menelaus by that Piece of Treachery, it does not follow that he was actually reconciled to her, at least so fully as not to leave her guilty Mind under fome Appre-hensions of his Resentment. Accordingly we learn from Euripides in Troad. Verses 35, 876, 1056, that Helen was carried away a Captive by Menelaus with the Trojan Women, with a View to have her put to Death by the Greeks, whose Sons had fallen in that War. Another Objection is, that Virgil outrages the Character of his Hero, in making him entertain a Thought of killing a Woman, and that in the Temple. Perhaps there would have been some Force in this Objection, had Æneas actually put Helen to Death; though even then I know not but he might have been justified on the Foot of those very Motives which he himself urges in Behalf of the Action:

-Et si nullum memorabile nomen Fæminea in pæna eft, nec babet victoria laudem ;

Extinxisse nefas tamen, et sumfisse merentis Laudabor pænas; animumque explesse juvabit Ultricis stammæ, et cineres satiosse meorum. Who could have blamed him, if, in the Hurry and Confusion of mingled Passions, with which his Mind must then have been racked, he had

the utter Desolation of a whole innocent People, and once flourishing Kingdom: But when, instead of giving Way to those first Emotions of a just Resentment, he checks his Desire of Revenge, deliberates on the Merits of the Action, and is at length withheld from perpetrating it, by the Interpolition of his Goddels mother, or, in other Words, by the Force of superior Reafon, what Shadow of Reason have even the feverest Criticks for censuring such a Conduct? It is objected, in the last Place, that these Verses cannot be allowed to be Virgil's, because he cannot be supposed so unacquainted with the Histoof Helen, as not to know that the had left Troy long before it was taken. The History, of which it is alledged Virgil could not be ignorant, is that of Herodotus, who tells us, he had learned from some Egyptian Priests, who had it from Memelaus's own Mouth, that the Trojana had sent away Helen to Egypt before the Greeks and the state of the trojana of whose Troub re-demanded her: In Opinion of whose Truth Herodotus himself appears to have been so fully convinced, that he is at great Pains to prove it. But, whether Virgil was acquainted with Herodotus's Account or not, it is sufficient that he has poetical Tradition on his Side, and is supported by the Authority of Homer and Euripides.

Limina Vefta servantem. Servare do-567. Limina Vesta servantem. Servare do-mum fignifies to look after it with Anxiety, and a jealous Eye, full of Fears, and watchful of every Danger : So the Word is used by Plautus revenged his own and his Country's Sufferings on that fair Traitres, who was chargeable with the Guilt of so many thousand Deaths, and of eff sollicite et suspiciose observare.

576. Sceleratas

Ignes exarfere meo animo; ira Jubit ulci ci patriam cadentem, et sumere pænas sceleratas. Hæc scilicet incolumis aspiciet Spar-tam patriasque Mycenas? ibitque regina, triumpho parto? videbitque conjugiumque, domumque, patres, natosque, comitata turba Iliadum et Pbrygiis minifiris ? Priamus occiderit ferro ? Troja arserit igni ? Dardanidum littus toties Sudarit Sanguine? Non ita erit: Namque etfi eft nullum memorabile nomen in feeminea pæna, nec ifta victoria babet laudem; tamen laudabor extinxisse nefas, et sumfisse pæmas merentis; juvabitque me explesse animum ultricis flamma, et f fe cineres meorum. Jac-tabam talia, et ferebar mente furiata; cum alma Parens non vifa tam clara meis oculis ante,

obtulit fe widendam mibi,

Exarfere ignes animo; fubit ira, cadentem
Ulcisci patriam, et sceleratas sumere pænas.
Scilicet hæc Spartam incolumis patriasque Mycenas

Aspiciet? partoque ibit regina triumpho?

Conjugiumque, domumque, patres, natosque, videbit,

Iliadum turba et Phrygiis comitata ministris? 580 Occiderit ferro Priamus? Troja arserit igni? Dardanidum toties sudarit sanguine littus? Non ita; namque etsi nullum memorabile no-

Femineâ in pœnâ est, nec habet victoria laudem, Extinxisse nesas tamen, et sumsisse merentis 585 Laudabor pœnas; animumque explesse juvabit Ultricis slammæ, et cineres satiasse meorum. Talia jactabam, et suriatâ mente serebar; Cum mihi se, non ante oculis tam clara, videndam

TRANSLATION.

Flames were kindled in my Soul! I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall she then with Impunity again behold Sparta and her Country Mycenæ, and go off in the Pride of a Queen, after she has gained her Triumph? Shall she again see her Marriage-bid, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves? Shall Priam bleed? Shall Troy be consumed? Shall the Trojan Shore so often be drenched in Blood, and yet she go unpunished? It must not be: For though there be no Merit in punishing a Woman, nor any Honour in such a Victory; yet shall I be applauded for having extinguished a wicked Incendiary, and for inslicting on her the Punishment she deserves; besides, it will be a Pleasure to gratify my Desire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expostulating, and furiously agitated in my Soul, when my kind Parent presented herself to my View with such Brightness as I had never seen before, and amidst the Darkness of the

NOTES.

576. Sceleratas sumere pænas. i. e. Sumere pænas de scelerata, as in Verse 584. Fæminea pæna for pæna de sæmina.
577. Patriasque Mycenas. Mycenæ was not

577. Patriafque Mycenas. Mycenæ was not the Place of her own Nativity, for the was born at Sparts, but of her Husband Menelaus.

585. Extinuise nefas. Helen is justly filled nefas, a Monster of Wickedness, who, by her Lewdness, had been the Occasion of kindling so

dreadful a War. She was first ravished by Theseus, then married Menelaus, whom she forsook for the adulterous Paris. To him too she was unfaithful, having committed Incest in Troy with her Son-in-Law Orythus, the Son of Paris and Oenene. Philiparaus too, in his Heroics, has celebrated the Story of her Amour with Achilles. Obtul Alma Cœlic Conti Nate, Quid

LIB.

Non Lique Afcar Circu Jam Non Culpa Has e Afpic

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LIB. II. . II.

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Obtulit

Amour

Obtulit, et pura per noctem in luce refulsit, 590 Alma parens, confessa Deam, qualisque videri Coclicolis et quanta solet; dextrâque prehensum Continuit; roseoque hæc insuper addidit ore: Nate, quis indomitas tantus dolor excitat iras? Ouid furis? aut quonam nostri tibi cura re-

Non prius aspicies ubi fessum ætate parentem Liqueris Anchisen? superet conjuxne Creusa, Ascaniusque puer? quos omnes undique Graiæ Circum errant acies; et, ni mea cura refistat, Jam flammæ tulerint, inimicus et hauserit ensis. Non tibi Tyndaridis facies invifa Lacænæ, Culpatusve Paris; Divûm inclementia, Divûm, Has evertit opes, sternitque à culmine Trojam. Aspice, namque omnem, quæ nunc obducta tuenti

et refulsit per nociem in pura luce, confessa Deam, qualifque et quanta jolet voideri Cœlicolis; continuitque me prebensum dextra, in uperque addidit bac roses ore: Nate, quis tantus dolor excitat tuas indomitas iras? ob re- quid furit? aut quonam cura nostri recessit tibi? non prius 595 a picies ubi liqueris parentem tuum Anchisen fessum atate? uperetne conjux tua Creu a, puerque Afcanius? quos omnes Graiæ acies und que circum errant; et quos flammæ jam tulerint, et inimicus enfis bauferit. ni mea cura resistat. Non in-visa facies Lacana Igndaridis, Parifue culpatus, sed inclementia Dieum, Dieum inquam, evertit bas epes, flernitque Tro-jam à culmine. Aspice, namque eripiam omnem nubem, que nunc obdusta tibi tuenti

TRANSLATION.

Night shone forth in pure radiant Light, displaying all the Goddess, with such Dignity, such Grandeur and Majesty, as the shews to the Immortals; she restrained me fast held by the Right-hand, and besides lets fall these Words from her rosy Lips: My Son, what high Provocation kindles your ungoverned Rage? Why fo transported? Or whither are all thy Regards to me now fled? Will you not first fee in what Situation you have left your Father Anchifes, encumbered with Age? Whether your Spoufe Creusa be still in Life, and the Boy Ascanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardianpower opposed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacedemonian Helen, thus odious in your Eyes, nor Paris, 6 often blamed; but the Gods, the unrelenting Gods, overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will diffipate every Cloud which now intercepting the View bedims your mortal

NOTES.

590. Obtulit alma parens. Venus was the most proper Deity to interpose in Behalf of Helen, whom the had long protected, and first confer-red on Paris, as a Reward for the Judgment he had given in her Favour against Juno and Minerva.

601. Tyndaridis. Helen was the Daughter of Jupiter and Leda, and is called Tyndaris, because Tyndareus, the King of Sparta, was married to Leda.

Divûm inclementia, Divûm. Reading is much more emphatic than verum, or sed enim inclementia. Divam, and is supported by rect Copies. Homer, in the third Iliad, makes Priam thus exculpate Helen in a warm Sally of Passion, and lay the Blame of Troy's Disaster on the Gods, Il. III. 164.

604. Aspice, namque, &c. Macrobius, in Som. Scip. Lib. I. Cap. 3, applies this Passage to the State of the Soul, which, being immers'd in Matter during its Union with the Body, is incapable of beholding Objects directly, but through a Veil, a thick Cloud, i. e. a gros, corporeal Medium. Milton feems to have had this Passage in his Eve in the eleventh Book of his Paradife Loft, where the Angel prepares Athe Authority of feveral ancient and more cor- dam for beholding the future Vision of his Postebebetst tuos mortales vius, et bumida circum caligat: ne tu time qua jussa tuwe parentis, neu recusa parere illius præceptis. Hic, ubi vides moles disjectas, saxaque avulsa saxis, sumumque undantem mixto pulvere, Neptunus quatit muros, sundamentaque emota magno tridenti, eruitque totam urbem à sedibus. Hic savissima Juno prima tenet Scaas portas, surensque vocat socium agmen à navibus, accincta ferro.

ta ferro. Respice, jam Tritonia Pallas insedit summas arces, effulgens mmbo et sævå Gorgone.

Mortales hebetat visus tibi, et humida circum 605 Caligat, nubem eripiam: tu ne qua parentis Justa time, neu præceptis parere recusa. Hic, ubi disjectas moles, avulsaque saxis Saxa vides, mixtoque undantem pulvere sumum,

Neptunus muros magnoque emota tridenti 610 Fundamenta quatit, totamque à fedibus urbem Eruit. Hic Juno Scæas fævissima portas Prima tenet, sociumque furens à navibus agmen Ferro accincta vocat.

Jam summas arces Tritonia, respice, Pallas Insedit, nimbo effulgens et Gorgone sæva. 616

TRANSLATION.

Sight, and spreads a humid Veil of Mist around you: Fear not you the Commands of a Parent, nor resuse to obey her Orders. Here, where you see these Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves ascending with mingled Dust, Neptune shakes the Walls, and Foundations loosened by his mighty Trident, and overturns the whole City from its surm Basis. Here again Juno, extremely serce, is posted in the Front to guard the Scæan Gate, and, clad in martial Array, with surious Summons calls from the Ships her social Band. See where Tritonian Pallas hath now planted herself on that losty Turret, resulgent with her radiant Cloud, and with her Gorgon terrible. Father Jove

NOTES.

rity and their History, which he is going to fet before him:

Nichael from Adam's Eyes the Film remov'd
Which that false Fruit that promis'd clearer
Sight

Sight Had bred; then purg'd with Euphrasy and

The vifual Nerve, for be bad much to fee, &c. Book XI. 411.

Neptune an Enemy to Troy, on Account of the Perjury of Larmeaon, who cheated that God of his promifed Hire for Building the Walls of Troy. Which Fable, according to Servius, fets forth to us this historical Fact, that Lamedon had applied the Money, which he had destined for the Worship and Service of Neptune, to the Boilding of the Walls of Troy.

612. Juno Sceas portas tenet. The Gates of Troy, we are told, were fix in Number; the Gate of Antenor, the Gate of Dardanus, the Itian, the Catumbrian, Trojan, and Scean. By the Scean Gate, the Trojan Horse is said to

have entered, which probably is the Reason why Juno is posted at that Gate, rather than any other, she being all along represented as the most implacable Foe to Troy.

implacable Foe to Troy.
616. Nimbo effulgens. By the Nimbus, Servius understands a lucid Circle, or divine Brightness, which the Gods wore round their Heads, and were thereby distinguished from Mortals.

616. Gorgone. The three Daughters of Phorcus, Medusa, Euryale, and Stenyo, were called Gorgones, Gorgons, or the terrible Sifters. Medusa having been violated by Neptune in Minerica's Temple, that Goddes transformed the Hair of her Head into Serpents, the very Sight of which turned Men into Stones. This Head Perseus cut off, by the Assistance of Minerva, who lent him her Buckler, which was of Brass, so finely polished, that it restected the Image of the Gorgon's Head as in a Mirror, and thus secured him from the statal Instruce of her Eyes, and enabled him to destroy her. This Head Minerva wore upon her Buckler, to render her the more awful and tremendous.

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P. VIRG. MAR. ÆNEIDOS.

Infe Pater Danais animos virefque fecundas Sufficit: ipse Deos in Dardana suscitat arma. Eripe, nate, fugam, finemque impone labori. Nusquam abero, et tutum patrio te limine sis-

Dixerat, et spiffis noctis se condidit umbris. Apparent diræ facies, inimicaque Trojæ Numina magna Deûm.

Tum verò omne mihi visum considere in ignes Ilium, et ex imo verti Nuptunia Troja Ac veluti fummis antiquam in montibus ornum, Cum ferro accisam, crebrisque bipennibus in-

Eruere agricolæ certatim; illa usque minatur, Et tremefacta comam concusso vertice nutat, Vulneribus donec paulatim evicta, fupremum Congemuit, traxitque jugis avulsa ruinam:

Ip'e pater Jupiter sufficit animos vire que secundas Danais : ipse luscitat Deos in Dardana arms. O nate, eripe fugam, imponeque finem tuo labori. Ego nufquam abero, et siftam te tutum in pa-620 trio limine. Dixerat, et condit se in spissis umbris noctis. Diræ facies apparent, magnaque numina Dicum inimica Troja. Tum verd omne Ilium vifum eft mibi confidere su ignes, et Neptania Troja visa est verti ex imo. Ac veluti cum agricola certatim instant eruere antiquam orpum in summis montibus, accifam ferro crebrifque bipennibus; illa ornus usque minatur ruinam, et tremefasta comam nutat, vertice concusto: donec jaulatim evicta vulneribus, congemuit supremum, avulsaque jugis traxit ruinam.

TRANSLATION.

himself supples them with Courage and Strength for Victory: Himself stirs up the Gods against the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will stand by you, and safe set you down in your Father's Palace. She faid, and funk out of Sight into the thick Shades of Night. Now direful Forms appear, and the great Gods, adverse to Troy, in their awful Majesty. Then indeed, all Ilium seemed at once to fink into the Flames, and Troy, built by Neptune, to be overturned from its lowest Foundation. And as when with emulous Keenness the Swains labour to fell an Ash that long hath stood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens a Fall, and, waving its Locks, nods with its convulfed Top, till gradually, by Wounds subdued, it hath groaned its last, and torn from the Ridge of the Mountain, draws along with it Ruin and Defolation.

NOTES.

the Trojans from partial Motives, because they had been slighted by Paris; but Jove was an Enemy to them, because their Cause was unrighteous, in detaining Helen, contrary to the Law of Nations.

622. Apparent diræ facies. All the horrid Images of War and Desolation.

623. Numina magna. The Gods were divided chiefly into two Classes, the Dii majerum, and the Dii minorum gentium; the Gods here referred to are of the first Order, viz. Jupiter, Juno, Neptune, Minerva, and therefore are fitly denominated magna numina Deum.

626. Ac weluti, &c. This Simile is imitated Vol. I.

617. Ipfe pater. Juno and Minerva opposed from Homer, Il. XVI. 481, who applies it to the Trojans from partial Motives, because they the Death of Sarpedon; but Macrobius himself ad been slighted by Paris; but Jove was an acknowledges that the Copy far excels the Original.

629. Comam-nutat. Virgil, considering a Tree in Analogy to the human Body, calls the extended Boughs its Arms. brachia, Geor. II. 296, 368, and here its Leaves, comam, Hair. or Locks. So also Milton, Paradife Loft, X. 1065.

-while the Winds Blav (moift and keen, shattering the graceful Locks

Of those fair Spreading Trees-

632. Ducente

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Descendo, ac expedior inter flammam et boftes. Deo me ducentes sela dant locum miti, flammæque recedint. Aft ubi jam per-ventum est ad limina patriæ fedis, domosque antiquas; Genitor, quem primum prabam tollere in altos montes, petebamque primum, obnegat producere vi-tam, Trija excisa, patique exfilium. Ait, o vos, quibus eft sanguis integer evi, quibusque wires fant folidæ fuo robore, wos agitate fugam.

Descendo, ac, ducente Deo, flammam inter et hoftes

Expedior: dant tela locum, flammæque rece-

Ast vbi jam patriæ perventum ad limina sedis. Antiquasque domos; Genitor, quem tollere in

Optabam primum montes, primumque petebam, Abnegat excisa vitam producere Troja, Exfiliumque pati. Vos o, quibus integer ævi Sanguis, ait, folidæque suo stant robore vires, Vos agitate fugam. 640

TRANSLATION.

Down I come, and, under the Conduct of the God, clear my Way amidft Flames and Foes: The Darts give Place, and the Flames retire. But now, when arrived at the Gates of my Paternal feat, and ancient Mansion-house, my Father, whom I was defirous first to remove to the high Mountains, and whom I first befought, obstinately refuses to survive the Ruins of Troy, and to suffer Exile. You, says he, who are full of youthful Blood, and whose Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven

NOTES.

* 632. Ducente Deo, flammam inter et bostes. Were we to allegorize this Passage, we might fay, that Venus conducting Eneas through Fire and Sword, fignifies that the pieus Love which burned in his Breaft, first to his Country, and next to his dear Relations, rendered him infenfibile of every Danger that opposed the Bent of his Affection. This is the Light wherein Spenfer has confidered it in his Hymn in Honour of

Thou art bis God, thou art bis mighty Guide, Thou, being blind, tet'ft bim not fee bis Fears, But carrieft bim to that which be bath ey'd, Thro' Seas, thro' Flames, thro' thousand Swords and Spears;

Ne cught fo ftrong that may his Force withfrand.

W ib which thou armest bis resistles Hand. Wine's Le noe- in the Euxine Waves,

And ft ut Eneas in the Trojan Fire.
6 2 Decente Deo. Servius will have it, ther Venus here is called God, because the Deities pariook of both Sexes. And we are partirularly told, that Venus had a Statue in Cyprus, under the Name of Venus barbata, the male Venus, a d was worshipped by the Men in the Garb of F males, and by the Women deciled like Men. But there is no Necessity of having Jome fuch Word, being understood.

Recourse to that Conceit; Deus, a God, fignifies Deity in general, and may be faid either of Gods or Goddesles, as bomo, Man, is the gene-

ral Word for the human Species.

633. Expedier. Literally, I am difintangled or extricated, viz. from every Danger.

636. Primum optabam. We learn from Varthat, the Greeks having given Aneas Permission to carry off what was dearest to him, he was feen trudging through the Town with his Father upon his Shoulders; while others, to whom the same Permission was given, went off loaded with Gold and Silver. The Greek, ftruck with this eminent Example of filial Love in *Eneas*, gave him a fecond Option, which he made Use of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this Ovid feems to allude, when he fays of Aneas,

Fert bumeris, venerabile onus, Cythere us Heros

De centique opibus prædam fius eligit illam
Afenius que fuum.
638. Integer ævi fanguis. i. e. Whose Blood
is full, and not yet impaired, as in old Men;
integer ævi is a Greek Construction, cau a, or

642. Una

LIB. Me fi Has mi Vidimu Sic ô, Ipfe m

Exuvia Tampri Demor

Fulmir

defigne Enough and out wel to felf : O of Sept hated b and So

642. feen the the Reig tioned by Authorit and Arif of Troy, taken, on Greeks. that An Ruins of

himfelf them to corpus p or for pfed to vale, v that the Particles them av Energy the fie i ing, and fue that

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P. VIRG. MAR. ÆNEID LIB. II.

Me fi cœlicolæ voluissent ducere vitam, Has mihi fervassent sedes: satis una superque Vidimus excidia, et captæ superavimus urbi. Sic ô, fic positum affati discedite corpus. Ipfe manu mortem inveniam: miferebitur hof-645

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Exuviasque petet: facilis jactura sepulchri. Jampridem invisus Divis, et inutilis, annos Demoror, ex quo me Divûm pater atque hominum rex

Fulminis afflavit ventis, et contigit igni.

TRANSLATION.

defigned I should prolong my Life, they had preserved to me this Mansion: Enough it is, and more than enough, that I have feen one Catastrophe of Troy, and outlived the taking of this Troy. Thus, oh leave me thus with the latt Farewel to my Body laid in its dying Posture. With this Hand shall I find Death myself: Or the Enemy will pity me, and give it, and lust for my Spoils. The Rites of Sepulture I can eafily forego. Long have I lingered out a Length of Years, hated by the Gods, and useless to the World; from what Time the Father of Gods. and Sovereign of Men, blafted me with the Winds of his Thunder, and ftruck me

NOTES.

feen the City taken before by Hercules, under the Reign of Laumedon; a Fact not only men-

644. Sic 8, fic positum. Anchises considers himself as already dead, and therefore defires them to take the last Farewel of him, as of a corpus positum, a dead Corpse laid out for Burial, or for the funeral Pile, of which the Friends used to take a solemn Farewel, by repeating vale, vale, vale. We may observe farther, that there is a vast Force and Emphasis in these Particles fic 8, fic, infomuch that, if we take them away, we defiroy the chief Beauty and Energy of the whole Line. The Repetition of the fie shews Anchifes's obstinate Purpose of dying, and his earnest Defire of being left to purfige that Resolution. It is used the same Way in the sourch Book, when Dide, bent on Death, is just going to plunge the Dagger into her Bo-

642. Una vidimus excidia. Because he had som, the breaks forth into that abrupt Exclamation,

Sic fic juvat ire sub umbras.

645. Ipfe manu mortem inveniam. Servius understands manu of the En-my, but that feems forced. The Sentence is explained by a parallel one in Tacitus: Primum ubi vulnus Varo adactum, ubi infelici dextra et suo istu mortem inve-

645. Miserebitur bostis. This strongly marks the Anguish of his Soul; he was so weary of Life, that he would reckon it an Act of Pity in the Enemy to put an End to it. It is the fame Sentiment with that of Euryalus's Mother, who, in the Bitterness of her Grief for the Loss

of her Son, thus addresses Jupiter:

Aut tu, magne pater Divûm, miserere, tuoque
Invisum boc detrude caput sub Tartara telo:
Quando aliter nequeo crudelem abrumpere vitam. Æn. IX. 495.

649. Fulminis afflavit ventis. The Winds by some of the Ancients were reckoned the efficient Causes of Thunder :

Jupiter, an venti, discussa nube tonarent.

Ovid. M.t. XV. 70. Anchifes, according to Tradition, was blafted with Lightning, for having divulged his Intrigue with Venus; and fome fay he was thereby ftruck IRG. MAR. ÆNEIDOS.

Talia perstabat memorans, fixusque mane-

Nos contra effuli lacrymis, Conjuxque Creula, Ascaniusque, omnisque domus, ne vertere secum Cuncta pater, fatoque urgenti incumbere, vellet. Abnegat, inceptoque, et sedibus hæret in iisdem. Rursus in arma feror, mortemque miserrimus

Nam quod confilium, aut quæ jam fortuna, da-

Mene efferre pedem, Genitor, te posse relicto Sperâsti? tantumque nefas patrio excidit ore? Si nihil ex tantâ Superis placet urbe relinqui, Et fedet hoc animo, perituræque addere Trojæ Teque tuosque juvat, patet isti janua letho:

TRANSLATION.

with Lightning. Such Purpose declaring he persisted, and remained unalterable. On the other hand I, my Wife Creufa, Ascanius, and the whole Family, bursting forth into Tears, obtested my Father not to involve all with himself in Ruin, nor haften our impending Fate He still is obstinate, and perseveres in his Purpose, and in the same settled Resolution. Thus once more I fly to my Arms, and in Extremity of Diffres long for Death: For what other Expedient had I left, or what Prospect now of retrieving my Condition! Could you hope, my dearest Sire, that I could flir one Foot while you was left behind? Could fuch Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preserved; if this be your settled Purpose, and you are pleased to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which

NOTES.

blind: But, whatever others alledge, Virgil, at | with all his Weight upon a Load which preffes leaft, supposes him to have had the Use of his Eyes, as Verfe 687.

Trojæ

isti letpo.

Et pater Anchifes oculos ad fidera lætus Extulit-

And again, Verse 732

-Genitorque per umbram Properens: Nate, exclamat, fuge-

Ardentes clypeos at ue æra micantia cerno. And therefore it is more probable, what others sidvance, that he was blafted and disabled in his

653. Fateque urgenti incumbere vellet. It is not very easy to fix the precise Meaning of the Word incumbere in this Place. Dr. Trapp would gladly read occumbere. or rather fuccum-bere, would the Verse and Authority permit. As it flands, he thinks it is a Meraphor taken from Falling on a Sword. I rather take it to be a Metaphor taken from one's Leaning or Lying | yours, or that Death of which you appear fo

another down, fo as to add to the Pressure, and render it more insupportable. Æneas and his Followers were already grievoully oppressed and weighed down by the public Calamity, fato urgenti, the Fate that lay so heavy upon them; and therefore pray Anchises not to increase the Burden by the additional Weight of his personal Sufferings and Death.

661. Ifti janua letbo. Servius fees no Noun preceding to which ifti can refer, and therefore will not allow it to be a Pronoun, but an Arocope for iffic. But, if we examine Anchifer's Speech, we will foon find what ifti letbo refers to: Anchises had said he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: In Answer to which, Aceas says, patet ist janua letbo, the Door is open, you may easily come at that Death of LIB. II

LIB. II.

lamque Natum :

Hoc era

Eripis, Afcaniui

Alterum Arma, Reddite Prœlia:

> Hic f Infertab Ecce au Hæreba Si periti Sin alic

you are will be bimfelf through and to ther's B to exert vifit one Thus I bracing the Th If, Jays

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Virgil ap der affee the Circ samque aderit multo Priami de sanguine Pyr- Jamque Pyrrbus aderit de mulrhus,

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Natum ante ora patris, patrem qui obtruncat ad et patrem ad aras. Alma pa-

Hoc erat, alma parens, quod me per tela, per nam bostem in mediis penetrali-

Eripis, ut mediis hostem in penetralibus, utque Ascaniumque, patremque meum, juxtaque Creüfam,

Alterum in alterius mactatos fanguine cernam? Arma, viri, ferte arma: vocat lux ultima victos. Reddite me Danais, finite instaurata revisam Prœlia: nunquam omnes hodie moriemur in-

Hic ferro accingor rurfus; clypeoque finistram Infertabam aptans, meque extra tecta ferebam. Ecce autem complexa pedes in limine conjux Hærebat, parvumque patri tenebat lülum: Si periturus abis, et nos rape in omnia tecum: Sin aliquam expertus fumtis spem ponis in armis, 676

to Sanguine Priami, qui Pyrrhus rens, ad boc erat, quod eripis bus, utque cernam Ascaniumque, meumque patrem, juxtaque Creüfam, mactatos, alterum mactatum in Sanguine alterius ? wiri, ferte mihi arma, arma; lux ultima vocat victos. Reddite me Danais, finite ut revisam prælia instaurata: nos omnes nunquam meriemur bodie inulti.

Hie rurfus accingor ferro ; insertabamque finistram clypeo aptans eum, ferebamque me extra tella. Ecce autem conjux amplexa mens pedes bærebat in limine, tendebatque parvum Iulum patri. Si, inquit, abis periturus, rape et nos tecum in omnia : sin expertus ponis aliquam Spem in armis sumtis,

TRANSLATION.

you are fo fond. Forthwith Pyrrhus, reeking from the Effusion of Priam's Blood. will be here, who butchers the Son before the Father's Eyes, and then the Father himself at his own Altar. Was it for this, my indulgent Mother, you faved me through Darts, through Flames, to fee the Enemy in the Midst of these Recesses. and to fee Ascanius, my Father, and Creusa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our last, calls us to exert our felves, vanquished as we are. Give me back to the Greeks; let me visit once more the Fight renewed: Never shall we all die unrevenged this Day. Thus I again gird on my Sword, and thrust my Left hand into my Buckler. bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threshold, grasping my Feet, and reached to his Father the tender Boy Iulus: If, Says she, you go with a Resolution to perish, snatch us too with you to share all your Fortune: But if, from Experience, you repose any Confidence in those

NOTES.

Virgil appears to have had in his Eye that tender affeeting Scene between Hector and Androthe Circumstances are pretty much the same.

fond (for ifte is that Thing of yours, as hie is Andromache expostulates with Hellor, as Creusa this of mine) and then he goes on to tell him how he might obtain his Wish:

Andromache expostulates with Hellor, as Creusa the Manner pleads her future forlorn Condition, and that of her future forlorn Condition, and that of her forlows the fore Jamque aderit-Pyrrbus, &c. Child, in Case he should abandon them; and 674. Parvumque patri tendebat lulum. Here seeks to move him from returning to Battle by the fame innocent and natural Artifice which Creifa here uses, putting Aftyanax into mache, in the fixth Book of the Iliad, where his Arms, as the does lillus into the Arms of Aneas.

680. Mirabile

parvus Iülus, cui pater tuus relinquitur, et cui ego, quondam dica tua conjux, relinquor ? Illa vociferant talia, replebat omne teelum gemitu : cum mon-firum subitum, mirabi leque dielu, oritur; namque, inter manus oraque moeftorum parentum, ecce levis apex vifisest fundere lumen de summo vertice luli, siamma-que innoxia visa est lombere co-mas ejus molli tasu, et pasci circum ejus tempera. Nos pawidi cæpimus trepidare metu, excutere; ue crinem flagrantem, et reftinguere fanctos ignes fonsibus. At pater meus Anchifes latus extulit oculos ad fidera, et tetendit palmas celo cum voce : O omnipitens Jupiter, aspice nos, si flecteris ullis precibus; petimus boc tantum : et, o pater 5 meremur pietate, da nobis auxilium deinde, atque firma bee omina.

tutare banc domum primam : cui Hanc primum tutare domum : cui parvus lulus, Cui pater, et conjux quondam tua dicta relinquor ?

> Talia vociferans, gemitu tectum omne replebat: Cum subitum dictuque oritur mirabile monftrum ?

Namque manus inter mœstorumque ora paren-

Ecce levis summo de vertice visus Iüli Fundere lumen apex, tactuque innoxia molli Lambere flamma comas, et circum tempora pasci. Nos pavidi trepidare metu, crinemque flagran-685

Excutere, et fanctos restinguere fontibus ignes. At pater Anchifes oculos ad fidera lætus Extulit, et cœlo palmas cum voce tetendit : Jupiter omnipotens, precibus fi flecteris ullis, Aspice nos; hoc tantum: et, si pietate meremur, 690

Da deinde auxilium, pater, atque hæc omina

TRANSL'ATION.

Arms you have assumed, let this House have your first Protection: To whom are you abandoning the tender Iulus, your aged Sire, and me once called your Wife? Thus expostulating loud she filled the whole Palace with her Groans, when a sudden and wondrous Prodigy rifes to my Sight: For, while the Box is in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iulus's Head was feen to emit a Stream of Light, and with gentle Touch * the lambent Flame glides harmless along his Hair, and feeds around his Temples. We, all quaking for Fear, run buffling to his Relief, brush the blazing Locks, and quench the holy Fire with Fountain-water. But my Father Anchifes joyful raised his Eyes to the Stars, and stretched his Hands to Heaven with his Voice: Almighty Jove, if thou art moved by any Supplications, vouchfafe but to regard us; we ask no more: And, O beavenly Father, if by our Piety we deserve it, grant us then thy Aid, and ratify these Omens. Scarce had my aged Sire thus faid,

* Tadu, others read tradu, a foft or gentle Train.

NOTES.

680. Mirabile monstrum. This Miracle is exin the strongest Manner, but with no Success:
ceedingly well timed; and, if there ever was a
dignus windice nodus, it is here. Had Anchies
Recourse to the seasonable Interposition of the
strongest Manner, but with no Success:
What then remained for the Poet, but to have
Recourse to the seasonable Interposition of the
Gods, to save his Hero in this Extremity. put an End to the Poem, by involving Aneas and all his Followers in one common Ruin.

691. Hec omina firma. According to the Manner of the Romans, who deemed one Omes Lie had been plied with all human Arguments not fufficient, unless it was confirmed by a feLIB Vix Intor Stella Illam Cern Signa Dat Hic v Affat am

> Dî p Veft

when Skies We fi Mour Tract with felf to now,

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cond, v nify p Divine 693. Roman Omens Quarte the Gr Faces

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Il. X 11 regard

Hand, Quas. Vix ea fatus erat senior, subitoque fragore Intonuit lævum, et de cœlo lapía per umbras Stella facem ducens multa cum luce cucurrit. Illam, fumma fuper labentem culmina tecti 695 Cernimus Idæâ claram se condere sylvâ, Signantemque vias; tum longo limite sulcus Dat lucem, et laté circum loca fulfure fumant. Hic verò victus genitor fe tollit ad auras, Affaturque Deos, et sanctum sidus adorat : Jam jam nulla mora est; sequor, et, quà ducitis, sidus : ait jam jam est nulla maadfum. Di patrii, servate domum, servate nepotem :

Vestrum hoc augurium, vestroque in numine

Senior vix fatus erat ea, lævumque celum intenuit subite fragore, et flella lapfa de cœlo cucurrit fer umbras, ducens facem cum multa luce. Cernimus illam labentem super summa culmina teeli, condere fe claram in Ida â sylvâ, signantemque vias: tum fulcus dat lucem in longo limite, et loca circum late fu-mant sulfure. Hic verò geniter victus tollit se ad auras, affaturque Deos, et adorat fanqum ra; sequor, et adjum, qua dumum, ferwate meum nepotem : Hoc augurium est veftrum, Trajaque eft in vestro numine.

TRANSLATION.

when with a sudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, shot through the Shades with a Profusion of Light. We see it, gliding over the high Tops of the Palace, lose itself in the Woods of Mount Ida, full in our View, and marking out our Way: Then all along its Tract an indented Path shines, and all the Space, a great Way round, smokes with fulphureous Steams. And now my Father, forced to give Way, raifes himself to Heaven, addresses the Gods, and pays Adoration to the holy Stard Now, now, in me is no Delay: I am all Submission, and where you lead the Way I am with you. Ye Gods of my Fathers, fave our Family, fave my Grandson. From you this Omen came, and Troy is in your divine Disposal. Now, Son, I

NOTES.

cond, whence fecundus and fecundo came to fignify prosperous, and to prosper. See Cicero de Divinatione.

Troja est.

693. Intonuit Levum. Both the Greeks and Romans agreed in their Opinion, that those Omens that presented themselves in the eastern Quarter of the Heavens were prosperous; but the Greeks, in taking the Auspices, turned their Faces towards the North, and confequently had the East on the right, as is plain from Homer Il. XII. \$39. where Hellor, expressing his Dis-

- דשו שדו מבדמדף בחשו, של מאבץולט, בוד נתו לפני ושהו מדוסר אש ד חואוסי דו,

Ert iπ ap stea τοιγε, ποτι ζοφον περουντα.

I beed no Omens nor Prognoftics of Birds, whether they fly on the Right towards the Sun-rifing, or on the Left towards his Setting; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The Romans, on the other Hand, in observing the Auspices, directed their Faces Southward, as appears from Varro, Epif. Ruaf. Lib. V. Hence they, contrary to the

Manner of the Greeks, reckoned the Omens on the Left-hand lucky, and those on the Right unlucky; because the East, the Source of Light and Day, was on the Left to the Romans, but on the Right to the Greeks.

694. Stella, &c. Servius applies the feveral Circumstances of this Prodigy as figurative of the particular Events that were to happen to Bneas and his Followers. The Star is faid con-dere se Idea silva, to fignify that the Trojans were to resort to Mount Ida multa cum luce, to figure their future Glory and Luftre: figurantem vias, the Sparkles of Fire, it left behind, are figurative of the Dispersion of his Followers, and that they were to fix their Residence in different Parts: longo limite fulcus marks his many Wanderings, and the Length of his Voyage: Laftly, by the Smoke and sulphureous Streams in which the Meteor expires, he understands the Death of Anchifes.

702. Di patrii. By these I understand the Guardian-gods of Anchi es's Family, those whom his Ancestors worshipped, who presided over pa-

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O nate, ego equidem cedo, nec

recuso ire comes tibi.

Ille dixerat: et ignis jam auditur clarior per mænia, incendiaque volvunt offus propius.
Age ergo, o care pater, impomere nostræ cervici: ego ipse
subibo te bumeris meis; nec iste
labor gravabit me. Quocunque
res cadent, periculum erit unum
et commune, salus una erit ambobus: parvus Iülus sic comes
mibi, et conjux servet mes vestigia louge. Vos samuli advertite vestris animis ad ea que ditam. Tumulus est epressa urbe,
vetussumque templum deserve
vetussumque templum deserve
reris; juxtaque est antiqua cupressus servata relligione patrum
per multos annos.

Cedo equidem, nec, nate, tibi comes ire recusso.

Dixerat ille: et jam per mænia clarior ignis
Auditur, propiusque æstus incendia volvunt. 706
Ergo age, care pater, cervici imponere nostræ:
Ipse subibo humeris; nec me labor iste gravabit.
Quo res cunque cadent, unum et commune periclum,

Una salus ambobus erit: mihi parvus Iülus
Sit comes, et longè servet vestigia conjux.
Vos. samuli, quæ dicam, animis advertite vest

Vos, famuli, quæ dicam, animis advertite vef-

Est urbe egresses tumulus, templumque vetustum Desertæ Cereris; juxtaque antiqua cupressus, Relligione patrum multos servata per annos. 715

TRANSLATION.

refign myself indeed, nor refuse to accompany you in your Expedition. He said: And now throughout the City the crackling Flames are more distinctly heard, and the Conflagration rolls the Torrents of Fire nearer to us. Come then, dearest Father, place yourself on my Neck: With these Shoulders will I support you, nor shall that Burden oppress me. However Things fall out, we both shall share either one common Danger, or one Salvation: The Boy Iulus be my Companion, and my Spouse trace my Steps at some Distance. Ye Servants heedfully attend to what I say. In the Way from the City is a rising Ground, and an ancient Temple of Ceres, now neglected; and hard by an aged Cypress-tree, preserved for many Years by the religious Veneration of our Foresathers. To this one

NOTES.

rental and filial Affection. These are they of whom Cicero makes mention in his third Asion against Verres: Rapiunt eum ad supplicium Dii patrii, quod isse inventus est, qui è complexu parentum abreptos filios ad necem duceret.

710. Mibi parvus lülus. Donatus reads, mibi folus lülus fit comes, let lülus only accompany me; which both avoids the too frequent Repetition of parvus lülus, and at the lame Time shews Æneas's prudent Precaution to secure their Flight, fince, the sewer went together, they would be the less liable to be discovered.

711. Long? ferwet. i. e. To stay behind, yet fo as still to have him in View, that she might neither lose her Way, nor be far from him to help her, in case of an Attack. The Reason why he directed her not to come up close with him, has been already assigned in the former Note; it was a proper Precaution for their common Sasety, that they might be the less exposed to the View of the Enemy; and pass along more

quietly, by being divided into Parties. This Reason justifies *Eneas*, and there is another which made it proper for the Poet to mention that Circumstance, namely, to give Probability to his Relation of her being lost. On these Accounts, I chose rather to keep to the common Signification of longe, than to follow Servius, who explains it walide, i.e. Let my Wife carefully mark my Steps.

mark my Steps.

712. Que dicam, animis advertite. Equivalent to advertite animos bis que dicam, which is the more common Way of Speaking, as in Ov d,

714. Desertæ Cereris. This Epithet, deserted, is applied to Ceres, either on Account of her being bereaved of Processine, or in regard to the paticular State of her Worship, which was now neglected in the public Calamity: Or because she was now without a Priest, who is mentioned

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Hanc ex diverso sedem veniemus in unam. Tu, genitor, cape facra manu, patriofque Penates.

Me bello è tanto digressum et cæde recenti, Attrectare nefas; donec me flumine vivo Abluero.

Hæc fatus, latos humeros, fubjectaque colla Veste super, fulvique insternor pelle leonis; Succedoque oneri : dextræ se parvus Iülus Implicuit, sequiturque patrem non passibus æ-724

Pone subit conjux. Ferimur per opaca locorum: Et me, que n dudum non ulla injecta movebant Tela, neque adverso glomerati ex agmine Graii, Nunc omnes terrent auræ, fonus excitat omnis Suspensum, et pariter comitique onerique timentem.

Nos omnes ven emus in banc unam fedem ex diverfo tramite. O genitor, tu cape facra, patriofque Penates in tua manu. Nefas effet me digressum è tanto bello, et recenti cæde, attrefare ea facta ; donec abluero me vivo flumine.

Ego fatus bæc, Super infternor latos bumeros, collaque fubjesta veste pelleque fulvi leonis ; juccedoque oneri : parvus lulus implicuit se meæ dextræ, sequiturque patrem passibus non æquis. Conjux subit pone. Ferimur per opaca spatia locorum : et nunc omnes auræ terrent, omnis sonus excitat me, quem dudum non ul-la injecta tela, neque Grait glomerati ex agmine adverso, mowebant, me inquam Suspensum et pariter timentem comitique onerique.

TRANSLATION.

Seat by several Ways we will repair. Do you, Father, take in thy Hand the facred Symbols, and the Gods of our Country. For me, just come from War, so fierce and recent Bloodshed, to touch them would be Profanation, till I have purified myself in the living Stream. This said, I spread a Garment and a tawny Lion's Hide over my broad Shoulders and submissive Neck; and stoop to the Burden: The tender Boy is linked in my Right-hand, and trips after his Father with unequal Steps: My Spouse comes up behind: We haste away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks inclosing me round in a hostile Band, am now terrified with every Breath of Wind; every Sound alarms me anxious, and equally in Dread for my Companion and

NOTES.

among those Trojans who died in the War, 1 Æn. VI. 481.

Hic multum fleti ad Superos, belloque caduci

Dardanidæ — Glaucumque — — — — — — — — Gererique sacrum Polybæten.
719. Attraffare nefas, donec me flumine vivi. In like Manner Homer makes Hestor say, he was afraid of performing religious Worship to Jupiter, while his Hands were polluted with Blood:

Xisot ? arimtoion, &c.

By me that boby Office were prophan'd;

Ill fits it me, with human Gore diffain'd,

To the pure Skies the e borrid Hands to raife, Or offer Heav'n's great Sire polluted Praise.

Pope's Iliad, VI. 334. It was the Cuftom of the Greeks and Romans, and most other Nations, to wash their Hands, Vol. L

and fometimes their whole Bodies in Water, before they performed Acts of Religion, especially if they were polluted with Bloodshed. On such Occasions they were not allowed to use foul, muddy, or stagnant Water, but such as was pure and limpid, as is that of living Fountains and running Rivers; which is the Reason why Æneas here fays, me flumine vivo abluero.

726. Et me-nunc omnes terrent auræ. is a very beautiful Image of Enear's pious and tender Affection, which we have taken Notice of elsewhere. With unshaken Fortitude he of elsewhere. faced the greatest Dangers, when only his own Person was exposed; now every Appearance of Danger strikes him with Terror on Account of this dear Charge. And here we may observe Virgil's exact Judgment in making Aneas feak in Commendation of his own Valour fo feafonably,

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Jamque propinguabam portis, Jamque propinquabam portis, omnemque videvidebarque evafiffe omnem viam, cum creber fontus pedum fubito vifus eft adrife mihi ad aures; genitorque profp ciens fer umbram exclomat : mote, nate fuge ; hoftes propinquant ; cerno ardentes elypeos atque micantia era. Hic numen, nescio quod, male ami-cum eripust confusam mentem mi-bi trepido: Namque, dum curfu sequor avia loca, et excedo nota regione viarum, beu! mea conjux Creusa substitit, incertum eft, ereptane fit fato mihi mifero, erravitne è via, seu resedit lossa: nec reddita est nostris ocu-hi post. Nec respexi, resexique animum eam esso amisam, priofquam venimus ad tumulum, faeratamque sedem antiquæ Gere-ris: Lic, omnibus demum col-bais, Creüla una defuit, et fe-fellit comites, natumque, virum-

730 Evalisse viam, subito cum creber ad aures Visus adesse pedum sonitus; genitorque, per umbram

Prospiciens, nate, exclamat, fuge, nate: propinquant;

Ardentes clypeos atque æra micantia cerno. Hic mihi nescio quod trepido male numen ami-

Confusam eripuit mentem : namque avia cursu Dum fequor, et nota excedo regione viarum, Heu! misero conjux satone erepta Creusa Substitit, erravitne viâ, seu lassa resedit, Incertum: nec post oculis est reddita nostris. Nec prius amissam respexi, animumque reslexi, Quam tumulum antiquæ Cereris, sedemque sa-

Venimus: hic demum, collectis omnibus, una Defuit, et comites, natumque, virumque fefellit.

TRANSLATION.

my dear Load. By this Time I was got near the Gates, and thought I had overpassed all the Danger of the Way, when suddenly a thick Sound of trampling Feet seemed to invade my Ears just at Hand: And my Father, stretching his Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I fee their burnished Shields and glittering Helms of Brass. Here, in my Hurry and Consternation, some unfriendly Deity, or other, confounded and bereaved me of my Reason: For while in my Journey I trace the By-paths, and forsake the known beaten Tracks, I was so unfortunate, alas! to drop my Wife Creusa; whether she was snatched from me by cruel Fate, or lost her Way, or through Fatigue stopped short, is uncertain; nor did these Eyes ever see her more: Nor did I observe that she was lost, nor reslect with myself, till we were come to the rifing Ground, and facred Seat of ancient Ceres: Here, at length, when all were convened, she alone was wanting, and gave fad Disappointment to all our Retinue, especially to her Son and Husband. Frantic, with Grief, whom did I not

NOTES.

that he is clear of all Imputation of Vanity. He magnifies his Courage in one Situation, only to make the tender Fears of his Humanity and natural Affection the more conspicuous in another.

740. Nec post sculis est reddita nostris. This Episode of Creuja's Death is introduced not mere-

him an Opportunity farther to illustrate Aneas's Piety, by shewing him once more exposed to all the Dangers of the War in quest of his Wife; and, in Consequence of that, leads us back with the Hero to visit Trey smoothing in its Ruins, and brings us acquainted with feveral affecting Circumstances, without which the Narration ly for the Importance of the Event, but, as it would not have been compleat. And then, inbierves several Purposes of the Poet. It gives which seems to be the chief Thing that Virgil Aut Afca Con

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Quem non incufavi amens hominumque Deorumque!

Aut quid in versa vidi crudelius urbe! Ascanium, Anchisenque patrem, Teucrofque

Penates,

Commendo fociis, et curva valle recondo. Ipfe urbem repeto, et cingor fulgentibus armis. Stat casus renovare omnes, omnemque reverti 750 Per Trojam, et rursus caput objectare periclis. Principio muros, obscuraque limina portæ, Qua gressum extuleram, repeto; et vestigia retro Observata sequor per noctem, et lumine lustro. Horror ubique animos, fimul ipfa filentia terrent.

Inde domum, si forte pedem, si forte tulisset, Me refero: irruerant Danai, et tectum omne tenebant.

Ilicet ignis edax fumma ad fastigia vento Volvitur; exsuperant flammæ; furit æstus ad auras.

Quem bominumque Deurum we non incufavi amens! aut quid vidi crudelius in urbe eversat Commendo sociis meis, et recondo in curva valle, Afcanium, patremque Anchijen, Teucrosque Penates. Ego ipie repeto urbem, et cingor fulgentibus armis. Stat sententia renovare omnes cafus, revertique per omnem Trojam, et rarsus objectare meum capat periclis. Principid repeto muros obscuraque limina porte, qua extuleram gressum : et retro jequor vestigia observata per noctem, et luftro ea lumine. Horror est ubique, simul ipsa silentia terrent animos meos. Inde refero me domum, si forte, si forte tulisset pedem eo: Danai irruerant, et tenebant omne tellum. Ilicet ignis edax volvitur vento ad summa fostigia; flamma exsuperant; aftus furit ad au-

TRANSLATION.

accuse of Gods or Men! Or of what more cruel affecting Scene was I Spectator in all the Desolation of Troy! To my Friends I recommend Ascanius, my Father Anchifes, with the Gods of Troy, and lodge them fecretly in a winding Myself repair back to the City, and brace on my shining Armour. am resolved to renew every Adventure, revisit all the Quarters of the Town, and expose my Life once more to all Dangers. First of all I return to the Walls, and the dark Entry of the Gate by which I had set out, and backward unravel all my former Steps with Care amidst the Darkness, and run them over with my Eye. Horror stalks around; at the same Time the very Silence of the Night affrights my Soul. Thence homeward I bent my Way, if by Chance, by any Chance, she had moved thither: The Greeks had now rushed in, and were Mafters of the whole House. In a Moment the devouring Conflagration in Sheets. is rolled up by the Wind to the lofty Roof; the Flames from mount above; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-vifit

NOTES.

had in his Eye, it makes Way for the Appearance of Creu a's Ghoft, who both affords feafonable Comfort to Aneas in the Height of his Diffress, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodshed, by turning him to the Prosect of that Peace and Tranquility which Aneas was to enjoy in Italy, and of that undisturbed Rest and happy Liberty whereof | tentio.

Creusa herself was now postessed in the other World. See Verfe 775, Gc. 750. Stat. My Pur ofe is fixed, fententia being understood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, fluduat, vaciliat; but, when it is determined and refolved, then it stands ftill, and is at rest, confiftit confilium, fat fen-

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Procedo ad sedes Priami, revisoque arcem. Et jam Phænix
et dirus Ulyss, letti custodes,
asservabant prædam in vacuis
porticibus, in asylo Junonis:
Troia gaza erepta incensis adyetis, mensæque Deorum, crateresque solidi ex auro, captivaque
vestis congertur buc undique:
pueri et pavidæ matres stant
circum in longo ordine: Quinetiam, ausus jattare voces per
umbram, implevi vias meo clamore, mæstusque ingeminans Creusam nequicquam vocavi erm iterum iterumque. Infelix simulacrum atque umbra ipsius Creusæ, et imago major nota visa est
ante oculos m bi quærenti, et surenti in tettis urbis sine sine.
Obsupui, comæque steterunt, et
vox bæsit meis faucibus. Tum
cæpit sic assari me, et demere
meas curas bis dittis:

Procedo ad Priami sedes, arcemque reviso. 760 Et jam porticibus vacuis, Junonis asylo, Custodes lecti Phœnix et dirus Ulysses Prædam asservabant: huc undique Troïa gaza Incensis erepta adytis, mensæque Deorum, Crateresque auro solidi, captivaque vestis 765 Congeritur: pueri et pavidæ longo ordine matres Stant circum.

Ausus quinetiam voces jactare per umbram. Implevi clamore vias, mœstusque Creüsam Nequicquam ingeminans, iterumque iterumque vocavi.

Quærenti, et tectis urbis fine fine furenti, Infelix simulacrum, atque ipsius umbra Creüsæ Visa mihi ante oculos, et notâ major imago. Obstupui, steteruntque comæ, et vox saucibus hæsit.

Tum sic affari, et curas his demere dictis: 775

TRANSLATION.

the Citadel. And now in the desolate Cloisters, Juno's Sanctuary, Phænix, and cursed Ulysses, a chosen Guard, were watching the Booty: Hither, from all Quarters, the precious Trojan Moveables, saved from the Conslagration of the Temples, the Tables of the Gods, the massy golden Goblets, and plundered Vestments, are amassed together: Captive Boys, and timorous Matrons, stand all around in a long Train. Nay, more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguish of my Soul, with vain Repetition again and again, invoked Creusa. While I am in this fruitless Search, and with incessant Fury ranging through all Quarters of the Town, the mournful Ghost and Shade of my Creusa's Self appeared before my Eyes, and her Figure larger than the Life. I stood aghast! my Hair rose on End, and my Voice clung to my Jaws. Then thus she bespeaks me, and relieves my Cares with these Words: My darling Spouse, what Pleasure have you thus

NOTES.

760. Priami sedes—reviso. Creisa was Priem's Daughter, which was the Reason why Æneas goes to the Palace in quest of her.

764. Mensague Deorum. The Tripods of the Gods, which served either for delivering the Oracles, or for bearing the sacred Vases.

765. Captivaque vestis. i. e. Either Pieces of Tapestry, or of fine Needle-work, in which the Pbrygian Women excelled, and as the Word fignifies, An. I. 643.

Arte laboratæ vestes, oftraque superbo.

Arte laboratæ vestes, ostroque superbo.
772. Infelix simulacrum. Unhappy, not on

her own Account, for the declares herfelf bleffed and happy. Verfe 785; but the Cause of so much Misery to Eneas.

773. Et notâ major imago. Spectres and Apparitions are commonly represented of an enormous Stature, Fear having Effect to sweli Objects to the Imagination. Thus Livy informs us, that, when Decius devoted himself for his Country, he appeared to the Spectators more grand and august than ordinary: Aliquanto augustior bumans visu.

782. Lydius

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Ouid tantum infano juvat indulgere dolori, O dulcis conjux? non hæc fine numine Divûm Eveniunt: nec te hinc comitem asportare Creü-

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Fas, aut ille finit superi regnator Olympi. Longa tibi exfilia, et vastum maris æquor aran-

Ad terram Hesperiam venies, ubi Lydius arva Inter opima virûm leni fluit agmine Tybris. Illic res lætæ, regnumque, et regia conjux, Parta tibi: lacrymas dilectæ pelle Creufæ. Non ego Myrmidonum fedes Dolopumve fuper-

Aspiciam, aut Graiis servitum matribus ibo, Dardanis et Divæ Veneris nurus: Sed me magna Deûm genetrix his detinet oris. Jamque vale, et nati serva communis amorem. Hæc ubi dicta dedit, lacrymantem et multa vo-

lentem 799 Dicere deseruit, tenuesque recessit in auras:

O dulcis conjux! quid tantum juvat te indulgere insano dobri? bac non eveniunt fine numine Divûm: nec fas eft, aut ille regnator Superi Olympi finit, te asportare Creissam comitem. Longa exfilia futura funt tibi, et wassum aquor maris est arandum tibi. Venies ad Hesperiam ter-ram, ubi Lydias Tybris sluis leni agmine inter arva opima wirum. Res lata partæ funt, regnumque partum, et regia con-jux parta est tibi illic: pelle lacrymus dilestæ Creijæ. Ego non aspiciam superbas sedes Myr-midonum Dolopumve, aut iba 785 Servitam Graiis matribus, ego quæ fum Dardanis, et nurus Divæ Veneris: Sed magna genetrix Deum detinet me in bis oris. Jamque vale, et serva amorem communis nati Ubi dedit bæc dista, deseruit me lacrymantem, et volentem dicere multa, recessitque in tenues auras.

TRANSLATION.

to indulge a Grief which is but Madness? These Events fall out not without the Will of the Gods: 'Tis not decreed you carry Creusa hence to accompany you, nor is it permitted by the great Ruler of Heaven supreme. In long Banishment you must roam, and plough the vast Expansion of the Ocean: To the Land of Hesperia you shall come at length, where the Lydian Tyber, with his gentle Current, glides through a rich Land of Heroes. There prosperous Days, a Crown, and royal Spouse await you: Dry up your Tears for your beloved Creusa, who is now happy, and at rest. I, of Dardanus's noble Line, and the Daughter-in-Law of divine Venus, shall not be curfed to see the proud Seats of the Myrmidons and Dolopes, nor go to serve the Grecian Dames; but the great Mother of the Gods detains me in her Service in these Coasts. Now farewel, and preserve your Affection to our common Son.

With these Words she left me in Tears, and ready to say a thousand Things, and vanished into thin Air. There thrice I attempted to throw my Arms around

NOTES.

vides the Tuscans from Latium, and is therefore denominated Lydian; for the Tuscans were a Colony from Lydia, planted in Etruria or Tuf-tany, by Tyrrbenes the Son of Atys. King of Lydia; which Tyrrbenes was fent out by his Father in Time of a Famine to feek a Settlement in fome other Country, and, after long

782. Lydius Tybris. The River Tyber di- | Wanderings, at length fixed his Refidence, and planted a Colony in Italy, upon the upper Banks of the Tyber, and called the Tuscans after his own Name. This is what Virgil himself tells us, Æn. VIII. 479.

——Ubi Lydia quendam

Gens bello præclara, jugis insedit Etruscis.

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Ibi ter conatus fum circumdare brachia mea illius collo ; imago frustra comprensa ter effugit ma-nus mess, par levibus ventis, simillimaque volucri somno. Noc-te sis con unta, demum reviso focios. Atque bic admirans invenio ingentem numerum novorum comitum afflux se; ma-tresque virosque, pubem collectam exsistio, miserabile vulgus! hi convenere undique, parati animis opibusque sequi in quascunque terras velim deducere cos pelago. Jamque Lucifer surgebat in jugis jummæ Idæ, ducebatque diem; Danaique tenebant limina porta. rum obsessa, nec ulla spes opis dabatur mihi. Ceffi, et petivi montem, genitore sublato.

Ter conatus ibi collo dare brachia circum: Ter frustra comprensa manus effugit imago, Par levibus ventis, volucrique fimillima fomno. Sic demum focios confumta nocte reviso. Atque hic ingentem comitum affluxisse novorum Invenio, admirans, numerum; matresque, viros-

Concetam exfilio pubem, miserabile vulgus! Undique convenere, animis opibufque parati, In quascunque velim pelago deducere terras. 800 Jamque jugis summæ surgebat Luciser Idæ, Ducebatque diem : Danaique obsessa tenebant Limina portarum: nec spes opis ulla dabatur. Ceffi, et sublato montem genitore petivi.

TRANSLATION.

her Neck; thrice the Phantom grasped in vain, escaped my Hold, swift as the winged Winds, and resembling most a fleeting Dream. Thus having spent the Night, I at length re-visit my Affociates. And here, to my Surprize, I find a vast Confluence of new Companions had joined us; Matrons and Men, and Youths drawn together to share our Exile, a piteous Throng! From all Hands they convened, resolute to follow me with their Souls and Fortunes, into whatever Country I inclined to conduct them over Sea. By this Time, the bright Morning-star was rising on the craggy Tops of losty Ida, and ushered in the Day: The Greeks held the Entrance of the Gates blocked up, nor had we any Prospect of Relief. I gave Way to Fate, and, bearing up my Father, made towards the Mountain.

NOTES.

796. Ingentem affluxisse numerum. It appears quently Lucifer, Venus, or the Morning-star, at this Multitude, either by this very Act of the Forerunner of the Sun, appeared to those at that this Multitude, either by this very Act of reforting to *Eneas*, and putting themselves under his Prot ction, or by some more explicit Declaration of their Mind, made Choice of him

for their King; which Appellation is still given him afterwards throughout the Æseid.

Son. Jugis Surgebat Lucifer Ida. Because Mount Ida lay on the East of Troy, and conse-

Troy to rife as from Mount Ida.

804. Cest. Dr. Trapp renders it, I retired; but it appears much more elegant to understand. it, with others, as an Expression of Æneas's Piety and Resignation, especially considering what goes before, not spes opis ulla dabatur.

P. VIR-

P. VIRGILII MARONIS

ENEIDOS

LIBER TERTIUS.

POftquam res Afiæ Priamique evertere gentem Immeritam vifum Superis, ceciditque fuperbum

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ORDO.
Postquam visum est Superia
evertera res Asia, gentemqua
Priami immeritam, Unumque superbum eccidit,

TRANSLATION.

A FTER it had seemed good to the Gods to overthrow the Power of Asia, and Priam's Race, not for any Fault of theirs, and stately Ilium sell, and Troy, now built by Neptune, smokes in Ruin; we are de-

NOTES

This third Book of the Æneid contains more Matter than any of the reft : In it we have the Subflance of the whole Odyssey, and the Annals of no less than seven Years; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* spent at Cartbage, extends beyond some few Days. Viril has likewise given us here a Specimen of his Knowledge of Geography, and the Manners of People. The feveral Nations whom he makes his Hero visit, the Adventure of the Harpies, by whom we may understand either bad Women, or, according to others, the Stings of a guilty Conscience; the Story of the Cyclops, by whom are imaged Men sunk into a brutal Nature by Cruelty and Intemperance, shews us how wife Man ought to conduct himself amidst the various Snares and Temptations to which human Life is exposed. It is observed, however, that this Book, notwithstanding the Copiousness of the Subject, the Eloquence of the Stile, and the many sublime Passages it contains, which are as numerous in this as in any of the reft, is yet, of all others, the least read, which seems more to be owing to its Situation, than any other Reason; for the preceding second, Book, which contains the History of the Sack of Troy, exhibits to us somewhat so grand, that in Comparison of it we think meanly of this.

The sourth again has so many Charms from the The fourth again has fo many Charms from the Tenderness of the Subject, that we are impatient to get at it. Thus, it being sufficient for the Thread of the History to know that *Eneas* after the Destruction of *Troy* arrived at *Cartbage*, Numbers of Readers either wholly overlook this third Book, or, having given it a superficial Reading, disdain to study it like the rest: Nevertheless we may say, that, next to the fixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is so exact, or those several Portraitures that relate to civil Life, or, lastly, the fine Monuments of ancient Religion, which are hardly to be met with any where else.

2. Immeritam. Because their Ruin was owing to the Crimes of Paris and Laomedon, not their own Demerit:

Laomedonteæ luimus perjuria Trojæ.

Fatalis inceffu que judex,
Et mulier teregrina vertit
In pulverem, ex quo deffituit Deos
Mercede pasta Laomedon, mibi
Caft aque damnatum Minerve,
Cum populo et duce fraudulento.
Hor, III. Carm. III. 18.

5. Ilium

bum; agimur auguriis Divam quærere diver a exhita, et de-fertas terras, milimurque elaffim Jub i få Antandro, et mont bus eftar vix inceperate

et Neptunia Troja omnis fumat Ilium, et omnis humo fumat Neptunia Troja; Diversa exsilia, et desertas quærere terras, Auguris agimur Divum: classemque sub ipsa Antandro et Phrygiæ molimur montibus Idæ; Phrygia Ida, contrabimusque Incerti quò fata ferant, ubi sistere detur, wiros incerti quò fata ferant nos. Incerti quò fata ferant, ubi sistere detur, abi detur nobis sistere. Prima Contrahimusque viros. Vix prima inceperat æstas,

TRANSLATION.

termined, by Revelations from the Gods, to go in quest of distant Retreats in Exile, and unpeopled Lands: We fit out a Fleet just under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it shall be given us to fettle. Scarce had the first Summer begun, when my Father Anchises gave Command to

NOTES.

3. Ilium-Neptunia Troja. Ruzeus would have Ilium here to mean the Citadel, and Troy the whole Town, to fave a Tautology. But everyone may see that omnis Troja sumat bume, is much fuller and ftronger than Ilium cecidit, and the Thought is quite different, as well as the Expression. Virgil uses Ilium only in the Neuter Gender; Horace has Ilios, and Ovid Ilion in the Feminine, like other Names of Cities.

Fumat. There is a much greater Force and Propriety in using the present Tense here, than if it had been the Preterite, which we have endeavoured to express in the Translation,

3. Neptunia Troja. The Mythologists make both Neptune and Apollo the Builders of the Walls of Troj; but Homer and Virgil, if I rightly remember, ascribe that Work to Neptune alone. See the Note on Aneid II. Verfe 610.

4. Dinersa explia. I take diversa here in the Sense of longingua, as it is used by Owid:

Arva Phan celebrat diversa Typhoides Ætnæ.

Epist. Saph. to Phaon, Verse 11.

Though the Trojans, under several Leaders, as Rneas, Helenus, Antenor, settled in different Regions; the diversa exfilia here, it is plain, refers only to Rneas and his Followers, who were all appointed by the Gods to go in quest of one and the same Settlement. For the agimur augusts Divûm quærere diversa exfilia, and molivelesses sub Antandro, must both belong and the same Nominative, viz. I and my Followers.

4. Desertas terras. By desertas terras we may either understand the Country which Dardanus had left; or rather, Eneas speaks the Lan-guage of his Heart at that Time. Having then the dismal Idea of the Destruction of his Country awakened fresh in his Mind. and the uncertain Prospect before him of a Settlement in some enknown Land, as it immediately follows, in- in which Troy was taken to have been towalds

certi quo fata ferant, ubi fiftere detur, it was nafions of the Country he was going to, to call it a Place of Banishment, a Land of Solitude and Defertion; especially if we add, that it was the Design of Eneas to move Dido's Compassion, and therefore to paint every Circumftance of his story in Colours of Suffering and D ftrefs. There are some, however, who read deversas terras, instead or desertas.

5. Auguriis Divum. This refers to all the prophetic Intimations he had given him of his future Fate by the Apparition of Hellor, An. II. 265, by the lambent Flame that played about Ascanius's Temples, Verse 681, by the Course of the falling Star, and the Thunder on the Left, Verse 694; and, lastly, by the Interview he had with Creifa's Ghost, Verse

6. Antandro. Antandros, now S. Dimitri, was a City in the Leffer Pbrygia, at the Foot of Mount Ida, where was Pienty of Trees for building a Navy, and at the same Time a convenient Bay, where the Ships could be concealed from the View of the Greeks.

Incerti quo fata feront. Æneas had been plainly told by Creufa's Ghost that his Settle-ment was to be in Italy, and the Place had been fo distinctly marked out, that one is surprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Vision, or the Impression was begun to wear off from his Mind; the Apprehension of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and diffruftful Thoughts, notwithfunding all the Affurances he had given him of getting fafe to Italy at length.

8. Prima aftas. Scaliger computes the Time

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Et pater Anchises dare fatis vela jubebat. Litora tum patriæ lacrymans portusque relinquo, Et campos ubi Troja suit: seror exsul in altum.

Cum sociis, natoque, Penatibus, et Magnis Dîs. Terra procul vastis colitur Mavortia campis, Thraces arant, acri quondam regnata Lycurgo, et pater Anchiset jubebat nos.
dare wela fatis. Tum ego lacrymans relinquo litora patrice,
portusque, et campos ubi Troja
fuit : exful feror in altum, cum
sociis, natoque, Penatibus, es
Magnis Dis.

Procul, terra Mavortia in wastis campis colitur (Thraces arant eam) quondam regnata ab acri Lycurgo,

TRANSLATION.

hoist the Sails, Pursuance of Heaven's Decree. Then, with Sorrow, I leave the Shores and Ports of my native Country, and the Plains where Troy once stood: An Exile forlorn I launch into the Deep with my Associates, my Son, my Household-gods, and the great Gods of my Country. At a Distance lies a martial Land, mell peopled throughout its wide extended Plains (the Thracians cultivate the Soil) over which in former Times sierce Lycurgus reigned, an ancient hospitable Re-

NOTES,

the End of the Spring, so that *Eneas* set out in the Beginning of the Summer immediately sollowing. Catron, however, insists that *Eneas* could not have got his Fleet ready in so short a Time, and therefore will have prima ast to signify the Beginning of the Spring, viz. of the next Year; for he observes that the Ancients divided the Year only in two Seasons, Summer and Winter, which he confirms from Geor. III. 296.

- Dum mox frondesa reducitur æftas.

where it is agreed that aftas fignifies the Spring of the Year. What makes this the more probable, continues he, is that this long Stay of Aneas at Antandros is taken from History. Disaylius of Halicarnassus informs us, that he drew together a new Army at that Place (he should have ad ed, and fortified himself on Mount Ida) but, not thinking it prudent to engage his harrassed Troops, he capitulated on honourable Terms; one of which was, that he should he allowed to depart from Troas with his Followers without Molestation, after a certain Time, which he employs in equipping a Fleet.

10. Lacrymans. It has been observed already, on the softer Part of *Eneas*'s Character, that the Shedding of Tears is a natural Indication of Humanity and Compassion; I may add, often involuntary and conftitutional, and nowise unbecoming a Hero, nor inconfistent with true Fortitude and Greatness of Mind. But there is no Necessity of understanding this Worst in its mere literal Sense, as if *Eneas* actually shed Tears upon every Occasion where this Word is applied to him; the Expression, I think, often

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implies no more than lugent, as Rucus juftly renders it in this Place; Æneas went away mourning, and with a forrowful Heart, not for his own private and personal Sufferings, his Banishment into distant Climes, but because his Country was now in Ruin and Desolation; he forrowed at bidding Farewel to those once delightful Plains where Troy had stood, but was now no more. Et campos ubi Troja suit.

12. Et Magnis Dit. By the Great Gods, Virgil probably would have us understand the Images of the Dit majorum gentium, viz. Jupiter, Pallas, Mercury, Apollo, &c. whose Worship the Roman Historians and Poets alledge to have been introduced by Eneas into Latium. Some, however, take the Magni Di to be the same with the Penates, who, a Macrobius tells us, were denominated Size magala, Dit Magni, the Great Gods. See the Note above on En. II. 293.

13. Procul. It is observed that procul fignifies sometimes in View, as it were pro ocules; as in the fixth Eclogue, Verse 16.

Serta procul tantum capiti delapsa jacebant.

And so it may be understood here, for Thrace was but at a small Distance from the Port whence Eneas set out, only on the other Side of the Hillespont. But, because Eneas is describing the Country to Dido, I am inclined to think that procul refers to Carthage, where he then was, and therefore to be understood in the common Acceptation.

14. Lycurgo. The Son of Dryas. This is that King of Torace, who is fabled to have banished Bacchus and his Votaries out of his King-

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fuit antiquem befpitium Trejee, Penatefque ejus foerifuerunt noftris, 1 m fortuna fuit nobis. Fetor bac, et loco prima moenia in euro leore, ingressus iniquis sa-tis : Fingeque Æneadas nomen demeonomine. Ferebam sacra Diona a mati i meze, D vi que aufpi hu: cæpto: um : perum, mastabamq e itentem taurum in litere · f pro R gi Cælie lum. Tumules frete fuit j xta, in quo fumm eioni virgulta cornea, et myitus borrida denfis baftilib s. Acceffi, conatusque convellere viridem jyl-vam ab bumo, ut tegerem aras frondentibus ramis, video mon-Brum borrendum, et mirabile dictu. Nom guttæ ex atro fanguine liquuntur buic aibori, que arbos prima pellitur è folo, radicibus ejus ru tis, et maculant terram tabo. Frigidus borror quatit membra mibi,

Hospitium antiquum Trojæ, sociique Penates, 15 Dum fortuna fuit. Feror huc, et litore curvo Mœnia prima loco, fatis ingressus iniquis: Æneadasque meo nomen de nomine fingo. Sacra Dionææ matri, Divisque, serebam Auspicibus coeptorum operum; superoque nitentem

Cœlicolûm regi mactabam in litore taurum. Forte fuit juxta tumulus, quo cornea fummo Virgulta, et denfis haftilibus horrida myrtus. Accessi, viridemque ab humo convellere sylvam Conatus, ramis tegerem ut frondentibus aras. Horrendum, et dictu video mirabile monftrum. Nam, quæ prima folo ruptis radicibus arbos Vellitur, huic atro liquuntur fanguine guttæ, Et terram tabo maculant: mihi frigidus horror

TRANSLATION.

treat for Troy, and whose Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my first Walls along the winding Shore, ente ing on that Enterprize with Fates unkind, and from my own Name I call the Citizens Æneades. I was performing facred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was facrificing a shining Bull on the Shore. Hard by there chanced to be a rifing Ground, on whose Top young Cornel Trees shot up their tender Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I fee a dreadful Prodigy, and wonderous to For from that Tree which first is torn from the Soil, its rooted Fibres being burst asunder, Drops of black Blood distil, and stain the Ground with Gore:

NOTES.

dom; for which Impiety, the God revenged himself upon him, by depriving him of Sight, as it is in Iliad VI. Verse 130.

15. Hospitium antiquum. That is to say, there had been a long continued League of

Friendship and Hospitality between the two Nations, by Virtue of which the Thracians gave hospitable Reception to all Strangers from Troy, and the Trojans in their Turn repaid the Kindness and Civilities to the Thracians. This Hofpitality was fometimes between whole Nations, foretimes from one City to another, and sometimes between particular Families.
Sociique Penates. There was fo ffrict

15. Sociique Penates. There was fo ftrict an Aliance between the two Nations, that Serwies tells us, Polymnefter, King of Thrace, mar-

ried Mione, Priam's Daughter.

18. Aneadas. The City is called And by Mela and Pliny, and the latter tells us that the Tomb of Polydore is near that City.

19. Dionaa matri. Venus, fo called from

ber Mother Dione. Servius and Macrobius will have it, that a Bull was one of those Animals that were prohibited to be offered to Jove in Sacrifice, and that Virgil designedly makes Entos to have offered here an unwarrantable Sacrifice to Jupiter to make Way for the inauspicious 0men that followed it. But La Cerda proves, from the best Authority, that nothing was more common than to sacrifice Bulls to Jupiter, 38 well as to the other Gods.

23. Haftilibus. The long tapering Branche of the Tree are properly termed Hafilia, Spears;

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LIB. III.

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Infequor, et causas penitus tentare latentes: Ater et alterius sequitur de cortice sanguis.

Multa movens animo, Nymphas venerabar agreftes,

Gradivumque patrem, Geticis qui præsidet arvis; Rite fecundarent visus, omenque levarent, Tertia sed postquam majore hastilia nisu Aggredior, geringfque adversæ obluctor arenæ; m?) gemitus lacrymabilis imo (Eloquar, an Auditur tumulo, et vox reddita fertur ad aures : Quid miserum, Ænea, laceras? jum parce sepulto,

vellere lentum vimen alterius, et penitus tentare causas latentes ; et ater sanguis sequitur de cortice alterius. Ego movens multa in animo, venerabar Nymphas agreftes, patremque Gradivum qui præsidet Geticis arvis, ut rite secundarent vi'us, levarentque omen. Sed postquam aggredior tertia bastilia majore nifu, genibusque obluttor adversa arena (eloquarne an fileam?) lacrymabilis gemitus auditur ex imo tumulo, et vox reddita fertur ad meas aures : O Ænea, quid laceras me miserum ? parce mihi jam sepulto,

TRANSLATION.

Shivering Horror shakes my Limbs, and my chill Blood is congealed with Fear. I again affay to tear off a limber Bough from another, and thoroughly explore the latent Cause: And from the Rind of that other the purple Blood descends. Raifing in my Mind many an anxious Thought, I with Reverence befought the rural Nymphs, and Father Mars, who prefides over the Thracian Territories, to fecond the Vision in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees struggle against the opposite Mold, shall I speak, or shall I forbear? A piteous Groan is heard from the Bottom of the rifing Ground, and a Voice Sent forth reaches my Ears: Æneas, why dost thou tear an unhappy Wretch?

NOTES.

but the Word has a peculiar Property here, as 1 it alludes to the Spears and Darts with which Po'pdore had been transfixed, which grew up into those Trees.

35. Gradivum patrem. Gradivus, we are of War, as Quirinus did in Time of Peace. Critics are not agreed as to the Derivation of the Word; fome giving it a Greek Etymology, from roadarro, to brandifb; while others bring is from the Latin, gradus, or gradior, an advance, to advance, or take the Field.

35. Geticis arvis. The Getes were a People inhabiting that Part of Dacia which is now called Moldavia; their Neighbourhood to Thrace is the Reason why that Country is here called area Getica, the Lands of the Getes.

35. Nymphas venerabar-Gradivumque pa. Worship on this Occasion to Mars, the Poet himself gives us, because it was the Geticis qui

præsidet arvis, who presided over the Country & He was the God whom the Thrac and and thofe other warlike Nations chiefly worshipped in ancient Times. By the Nymehs again, whom he prays to in Conjunction with Mars, we are protold, is a Name that expressed Mars in Time, bably to understand the Hamadryads, a Sort of rural Goddeffes, whose Defliny was connected with that of some particular Trees, with which they lived and died. So that Aneas might confider this horrid Omen as an Indication of their Displeasure, for his offering to violate those Piedges of their Existence.

36. Secundarent vifus. In the ancient Rights of Divination, two Omens were required for Confirmation; and though the first had been un-lucky, yet, if the second was prosperous, it destroyed the first, and was termed omen fecundum; if otherwise, alterum :- And hence secundus came

to fignify pro perous, and secundo, to prosper.

41. fam parce sepulto. It was a Law of the twelve Tables, and, indeed, is the common Rr 2

parce scelerare tuas pias manus: Troja tul.t me, non externum vibi: bic cruor non manat de sipite. Hen fuge terras crudeles, fuge littus awarum. Nam ego fum Polydorus; fe vea jeges te-Hen fuge terras crudeles, lorum texit me confixum bic, et Tum increvit acutis jaculis. verd, preffus quoad mentem an-eipiti formidine, chftupui, comæ-que fleterunt, et wox bæsit fau-cibus. Quondam inselix Priamus furtim mandarat bunc Polydorum alendum Threscio Regi, jam diffideret armis Dardania, elderetque urbem cingi obfidione. Ille rex, ut opes Teucrum funt fratta, et fortuna receffit, fecutus res Agamemnonias, armaque viciricia, abrumpit omne fas, obtruncat Polydorum, et potitur curo vi,

Parce pias scelerare manus: non me tibi Troja Externum tulit : aut cruor hic de stipite manat. Heu fuge crudeles terras, fuge littus avarum: Nam Polydorus ego: hic confixum ferrea texit Telorum feges, et jaculis increvit acutis. Tum verò, ancipiti mentem formidine pressus. Obstupui; steteruntque comæ, et vox faucibus Hunc Polydorum auri quondam cum pondere

magno

Infelix Priamus furtim mandârat 50 Threïcio regi; cum jam diffidere Dardaniæ, cingique urbem obsidione videret. Ille, ut opes fractæ Teucrûm, et fortuna recessit. Res Agamemnonias, victriciaque arma fecutus, Fas omne abrumpit, Polydorum obtruncat, et 55

TRANSLATION.

Spare me now that I am in my Grave ; forbear to pollute with Guilt thy pious Hands: Troy brought me forth no Stranger to you: Nor is it from the dead Trunk this Blood diffils. Ah fly this barbarous Land, fly the avaricious Shore! For the unbappy Polydorus am I: Here an Iron Crop of Darts hath overwhelmed me, transfixed, and over me shot up in pointed Javelins. Then, indeed, inly depressed with perplexing Fear, I was stunned, my Hair stood on End, and my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly fent in Secrecy with large Sums of Money to be brought up by the King of Thrace, what Time he began to be diffident of the Arms of Troy, and faw the City with chose Siege blocked up. He (the King of Thrace) so soon as the Power of the Trojans was crushed, and their Fortune gone, espousing Agamemnon's Interest and victorious Arms, breaks every facred Bond, affaffinates Polydorus, and by

NOTES.

Voice of Humanity, Defuncti injuria ne affici-antur, Let no Injury be offered to the Dead. Therefore Polydore's Choft calls out to Eneas, Parce jam sepulto, as if he had said, Let it suf-fice that I suffered so much while alive; leave me now at least to enjoy Rest in my Grave.

42. Non Treja externum tulit. Polydore was the Son of Priam, and Creufa's Brother, and consequently allied to Eneas, his Fellow-citizen, and not an Alien or Foreigner, which is the Meaning of externus. Cicero makes Polydore not Priam's Son, but his Grandchild by his Daughter Ilione, who was married to Polymnefter, King of Thrace.

54. Azamemnonias. Agamemnon, the Son

of Atreus, King of Mycenæ, and Brother to Menelaus, was chosen General of the Confederate Troops of Greece in the Trojan Expedition. After the Destruction of Troy he returned to Mycenæ with his Captive Cassandra, Priom's Daughter, and was affassinated with her at a Banquet, by the Treachery of his Wife Clytemnestra, and his Nephew Ægistbus, her adulterous Paramour.

55. Fas omne abrumpit. Polymnestor, by murdering Polydore, broke through both the Ties of Confanguinity and Hospitality, which were held fo facred, that he who violated them, by putting his Guest to Death, was reckoned equally guilty with a Parricide.

57. Sacra

Vi pot Auri fa Delect

LIB.

Monft Omnit

Linque

Ergo i Aggeri Cærule Et circ

Inferin

Violence

Influen the por ther, ar curfed Theref a large fully de it the T offer th

57. S cred or a fee in a fe 57. cra fam ly expres Inde fe Mifcui Human Indomit 62. 1 ral Obse fore with ing of wh

mans Ju the Fune in the In 63. 5

ty, that

Vi potitur. Quid non mortalia pectora cogis Auri facra fames! postquam pavor offa reliquit, Delectos populi ad proceres, primumque parentem,

Monstra Deum refero; et, quæ sit sententia, sit eorum sententia. Idem ani-

posco.

16

Omnibus idem animus scelerata excedere terra, Linquere pollutum hospitium, et dare claffibus Auftros.

Ergo inflauramus Polydoro funus, et ingens Aggeritur tumulo tellus: ftant Manibus aræ, Cæruleis mœstæ vittis atrâque cupresso; Et circum Iliades crinem de more solutæ. Inferimus tepido fpumantia cymbia lacte,

O facra fames auri, quid non cogis mort alia pellora perpetrarel poftquam paver reliquit effa mihi, refero monftra Deum ad demus est omnibus excedere feelerara terra, linquere pollutum bofpitium, et dare Auftros claffibus. Ergo instauramus funus Poly-doro, et ingens tellus aggeritur tumulo: ara fant Manibus, mæftæ cæruleis vittis atraque cupreso; et lliades solutæ quoad crinem, de more, stant circum. Inferimus Spumantia cymbia è tepido lacte,

TRANSLATION.

Violence possesses his Money. Cursed Avarice, on what desperate Wickedness the Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our chosen Leaders, and chiefly to my Father, and demand what their Resolution is. All are unanimous to quit that cursed Land, abandon the polluted Society, and spread the Sails to the Winds. Therefore we fet about the Renewal of Polydorus's Funeral Obsequies, and raise a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully decked with leaden-coloured Wreaths, and black baleful Cyprefs; and round it the Trojan Matrons stand with Hair dishevelled according to Custom. We next offer the Sacrifices of the Dead, Bowls foaming with warm Milk, and Goblets of

NOTES.

57. Sacra fames. Sacer fignifies either fasee in a former Note on Æn. I. 632.

57. Quid non mortalia pectora cegis, auri fa-tra fames! The same Sentiment is more sul-ly expressed by Juvenal, Satyr XIV. Verse

Inde fere scelerum causa, nec plura venena Miscuit, aut ferro graffatur sæpius ullum Humanæ mentis vitium, quam sæva cupido Indomiti census.

62. Instauramus funus. We renew his Funeral Obsequies, because he had been buried before without the due Solemnities; the Performing of which was reckoned so indispensable a Duty, that they were therefore called by the Romans Jufta, and by the Greeks divara. Virgil here gives a very particular and full Description of the Funeral Rights performed by the Romans in the Interment of the Dead.

63. Stant Manibus are. It appears that two

Altars were confecrated to the Manes, and two to the Gods, as we learn from Verse 305, where it is faid of Andromache,

Et geminas, causam lacrymis, sacraverat aras. She had confecrated to Hellor's Shade two Altars. So Ecl. V. 66.

en quatuor aras;

Ecce duas tibi, Dapbni, duoque altaria Pocebo. 64. Caruleis wittis. These Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of cæruleus.

66. Inferimus. Among other Ceremonies, there were Sacrifices offered to the Dead, which were termed Inferiæ, from this very Word here used infero, to pour into, or on the Grave. The Liquors were Milk, and the Blood of the Victims, as here: And fometimes Wine was added, as Æn. V. 77.

Hie duo rite mero libans carebefia Bacebo Fundit bumi, duo laste novo, duo sanguine facro.

67. Animamque

et pateras facri fanguinis, condimufque onimam fepulcro, et supremum ciemus magna voce.

Inde, ubi prima fides fult pelago, ventique dant maria pla-cata, et Auster lenis crepitans wocat nos in altum, socii dedu-cunt naves, et complent littora. Provebimur è portu, terraque urbefque recedunt.

Gratissima tellus, sacra matri Nereidum, et Ægao Neptuno, colitur in medio mari, quam, errantem circum oras et littora,

Dius Arcitenens.

Sanguinis et facri pateras; animamque sepulcro Condimus, et magna supremum voce ciemus.

Inde, ubi prima fides pelago, placataque venti Dant maria, et lenis crepitans vocat Aufter in altum,

Deducunt focii naves, et littora complent. Provehimur portu, terræque urbesque recedunt.

Sacra mari colitur medio gratissima tellus Nereidum matri, et Neptuno Ægæo: Quam pius Arcitenens, oras et littora circum

TRANSLATION.

the facred Blood of the Victim: Thus we give the Soul Repose in the Grave, and with loud Voice address to him the last Farewel. This done, when first we durst confide in the Main, when the favouring Winds indulge us with peaceful Seas, and the South-wind in fost whispering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities in Prospect retreat, Amidst the Sea there lies a charming Spot of Land, facred to Doris, the Mother of the Nereids, and Ægean Neptune, which once unfixed, and floating about the Coasts and Shores, the pious God who wields

NOTES.

it was a prevailing Opinion among both Greeks and Romans, that the Soul could not rest with-out Burial. For which Reason they were so anx-lous about Funeral Rites. Hence by the by, conditorium came to fignify a Burial-place.

68: Magna supremum woce ciemus. Both to eath the Soul to its Place of Reft, and to take their last Farewel, by pronouncing Vale three

73. Sacra mari, &c. This is the Island of Delos, one of the Cyclades, concerning which it is fabled, that when Juno, enraged against Jupiter for loving Latona, fwore that Latona should not have a Spot on Earth to bring forth in; Jupiter, to fecure to her some Place out of Juno's Reach, directed her to Delos, which was then a floating Island, till Apollo fixed it after his Mo-Ther's Delivery; and therefore its Name was changed from Ortigya to Delos, which in the Greek Language fignifies apparent, or revealed to View, it having been hid before under the Waves; or, according to others, because Apollo there gave forth Oracles plain and intelligible, but every where else in dark and obscure Terms. 74. Nereidum matri. Doris, the Wife of Nereus, and Mother of the fifty Nereids or Sea-

74. Neptuno Agao, Becanfe Delot is in the

67. Animamque fepulero condimus. Because | Ægean Sea, now the Archipelago, called the Ægean Sea from Ægeus, the Father of Thefeus, who threw himself into it, hastily presuming that his Son, who had undertaken to combate the famous Minotaur, was slain. The Story is this: It was agreed between the Father and the Son, that, if Theseus subdued that Monster, he should, at his Return, put up a white Flag or white Sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sails; but if he sailed in his Atternational was sailed in his sailed in tempt, and was flain, the Ship should return with black Sails. But The jeus, returning victorious, forgot to hang out the white Sails, through Grief, as it is faid, for the Loss of his beloved Ariadne, whom Bacchus ravished from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no foon-er faw the Ship all in Mourning, than he threw himself into the Sea, imagining his Son was

75. Quam pius Arcitenens. Apollo, fo foon he was born, flew with his Arrows the Serpent Python, sent by Juno to destroy Latona. Whence he is stiled P.us Arcitenens, the pious God who wields the Bow. Those who are not pleased with this Sense of the Epithet pius, as applied to Apollo, may read prius, to agree with errantem, which Pierius affures us is the Read-

ing in some ancient Copies.

. 76. Mycom

LIB. Erran Immo Huc f Accip

Rex

Vittis Occu Jungi Temp Da p

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76. tone at on eith feem, move o Rife to Island Felons pression Aud

faid to Winds 80. Cufton the O the far 84.

the oth

Errantem, Mycone celsa Gyaroque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror: hæc fessos tuto placidissima portu
Accipit: egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum, Phæbique sacerdos,

nti

70

Vittis et facrà redimitus tempora lauro,
Occurrit: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto:
Da propriam, Thymbræe, domum; da mænia fessis,

Et genus, et mansuram urbem; serva altera Troiæ

Pergama, relliquias Danaum atque immitis Achillei.

revinxit celfa Mycone Gyaroque, deditque coli immotam, et contemnere ventos. Feror buc: bæt placidissima accipit nos sessos in tuto portu: egressi veneramur urbem Apollinis. Ren Anius, idem rex bominum sacerdosque Phæbi, redimitus quond tempora vittis et sacra lauro, occurris nobis; agnoscit veterem suum amicum Anchisen. Jungimus dextras bospitio, et subimus sesta. Venerabar templa Dei strusta ex vetusto saxo: O Thymbræe, da propriam domum, da mænia nobis sessis, et genus, et urbem mansuram; serva altera Pergama Trojæ, relliquias Danadm atque immitis Achillei.

TRANSLATION.

the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be habitable, and mock the insulting Winds. Hither I am led: This most peaceful Island receives us into a safe Port after our Fatigue. At our first Landing, we pay Veneration to the City of Apollo. King Anius, who was both King of Men, and Priest of Phæbus, his Temples bound with Fillets and sacred Laurel, comes up, and presently recollects his old Friend Anchises. We join Right-hands in Amity, and come under his bospitable Roos. I venerated the Temple of the God, a Structure of ancient Stone, and thus began: Thymbræan Apollo, grant us, after all our Toils, some fixed Mansion; grant us Walls of Defence, a happy Offspring, and permanent City: Preserve these others Towers of Troy, a Remnant escaped from the Greeks and merciless Achilles. Whom are we to follow? Or whither

NOTFE

76. Mycone celfa Gyareque revinxit. Mytone and Gyares are two of the Cycledes Islands on either Side of Deles, which hem it in, and seem, as it were, to bind it sast that it cannot move out of its Place; which Situation had given Rise to the Poetical Fiction. Gyares is the little Island to which the Romans used to banish their Felons and greater Malesactors. Hence that Expression in Juvenal, Sat. I. 73.

Aude aliquid brevibus Gyaris aut carcere dig-

77. Contemners ventor. Because formerly it is said to have been often driven about by the Winds, and drowned beneath the Waves.

80. Rex Anius. According to the ancient Custom established in several Nations, whereby the Offices of King and Priest were invested in the same Person.

84. Saxo vetuffo. Because, whatever Injuries the other Buildings of the Island had suffered, the

Sanctity of the Temple still preserved it from Violation. Hence, says Cicero, in his Pleadings against Verres, to set for h the horrid Nature of his Sacrilege in rissing the Temple of Delos & Tanta ejus austoritas religionis et est, et semper suit, et ne Persa quidem, cum bellum toti Gracia, diis, bominibusque indixisent, et—classes ad Delum appulsent, quidquam conarentur aut violare aut attingere. I. In Ver. 18.

84. Venerabar. It appears trom ancient Mo-

84. Venerabar. It appears from ancient Monuments, that the Altar of Apollo at Delos was never stained with the Blood of Victims, but only honoured with Prayers, Flowers, and other simple Rites of ancient Worship. Therefore Eneas says only, venerabar, I offered up Prayers.

Proyers.

85. Thymbrae. We learn from Strabo, that in the Confines of Troy there was a Plain named Ibymbra (from the vast Plenty of the Herb. Thymbra or Savery, tays Servius, which gew

there)

Quem sequimur? quove jubes nos ire? ubi jubes nos ponere sedes? O pater, da nobis augurium, atque illabere noftris ania repente wift funt tremere, liminaque, laurusque Dei; to-tusque mons circum visus est moveri, et cortina mugire, adytis reclusis. Nos submissi petimus terram, et wox fertur ad aures noftras: O Dardanidæ duri, eadem tellus, uæ prima tulit vos à flirpe parentum, accipiet vos reduces lato ubere : exquirite veftram antiquam matrem. Hie domus Anea dominabitur cundis eris, et nati illius natorum, et qui nafcentur ab illis.

Quem sequimur? quòve ire jubes? ubi ponere fedes?

Da, pater, augurim, atque animis illabere nostris.

Vix ea fatus eram, tremere omnia visa repente, Liminaque, laurusque Dei; totusque moveri 91 Mons citcum, et mugire adytis cortina reclufis. Submiffi petimus terram, et vox fertur ad aures: Dardanidæ duri, quæ vos à stirpe parentum Prima tulit tellus, eadem vos ubere læto Accipiet reduces: antiquam exquirite matrem. Hic domus Æneæ cunctis dominabitur oris, Et nati natorum, et qui nascentur ab illis.

TRANSLATION.

commandest thou us to go? Where to fix our Residence? Holy Father, grant us a prophetic Sign, and glide into our Minds. Scarce had I thus faid, when fud. denly all feemed to tremble, both the Temple itself, and Laurel of the God: the whole Mountain quaked around, and, the Sanctuary being exposed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground. and a Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which first produced you from your Forefathers Stock, the same shall receive you in its fertile Bosom after all your Dangers past: Search out your ancient Mother. There the Family of Æneas shall rule over every Coast, and his Childrens Children, and who from them shall spring. Thus Phœbus: Vast Emotions of Joy, with

NOTES.

there) where was a Temple to Apollo, thence

Miled Thymbræan.

91. Liminaque, laurufque Dei. It was ufual for the Gods to give Signs of their Approach, by making the Earth to quake. The Laurel was probably in the Temple itself, as it was at Del plus, whence the Oracle was fometimes delivered, according to that Verse of Lucretius, Lib. I.

740. Potbia quæ tripode ex Pbæbi, lauroque pro-

52. Mins circum. The Mount here spoken of is Mount Cynthus, whence Apollo and Diana were denominated Cynthius and Cynthia.

92. Cortina. The Covering of the Tripod whence the Priestess delivered the Oracle, was

called Cortina; it is here put for the Oracle it

92. Adytis. The Adyta again is the Sanctuary or inner Part of the Temple, where was the Oracle.

94. Dardanida. Servius and Macrobius obferve, that the Trojans might have understood from this the Meaning of the Oracle; for by !

calling them Dardanida, and not Teueri, they might have known that Italy was defigned, whence their Ancestor Dardanus came, and not

Crete, the Seat of Teucer's Nativity,
97. Hic domus Æneæ. These two Verses are almost a literal Translation of Neptune's Prophecy concerning Aneas in the Itiad, Lib. XX. Verse 307.

Nur du Aireixo Bu Temisor avaçu, Kas maides maidor, Tos ner meromio 9: geruf.

On great Æneas shall devolve the Reign, And Sons, succeeding Sons, the lasting Line Suftain.

Mr. Pope. From which Paffage of Homer, however, it is inferred, that *Eneas* came not into Italy, but remained in Treas, and succeeded to the Crown of Tray after Priam, it being here faid, Tpasson avages, be fball reign over the Trojans; and confequently, that this whole Account of the Original of the Roman Empire is a Fiction, contrived to do Honour to the Romans, and particularly to flatter the Vanity of Augustus. Dionyfins LIB. Hæ

Lætiti Quò P Tum

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Prophec Reignin he is fo. on that curious confult the Æ ter to I at the I dition. instead TPUEDS minabit why for omnibus 104. dia, in from C

is fitua and th piter W tys : Dia

His M V o Hæc Phœbus: mistoque ingens exorta tu-

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Lætitia; et cuncti quæ fint ea mænia quærunt; Quò Phœbus vocet errantes, jubeatque reverti. Tum Genitor, veterum volvens monumenta virorum,

Audite, o proceres, ait, et spes discite vestras: Creta Jovis magni medio jacet insula ponto, Mons Idæus ubi, et gentis cunabula nostræ: 105 Centum urbes habitant magnas, uberrima regna: Maximus unde pater, si rite audita recordor, Teucrus Rhæteas primum est advectus in oras,

Phabus fatus eft hac : ingenf. que latitia exorta est mifto tumultu ; et cunti quarunt que fint ea mania, que Phabus vocet errantes, jubeatque cos peverti. Tum Genitor meus, volvens monumenta veterum viro. rum, ait, O proceres anaite, et discite vestras spes : Creta in-Sula magni Jovis jacet in medio ponto, ubi est mons Idans, et cunabula nostra gentis: Habitant centum magnas urbes, regna nberrima : Unde Tenerus maximus pater, si rite recordor andica, primim eft advectus in Rhateas oras,

TRANSLATION.

mingled Tumult, arose, and all are anxious to know what City is defigned; whither Phoebus calls a wandering Crew, and wills them to return. Then my Father, revolving the historical Records of the Ancients, says, Ye Trojan Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Island of mighty Jove, where is Mount Ida, and the Nursery of our Race. The Cretans inhabit an hundred mighty Cities, all most fertile Realms; whence our renowned Ancestor Teucrus, if I right remember the Tradition, first arrived on the Rhoetean Coasts, and there chose the Seat of his Kingdom. No

NOTES.

fius of Halicarnassus, indeed, proposes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accomplished in Æneas's Reigning over the Trojans in Italy; and in this he is followed by Eustathius, in his Commentary on that Passage of the Iliad. But those, who are curious to fee this Question fully examined, may confult Segrais's Preface to his Translation of the Æneid, and Bochart's Differtation in a Letter to him on that Subject, which is published at the End of Segrais's Notes in the Octavo Edition. I shall only observe farther, that Virgil, instead of Trojanis dominabitur, answering to Trusar is avague in Homer, renders it, cunclis dominabitur oris, which is probably the Reason why fome have substituted in Homer @ AVTENTY

omnibus, instead of Tropans Trojanis.

104. Creta Jovis magni. The Island of Candia, in the Mediterranean, denominated Crete, from Cres, who reigned there after Jupiter. It is situated between the Archipelage northward, and the Libyan Sea to the South. There Jupiter was brought up in a Cave of Mount Dictys:

Distao cali regem pavere sub antro.

Geor. IV. 152. His Mother Rhes carried him thither from Ar-Vo L. I. cadia, or Phrygia, to fave him from his Father Saturn, who fought to destroy him. In the same Island he died at the Age of eighty Years, according to Suidas. The Cretans shew his Tomb in the City of Gnossus.

104. Medio ponto. Because, as Servius and Strabo observe, it is situated between several Seas, the Libyan, the Ægyptian, the Achaian, and Ionian; that it is hard to say to which of them it belongs.

105. Mons Idaus ubi. All acknowledge a Mount Ida in Crete, particularly Pliny, Lib. IV. Cap. 12. Montes, Cadifcus, Idaus, Dictaus, Morycus.

106. Centum urbes babitant. Hence Homer, in the Iliad, gives Creto the Appellation of x - locamon, Il. IX. Verse 649. And Horace, Lib. III. Ode 27.

Quæ simul centum tetigit potentem oppidis Creten. As also in his Epod. Ode 19.

Cretam centum urbibus nobilem.

The chief of those Cities were Gnossus, Gortyna, Cydon, and Distymna.

106. Uberrima regna. Answering to ubere leto, another Circumstance in the Prophecy, which misled Anchises.

108. Teucrus Rhæteas. Teucrus, the Son of

optavitque locum regno: Ilium et arces Pergameæ nondum steterant, babitabant in imis vallibus. Hinc venit mater Cybele eultrix terræ, Corybantiaque æra, Idæumque nemus: binc venere sida silentia in sacris, et hinc juncti leones subiere currum Optavitque locum regno: nondum Ilium, et

Pergameæ steterant; habitabant vallibus imis: Hinc mater cultrix Cybele, Corybantiaque æra,

Idæumque nemus: hinc fida filentia facris, Et juncti currum dominæ subiere leones.

TRANSLATION.

Hence came Mother Cybele, our Patroness, and the brazen Cymbals of the Corybantes, and the Idæan Grove: Hence that faithful Secrecy observed in her sacred Rights, and bence the Custom of yoking harnessed Lions in the Chariot of the Imperial Goddess. Come then, and, where the Commands of the Gods point

NOTES.

Scamender the Cretan, is said, in Time of a Famine, to have left the Island with one Third of the Inhabitants in quest of a new Settlement; and, being warned by an Oracle to fix his Residence were he should be attacked in the Nighttime by an Earth-born Race, he came to Phrygia, near Rhaeteum, a Promontory of Treas, in the Hellesport, and there, being pestered by Swarms of Mice, he took up his Settlement, and built a Temple to Apollo Smintbeus, so called from Tanguage, signifies a Moule.

Cretan Language, fignifies a Mouse.

108. Rhæteas. Rhæteum was a City and Promontory of Troas, on the Coast of the Hellespont, where Teucer with his Colony arrived from Crete. He introduced thither the Worthip of Cybele, the Mother of the Gods, and gave to the Mountains of Phrygia the Name of Ida, from Mount Ida in Crete, and changed the Name of the River Xantbus into that of Scamander, after the Name of his Father. Hence Homer says that River was called Xantbus by the Gods, but Scamander by Men, i. e. the former was its ancient and more venerable Name.

vith Virgil in making Teucer the first who reigned in Troas: Not long after him Dardanus arrived from Italy, married Batea, Teucer's Daughter, and succeeded him in the Kingdom.

111. Mater cultrix Cybele. Some read matris cultri Cybeles, alluding to the Custom of making the Priests of Cybele Eunuchs. This Goddess, who is the same with Ops and Rhea, was called Cybele, probably from Cybelus, a Mountain in Phrygia, where she was particularly worshiped. Her Ministers were termed Corybantes, and, among other Circumstances prac-

tifed in her Worship, used to beat brazen Cymbals; the Original of which Institution, they tell us, was to hinder Saturn, by their Noise, from hearing the Cries of the Instant Jupiter, when he lay concealed in the Caves of Dietys in Crete.

111. Mater Cybele. Cybele, according to Strabo and Lucretius, denotes the Earth, which is the common Mother of Men and Beafts:

Principio tellus babet in se corpora prima Quare magna Deûm mater, materque serarum, Et nostri genitrix bæc dieta est corporis una.

And Macrobius speaks of it as a Thing which no Body could call in Question:

Quis enim ambigat matrem Deûm terram baberi? Sat. I. 21.

112. Hine fida filentia facris. The Mysteries of Cybele, as those of Ceres, were concealed with great Care from the Vulgar, to make them the more regarded.

by Lions, to denote that maternal Affection, figured by Cybele or Mother Earth, triumphs over the most ferocious Natures, as Lucretius explains it:

Adjunxere feras, quod quamvis effera proles Officiis debet molliri vieta parentum. Lib. II. 604.

And Ovid, 4 Faft.

Præbet insolitas ad juga curva jubas.

Nimirum feritas quoniam mollita per illam

Creditur: id curru testissicata suo est.

113. Dominæ. This is an Epithet belongs
to Cybele, as Mother of the Gods.

118. Meritos

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Ergo agite, et Divûm, ducunt quà jussa, sequamur:

Placemus ventos, et Gnossia regna petamus: 115 Nec longo distant cursu; modò Jupiter adsit, Tertia lux classem Cretæis sistet in oris.

Sic fatus, meritos aris mactavit honores, Taurum Neptuno, taurum tibi, pulcher Apollo; Nigram Hiemi pecudem, Zephyris felicibus al-

Fama volat, pulsum regnis cessisse paternis Idomenea ducem, desertaque littora Cretæ; Hoste vacare domos, sedesque astare relictas. Linquimus Ortygiæ portus, pelagoque volamus: Bacchatamque jugis Naxon, viridemque Donyfam,

Olearon, niveamque Paron, sparsasque per æquor Cycladas, et crebris legimus freta consita terris.

Ergo agite, et sequamur qua justa Divûm dueunt: Placemus ventos, et petamus Gnossia regna: Nec distant longo cursu; si modo Jupiter adsit, tertia lux sistet nostram classem in Cretais oris.

Sic fatus mactavit meritos bonores aris, mactavit taurum Neptuno, taurum tibi, o pulcher Apollo; nigram pecudem byemi, albam pecudem felicibus Zephyris. Fama volat Idomenca ducem pulfum cessisse paternis regnis, littoraque Cretæ esse deserta, domos vacare hoste, sedesque astare relicitas. Linquimus portus Ortygiæ, volamusque super pelago: legimusque Naxon barchatam jugis, viridemque Dony, am, Clearon, niveamque Paron, Cycladasque sparsas per æquor, et freta consita crebris terris.

TRANSLATION.

out our Way, let us follow: Let us appease the Winds, and make for the Gnoffian Realms, Nor lie they at the Distance of a long Voyage: Provided Jove be with us, the third Day will land our Fleet on the Cretan Coast. This said, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, a graceful Apollo; a black Sheep to the wintery Power, and a white one to the propitious Zephyrs. A Report slies abroad, that Idomeneus, the Cretan Leader, banished by his Subjects, hath quitted his paternal Kingdom, and that the Shore of Crete is now naked of Defence; its Manssons emptied of our Foe, and forsaken Palaces stand open to receive us, We leave the Port of Ortygia, and scud along the Sea: We cruze along Naxos, on whose Mountains the Bacchanals revel, green Donysa, Olearos, snowy Paros, and the Cyclades scattered up and down the Main, and narrow Seas thick sown with clustered Islands. With various E.

NOTES.

nifies Sacrifices, as has been observed in a former Note. See Æn. I. 636.

Note. See Æn. I. 636.

120. Nigram byemi. By byems here we are to understand the stormy Winds, as Æn. V. 772.

tempestatibus agnam

Cædere deinde jubet.

They were worshiped in order to avert their Fury, as the Zephyrs were to procure their auf-

picious Influence.

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122. Idomenea. Idomeneus, the Son of Deucalion, and Grandson of Minos King of Crete, in his Return from the Trojan War, being overtaken with a Storm, made a Vow to the Gods, that, if they would fave him in his extream Danger, he would facrifice to them whatever Thing he first met: This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having arisen, his Subjects

confidered him as the Cause of that public Calamity, and banished him from the Island. This is the Account which Servius gives.

124. Ortygia. Delos was anciently called Ortygia, from Oflue, a Quail, those Fowls having been very numerous in that Island.

125. Viridenque Donysam. This Island was famous for producing green Marble, 25 Paras was for its pure white Marble, so much celebrated by Antiquity:

Urit me Glyceræ nitor

Splendentis Pario marmore purius.

Hor. I. Carm. Ode 19.

So Seneca in Hipp.

Lucebit Pario marmore clarius.

127. Cycladas. The Cyclades are so called from nundos, circulus, because they were disposed in a circular Form around Delos.

Sí 2 131. Curetues

Nauticus elamor exoritur cum vario certamine : Socii bortantur, petamus Cretam proavosque. Ventus surgens à puppi prosequi-tur nos euntes, et tandem alla-bimur, antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, vocoque cam Pergameam; et bortor gentem lætam cognomine amare focos, attollereque arcem tectis. Jamque fere puppes subventus operata est connubiis novisque arvis: dabam jura domosque, cum subito lues tabida miserandaque, trastu cæli cor-rupto, venit membris, arboribusque, satisque, et annus fit le-thifer. Linquebant dulces animas, aut trabebant ægra corpora:

Nauticus exoritur vario certamine clamor: Hortantur focii, Cretam, proavosque petamus. Profequitur furgens à puppi ventus euntes; 130 Et tandem antiquis Curetum allabimur oris. Ergo avidus muros optatæ molior urbis; Pergameamque voco; et lætam cognomine gen-

Hortor amare focos, arcemque attollere tectis. Jamque fere ficco subductæ littore puppes; Connubiis arvifque novis operata juventus; Jura domosque dabam: subito cum tabida mem-

Corrupto cœli tractu, miserandaque venit Arboribusque, fatisque lues, et lethifer annus. Linquebant dulces animas, aut ægra trahebant

TRANSLATION.

mulation the Seamens Shouts arife. The Crew thus animate one another, For CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We fail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore, with Eagerness, I raised the Walls of the io much wished for City, call it the City of Pergamus, and I exhort my new Colony, pleafed with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice for Success on their Nuptials and new Settlements: I was begun to dispense Laws, and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Corns, and the Year is pregnant with Death. My Friends left their sweet Lives, or dragged along their fickly Bodies: At the fame Time the raging Dog-

NOTES.

131. Curetum oris. i. e. Crete, the Manfion of the Curetes, the Ministers of Cybele, thought to be the same with the Corybantes and Idai Datiyli. Strabo derives their Name Curetes from wace, tonfura, because they had the Forepart of their Head shaved or shorn.

133. Pergameamque. Pliny mentions Perga-

mus among the Cities of Crete.

134. Amare focos. Servius thinks this implies a Recommendation to the Study of Religior and Sacrifices: Ruans understands it of the Care of their Families. I offer a third Sense, and take the Meaning to be, that Aneas would have them keep much at Home, and not ftraggle Abroad for some Time, till they should know what Sort of Reception the Inhabitants of the Island would give them, whether they were some among Friends or Foes. This both agrees

with what follows, arcemque attollere techis, their being ordered to raife a Strength for their Defence in Case of an Attack; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, Æn. V. 163. when Gyas would have his Pilot to fleer close to the Shore, he fays, Littus ama, depart not from the Shore, or, in the poetin cal Stile, court the Shore.

136. Operata. It was customary to offer Sa-crifice before they entered on Marriage, or any important Bufiness of Life, and the Verb opera-

ri is used in this Sense, Geor. I. 339.

Lætus operatus in berbis. And by Juvenal, Sat. XII. 92.

Et matutinis operatur festa lucernis. 140. Linquebant dulces animas. Dr. Trapp thinks this a very odd Expression, and would

LIB.

Corpor Arebai Rurfus

> Hortat Quem Tenta

No Effigie Quos

> Extule Infom Plena Tum Quod Hic c

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fain c ingly And, leaves that is if we froist . Word The I

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Corpora: tum steriles exurere Sirius agros: 141
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraculum Ortygiæ, Phæbumque, remente

Hortatur pater ire mari, veniamque precari; Quem fessis sinem rebus serat; unde laborum 145 Tentare auxilium jubeat; quò vertere cursus.

Nox er est terris animalia fomnus habebat. Effigies vum, Phrygiique Penates, Quos mecum à Troja, mediisque ex ignibus ur-

Extuleram, visi ante oculos astare jacentis Insomnis, multo manisesti lumine, quà se Plena per insertas sundebat Luna senestras. Tum sic affari, et curas his demere dictis: Quod tibi delato Ortygiam dicturus Apollo est Hic canit, et tua nos en ultro ad limina mic-

Nos te, Dardania incensa, fuaque arma securi;

tum Sirius ceepit exurere steriles agros: Herbæ arcbant, et ægræ seges negabat nobis vistum. Rursus pater bertatur ire ad eraculum Ortygiæ, Pbæbumque, mari remenso, precarique eum veniam; quæreté quem sinem serat sessis rebus, unde jubeat nos tentare auxilium laborum, quò vertare cursus.

Nox erat, et sommus babebat animalia super terris. Sacra affigies Divum, Phrygiique Penates, quos extuleram mecum à Troja exque mediis ignibus urbis, mis sunt assare ante oculos mei jacentis insommis, manifesti multo sumine, quà plena suna fundebat se per insertas senestras. Tum sue cœperunt affari, et demere curas mishi bis idem quad dictions est tibi bic idem quad dictions est tibi bic idem quad dictions est tibi delato Ortygiam, et, en, sucro mittit nos ad tua semina. Nos secuti sumus te tuaque arma, Dardania incensa ;

TRANSLATION.

flar burnt up the barren Fields. The Herbs were parched, and the unwholfome Grain denied us Sustenance. My Father advises, that, measuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace, to know when he will bring our Toils and Wanderings to a Period; whence he will bid us attempt a Redress of our Calamities, or whither turn our Course. It was Night, and sleep reigned over all the animal World. The sacred Images of the Gods, and the tutelar Delties of my Country, whom I had brought with me from Troy, and the mast of the Flames, were seen to stand before my Eyes as I lay awake, conspicuous by a Glare of Light, where the Full-moon darted her Beams through the mer ening Windows. Then they thus addressed me, and dispelled my Cares with these Words: What Apollo would announce to you, were you wasted to Ortygia, he here reveals, and lo unasked, he sends us to your dwelling. We, and Troy was consumed, followed thee and the Fortune of

NO TES.

fain change linguitant to me chant, and accordingly translates it, they render their saveet Souls:

And, indeed, it must be owned, to say a Person haves his seer Soul, sounds odd enough, because that is making the Body to be the Person. But, if we not have instead of Souls, they left their soul. It is the true rendering of the Words, the Oddity of the Phrase disappears. The Expression is equivalent to that in the Georgies:

Pracipites alta vitam sub nube relinquant. Geor. III. 547. 141. Sirius. Also called canicula, or the Dogflar, a pestilential Constellation, which rises about the End of July, when the Heat of the Sun is most intense.

143. Ortygiæ. See the Note on Verse 124.
151. Insomnis. I choose to read insomnis in one Word, while I was awake, because it seems to agree best with the Circumstances of this Apparition, particularly with what immediately follows,

Plena per insertas fundibat Luna fenestras.

mos fub te permenti fumus tumidum aquor in claffibas; nos iidem tollemus in aftra tuos vensuros nepores, dabimufque imperium wrbi. In para magna memia magnis, neque linque long nm laborem fuga. Sedes funt mu-tanda tibi: Delins Apollo non fuasit tibi bac littora, aut jussit te considere Creta. Locus est, quem Graii dicunt Hesperiam cognonine, antiqua terra, po-tens armis atque ubere gleba: Oenotrii viri colnere cam: nunc fama est minores dixisse gentem Italiam, de nomine ducis. Ha erunt nobis proprie sedes: binc Dardanus eit orens, Iafinfque pater, à que principe Dardano eft genus noftrum. Age, furge, et latus refer long avo parenti hec dilla hand dubit anda: Require Coritum, terrasque Ansonias:

Nos tumidum sub te permensi classibus æquor: Idem venturos tollemus in aftra nepotes, Imperiumque urbi dabimus, tu mœnia magnis Magna para, longumque fugæ ne lingue labo-

Mutandæ fedes . non hæc tibi littora fuafit Delius, aut Cretæ justit considere, Apollo. Est locus, Hesperiam Graii cognomine dicunt, Terra antiqua, potens armis atque ubere glebæ: Oenotrii coluere viri: nunc fama, minores 165 Italiam dixisse, ducis de nomine, gentem : Hæ nobis propriæ fedes: hinc Dardanus ortus, Iafiusque pater, genus à quo principe nostrum. Surge, age, et hæc lætus longævo dicta pa-

Haud dubitanda refer: Coritum, terrasque require

TRANSLATION.

thy Arms; under thy Conduct we have croffed the swelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare Walls mighty for the mighty Inhabitants, and flinch not from the long Labours of thy wandering Voyage. You must change your Place of Residence: These are not the Shores that Delian Apollo advised you to pursue; nor was it in Crete he commanded you to settle. There is a Place, the Greeks call it Hesperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Oenotrians peopled it once; now there is a Report, that their Descendants have called the Nation Italy from the Founder's Name. These are our lasting Settlements; hence Dardanus sprung, and Father Iafius, from which Prince our Race is derived : Haste then, arile, and with Joy report to thy aged Sire these Intimations of unquestionable Credibility, Search out the City Coritus, and the Aufonian Lands: Jupiter forbids your Set

NOTES.

For what Occasion was there for the Light of I same Terms. the Moon to let him see the Gods, if he was afleep? Befides, Aneas expresly tells us himself, Verse 173. Nec sopor illud erat, nor was this a Dream, or the Effect of Sleep.

163. Est locus. This and the three follow-

ing Verses are taken from Æn. I. 534. Ilioneus had recited them to Dido before, when he informed her of their disaftrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been difrespectful to alter them in the least; besides, Dido would be the more confirmed in the Truth of Aneas's Relation, when the found two Witneffes delivering their Testimony precisely in the

167. Dardanus Iafiusque pater. Dardanus and Iasius had both one Mother, Electra, the Daughter of Atlas, and Wife of Coritus, King of Tufcany; but Jupiter is given for the Father of Dardanus. He, upon the Death of Coritus, killed his Brother Iasius, and, being banished Tuscany on that Account, first sled into Samothrace, then into Phrygia, where he married Teucer's Daughter, and built the City Trey, which he called Dardania after his own Name.

170. Coritum. Coritus, the Name of a Mountain and City in Tuscany, so called from Coritus, the supposed Father of Dardanus.

371. Aufomias,

LIB. Aufoni Tali (Nec f

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Aufonias: Dictæa negat tibi Jupiter arva. Talibus attonitus vifis ac voce Deorum, (Nec fopor illud erat, fed coram agnoscere vul-

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Velatasque comas, præsentiaque ora videbar; Tum gelidus toto manabat corpore fudor) Corripio è stratis corpus, tendoque supinas Ad cœlum cum voce manus, et munera libo Intemerata focis, perfecto lætus honore Anchifen facio certum, remque ordine pando. Agnovit prolem ambiguam, geminosque paren-180

Seque novo veterum deceptum errore locorum. Tum memorat: Nate Iliacis exercite fatis, Sola mihi tales cafus Caffandra canebat. Nunc repeto hæc generi portendere debita nof-

Et sæpe Hesperiam, sæpe Itala regna vocare:

Jupiter negat tibi Dictas arva-Ego attonitus talibus vifis ac voce Deorum, (nec illud erat sopor, sed videbar mibi agnoscere vultus coram, comasque velatas, oraque prasentia; tum gelidus sudor manabat è toto corpore) corripio corpus è stratis, tendoque ad cœlum manus supinas cum voce, et libo focis munera intemerata: bonore perfecto, lætus facio Anchisen certum, pandoque rem ordine. Agnovit ambiguam prolem, geminosque parentes: se-. que deceptum esse novo errore veterum locorum. Tum memorat : Nate exercite Iliacis fatis, Sola Cassandra canebat mibi tales Nunc repeto eam portendere bæc fuisse debita nostro generi, et sæpe vocare Hesperiam, Sape Itala regna. ..

TRANSLATION.

tlement in the Cretan Territories. Aftonished by this Vision and Declaration of the Gods (nor was it a mere Illusion in Sleep, but methought I clearly discerned their Aspect before me, their filleted Hair, and their Forms full in my View; then a cold Sweat flowed over my whole Body) I fling me out of Bed, and lift up my Hands supine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finished the Sacrifice, with Joy I certify Anchises, and disclose the Fact to him in Order. 1 He owned the ambiguous Offspring, and the double Founders of the Trojan Race, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus befpeaks me: O my Son, tried and exercised in Woe by the Fates of Troy, Cassandra alone predicted to me that fuch was to be our Fortune. Now I recollect that she foretold this should be the Destiny of our Race, and that she often turned her Discourse on

NOTES.

171. Aufonias. Italy was denominated Aufo- | Latin, but for Virgil's facred Authority. nia, fays Servius, from Aufon or Aufonius, the Son of Ulysses, and Calypso. If so, it must be by Anticipation that Virgil makes that Name known to Aneas, for Calypso's Son was hardly born at that Time.

171. Dictaa arva. The Cretan Territories, called Dietaan from Diete, a Mountain in Crete, where Jove is faid to have been educated.

177. Munera libo intemerata. A private Of-fering of pure Wine and Incense, which used to be poured upon the Fire, in Honour of the Lares or Housbold-gods.

179. Anchisen facio certum. Perhaps we had been at a Loss to know whether this was good

181. Seque novo, &c. Some Copies read pa-

rentum instead of locorum.

182. Iliacis exercite fatis. In the same Manner is he addressed by Anchises's Choft, Æn. V. 725. Aneas was thus harraffed and afficted, not for any personal Demerit, but because of his Connection with Troy, the whole Race of the Trojans being the Objects of Juno's fatal Refentment, and destined to suffer grievous Missor-

182. Sola-Caffandra. He fays only Caffandra, because her Prophecies were always difregarded. See the Note on Æn. II. 246.

188. Moniti

Sed quis crederet Teueros venturos ad littora Hesperiæ? Aut
quem tum vates Cassandra moveret? Cedamus Pbæbo, et momiti meliora sequamur. Sic ille
ait; et cuncti ovantes paremus
ejus dictis. Deserimus quoque
banc sedem, paucisque relictis,
damus vela, currimusque vastum
æquor cava trabe.

Postquam rates tenuere altum, moc ullæ terræ jam amplius apparent, undique apparet cælum, æ undique pontus; tum cæruleus imber astitit supra caput mibi, serens nociem byememque; et unda inborruit tenebris. Continuò menti volvunt mare, magnaque æquora surgunt: nos dispersi jactamur in vasto gurgite: nimbi involvure dicm: et bumida nox abstulit nobis cælum: ignes ingeminant, nubibus abruptis.

Sed quis ad Hesperiæ venturos littora Teucros Crederet? aut quem tum vates Cassandra moveret?

Cedamus Phœbe, et moniti meliora sequamur. Sic ait; et cuncti dictis paremus ovantes: 189 Hanc quoque deserimus sedem, paucisque relictis Vela damus, vastumque cava trabe currimus æquor.

Postquam altum tenuere rates, nec jam amplius ullæ

Apparent terræ, cœlum undique, et undique

Tum mihi cœruleus supra caput astitit imber, Noctem hyememque ferens; et inhorruit unda tenebris.

Continuò venti volvunt mare, magnaque surgunt Æquora: dispersi jactamur gurgite vasto:
Involvere diem nimbi, et nox humida cœlum Abstulit: ingeminant abruptis nubibus ignes.

TRANSLATION.

Hesperia, often on the Italian Realms. But who could believe the Trojans were to come to the Hesperian Shore? Or whom then did the prophetic Cassandra move? But now let us resign ourselves to Phœbus, and, since we are better advised, let us follow the Gods. He said, and exulting we all obey his Orders. This Realm we likewise quit, and, leaving a few behind, unsured our Sails, and bound over the spacious Sea in our hollow Vessels. After the Ships were got into the Deep, and now not any Land is longer in View, only Sky and Ocean all around: Then a blackening Cloud stood over my Head, bringing on Night and a wintry Storm; the Waves put on the Horrors of Darkness, the Winds overturn the Sea, and swelling Surges rise: We are tossed hither and thither on the expanded Face of the Deep: Clouds wrapped up the Day, and humid Night snatched the Heavens from our View; from the bursting Clouds Flashes of Lightning redouble. We

NOTES.

188. Moniti meliora fequamur. Ruæus and Dr. Trapp conftrue these Words thus, Moniti fequamur meliora; but it seems more elegant to keep to the Order in which they stand: Now that we are better advised, let us follow or obey, viz. the Gods.

Rain, especially before Thunder and Lightning, are often tinctured with a deep Blue, intermingled with Black; and therefore we need not charge Virgil here with the Absurdity of putting caryleys for ater, as some Interpreters would

persuade us. Caruleus is what we may call leaden-coloured.

199. Ingeminant abruptis nubibus ignes. Some ancient Copies and Manuscripts read abrupti nubibus ignes, which both sounds better, and seems to be confirmed by that Passage in Lucretius, which Virgil had probably here in his Eye:

Transversosque volare per imbres fulmina cer-

Nunc bine nune illine abrupti nubibus ignes Concursant; cadit in terras vis stammea vulgo. Lib. II. 213.

201. Ipfc-

LIB.

Ipfe di Nec m Tres : Erram Quart Vifa,

Vela !

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Excutimur cursu, et cæcis erramus in undis. 200 Ipse diem noctemque negat discernere cœlo, Nec meminisse viæ media Palinurus in unda. Tres adeò incertos cæca caligine soles Erramus pelago, totidem sine sidere noctes: Quarto terra die primum se attollere tandem Visa, aperire procul montes, ac volvere sumum. 206 Vela cadunt; remis insurgimus: haud mora,

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Nela cadunt; remis infurgimus: haud mora nautæ

Adnixi torquent spumas, et cœrula verrunt.

Adnixi torquent spumas, et cœrula verrunt.

Scrvatum ex undis Strophadum me littora primum

Accipiunt. Strophades Graio stant nomine dictæ Insulæ Ionio in magno; quas dira Celæno 211 Harpyiæque colunt aliæ, Phineïa postquam Clausa domus, mensasque metu liquere priores. Excutimur cursu, et erramus in tacis undis. Palinurus ipse negat se discernere diem noctemque in caelo, nee meminisse via in media unda. Aded erramus pelago tres soles incertos caca caligine, totidem noctes sine sidere. Tandem quarto die terra primim visa est se attollere, montes procul caperant aperire, ac volvere sumium. Vela nostra cadunt, insurgimus remis: band est mora, nauta admixi torquent
spumas, et vereunt carula ma-

Littera S'repbadum primim accipiunt me servatum ex undis. Insulæ dictæ Stropbades Craio nomine stant in magno Ionio mari; quas insulas dira Celeno aliæque Harpyiæ colunt, postquam Phincia domus clausa est iis, liquereque priores mensas metu.

TRANSLATION.

are driven from our Course, and reel along the dusky Waves. Palinurus himself owns he is unable to distinguish Day from Night by the Sky, and that he has forgot his Course in the Mid-sea. Thus for three Days that could hardly be distinguished from Night by reason of dark Clouds, and as many S are 6 Nights, we wander up and down the Ocean. At length, on the fourth Day, Land was first seen to rise, the Mountains from asar open to our View, and roll up their Smoke: The Sails subside, * we ply the labouring Oars: Instant, the Scamen with exerted Vigour toss up the Foam, and sweep the agure Deep. The Shores of the Strophades Islands first receive me rescued from the Waves, The Strophades, so called by a Greek Name, are Islands situated in the great Ionian Sea; which direful Celano and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frighted from his Table, which they formerly haunted. No

* Insurginus remis. We rise on the Oars, as the Rowers do when they row hard, and with great Keenness.

NOTES.

201. Ipfe—Palinurus. i. e. Palinurus himfelf, with all his Skill. He was the Pilot of Æneas's Ship, of whom see more, Æn. V. 882.

211. Ionio in magno. Not that Sea which washes Ionia in Lesser Asia, but that Part of the Mediterranean which stows between Sicily and Greece.

212. Harpyia. The Harpies, according to Hesiod, were the Daughters of Thaumas and Electra, but not said to be one of the Harpies. The Word comes from 20 72 (, rapio, to denote the rapacious Nature. Apollonius calls them Avera, the Hell-bounds of Jove; and Virgil, Vol. I.

Faries, Verse 252, and Diræ, Fiends, Verse 262. Whence Servius concludes, that they were denominated Harptes on Earth, Furies in Hell, and Diræ, Fiends in Heaven, as one and the same Goddess was called Diana on Earth, Luna, the Moon, in Heaven, and Proserpine in Hell.

having put out the Eyes of his two Sons, whom their Step-mother falsely accused of attempting a Rape upon her, was for his Cruelty struck blind by Jupiter in his Turn, and delivered over to the directl Persecution of the Harpies, till Calais and Zetes, two of the Argonaus, whom

Haud ullum monftrum eft triftius illis, nec ulla sævior pestis, et ira Deûm extulit sese Stygiis undis. Vultus volucrum sunt virginei, est iis fædissima pro-Iuvies ventris, manusque uncæ, et ora semper pallida same. Ubi nos delati bue intravimus porsus, ecce videmus lata armenta boum paffim in campis, caprigenumque pecus errans per ber-bas, nullo custode. Irruimus ferro, et vocamus Divos ipsumque Jovem in prædam partemque: tunc extruimusque toros in curvo littore, epulamurque opimis da-pibus. At Harpyiæ subitæ ad-sunt borrisses lapsu de montibus, et quatiunt alas magnis clango-ribut, diripiuntque dapes, fee-dantque omnia immundo contactu: tum dira vox erat iis inter tetrum odorem. Rursum nos infiruimus mensas, reponimusque ignem aris, in longo successu, sub cavata rupe, clausi circum arboribus atque borrentibus um-

Triffius haud illis monstrum, nec sævior ulla Pestis et ira Deûm Stygiis sese extulit undis. 215 Virginei volucrum vultus, fœdissima ventris Proluvies, uncæque manus, et pallida semper Ora fame.

Huc ubi delati portus intravimus, ecce Læta boum passim campis armenta videmus, 226 Caprigenumque pecus, nullo cuftode, per her-

Irruimus ferro, et Divos ipsumque vocamus In prædam partemque Jovem, tunc littore curvo Exftruimusque toros, dapibusque epulamur opi-

At subitæ horrisico lapsu de montibus adsunt 225 Harpyiæ, et magnis quatiunt clangoribus alas ; Diripiuntque dapes, contactuque omnia fœdant Immundo: tum vox tetrum dira inter odorem, Rurfum in fecessu longo, sub rupe cavatâ, Arboribus clausi circum atque horrentibus umbris, 230

TRANSLATION.

Monster more fell than they, no Plague and Scourge of the Gods more cruel ever issued from the Stygian Waves. They are Fowls with Virgin-faces, a most loathfome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, so soon as we entered the Port, lo we see joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows without a Keeper. We rush upon them with our Swords, and invoke the Gods and Jove himself to share the Booty. Then along the winding Shore we raise the banqueting Couches, and feast on the rich Repast. When suddenly with dreadful darting Motion the Harpies are upon us from the Mountains, shake their Wings with loud rustling Din, play upon our Banquet, and defile every Thing with their impure Touch: At the same Time, together with a rank, noisome Smell, they emit hideous Screams. Again we spread our Tables in a long Recess, underneath a shelving Rock, inclosed around with Trees and gloomy Shade, and once more we plant

NOTES.

whom he had hospitably entertained in their Way to Colchis, in quest of the Golden-fleece, relieved him from them in the Manner already mentioned.

223. In prædam partemque. For in prædæ partem, as, in the first Book, moleinque et montes, for molem montium. The Romans had a Cuftom when they were going out to War, or to the Chase, to vow to consecrate to the Gods a great Part of the Spoil or Capture; whence

Jupiter had a Temple at Rome, under the Title of Jupiter Pradator, Jupiter who presided our lawful Plunder. In partem wocare, is of the fame Import with participem facere, to make them Sharers with us of the Booty : So the Phrase is used by Cicero for Cecinna Mulieres in parten vocatæ sunt.

226. Magnis-clangoribus. Some ancient Co-

pies read plangoribus.

LIB. Instrui Rurful Turba

Polluit Edico, Haud

Dispor Ergo, Littor Ære

Obica Sed ne Accipi Semef

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232. tractu, kind of Ainfruor the My Number whole 1 ling the left one pestered do not : rical or it fuits others not tha

239. to En

232. Er

Instruimus mensas, arisque reponimus ignem.
Rursum ex diverso cœli, cæcisque latebris,
Turba sonans prædam pedibus circumvolat uncis:
Polluit ore dapes. Sociis tunc arma capessant
Edico, et dirâ bellum cum gente gerendum. 235
Haud secus ac justi faciunt, tectosque per herbam

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Disponunt enses, et scuta latentia condunt.

Ergo, ubi delapsæ sonitum per curva dedere

Littora, dat signum specula Misenus ab alta

Ære cavo: invadunt socii, et nova prælia tentant.

Obscænas pelagi ferro sædare volucres. Sed neque vim plumis ullam, nec vulnera tergo, Accipiunt; celerique suga sub sidera lapsæ, Semesam prædam et vestigia sæda relinquunt.

Rursum ex diverso tractu cali, cæcisque latebris, turba sonans circumvolat prædam uncis pedi-bus, et polluit dapes ore. Tunc edico sociis ut capessant arma, et bellum esse gerendum cum dirâ gente. Illi faciunt baud focus ac funt juffi, disponuntque enfes lectos per berbam, et condunt latentia feuta. Ergo, ubi Harpyiæ delapfæ dedere sonitum per curva littora, Misenus dat fignum cavo ære, ab alta specula: socii invadunt cas, et tentant nova prælia, fadera ferro obscanas volucres pelavi. Sed neque accipiunt ullan vim plumis, nec ulla vulnera tergo; lapfæque celeri fuga sub sidera, relinquunt semesam prædam et fada vestigia.

TRANSLATION.

Fire on the Altar. Again the noify Rout footing from a different Quarter of the Sky, and obscure Retreats, flutter around the Prey with hooky Claws, and taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accursed Brood. My Orders they punctually obey, dispose their Swords secretly among the Grass, and conceal their Shields out of Sight. Therefore, so soon as darting down they raised their screaming Voices along the bending Shores, Misenus with his hollow Trumper of Brass gives the Signal from a losty Watch-tower. My Friends set upon them, and engage in a new Kind of Fight, to employ the Sword in destroying obscene Sea sowls. But they neither receive any Impression on their Plumes, nor Wounds in the Body; and, mounting up in the Air with rapid Flight, leave behind them their Prey half consumed, and the ugly Prints of their Feet. Celæno alone took her Seat on the

NOTES.

232. Ex diverso cæli. i. e. ex diverso cæli tractu, for I see no Reason for making it a kind of Adverb, signifying overthwart, as Mr. dinsworth has done in his Dictionary. Though the Mythologists make the Harpies but three in Number, yet Virgil speaks here, as if the whole Island had been crouded with them, calling them turba, and gens, so that they no sooner left one Quarter of the Island, than they were pestered with them in another. The Poets do not always restrict themselves either to historical or sabulous Tradition, but only so far as it suits best with their Design; so that, however others confine the Harpies to three, it follows not that Virgil does so.

239. Misenus. The Son of Eolus, Trumpeter to Eneat, En. VI. 164.

241. Obscenas—volucres. Either Birds of bad Omen, or impure, abominable, to be abhorred upon Account of their Nastiness, as above described.

241. Pelagi volucres. Hefiod makes them the Offspring of Electra, the Daughter of the Ocean.

241. Fædare ferro. The primary Signification of the Word fædo is to mangle, cut in Pieces, or make Havock of, as appears from the more ancient Authors, particularly Ennius and Plautus, who use it in that Sense, as

Ferro fædati jacent, Ennius apud Servium. And so Plautus, Amph. Ac. I. Sc. I. 91.

Fædant et proterunt bossium copias.

See Æn. II. 55, where this Verb is used in the same Sense.

Tt 2

246. Infelix

Una Celæno, infelix vates, consedit in excelsa rupe, rupitque banc vocem è pectore : O Laomedontiada, paratisne inferre bellum, etiam bellum pro cade nostrorum boum, juvencisque stra-tis, et pellere insontes Harpyias è patrio regno? Ergo accipite atque figite bæc mea dicta in vestris animis: Ego maxima Furiarum pando vobis qua Jupiter pater omnipotens prædixit Phabo, que Phabus Apollo pradixit mibi. Petitis Italiam cursu, ibitisque in Italiam, ventis rocatis, licebitque vobis intrare eius portus. Sed non cingetis datam urbem mænibus, antequam dira fames, injuriaque nostræ cædis subigat wos malis absumere ambesas vestras mensas.

Una in præcelså confedit rupe Celæno, Infelix vates, rupitque hanc pectore vocem: Bellum etiam pro cæde boum, stratisque iu. vencis.

Laomedontiadæ, bellumne inferre paratis? Et patrio insontes Harpyias pellere regno? Accipite ergo animis atque hæc mea figite dicta: Quæ Phæbo pater omnipotens, mihi Phæbus Apollo,

Prædixit, vobis furiarum ego maxima pando. Italiam cursu petitis; ventisque vocatis Ibitis Italiam, portufque intrare licebit: Sid non ante datam cingetis mœnibus urbem, Quam vos dira fames, nostræque injuria cædis, 256

Ambefas subigat malis absumere mensas

TRANSLATION.

Brow of a high Rock, a Prophetess of Plagues, and from her beaving Breast burst forth these Words: War too, ye Sons of Laomedon, is it your purpose to make War upon us as a Compensation for our Oxen which you have Sain and fea upon, for the Havock you have made among our Bullocks, and do you intend to banish the innocent Harpies from their Hereditary Kingdom? Lend then an Ear, and in your Minds fix these my Words: What Almighty Father Jove revealed to Phæbus, Phæbus Apollo to me, I the Chief of the Furies disclose to you. To Italy you steer your Course, and Italy you shall reach after repeated Invocations to the thwarting Winds, and you shall be permitted at length to enter the Port: But you shall not inclose the given City with Walls, till cruel Famine and Disaster, for fhedding our Blood, compel you first to gnaw and eat up your Trenchers

NOTES.

nifies propitious, favourable, so infelix here, and elsewhere, unfriendly, inauspicious, ill-boding; fo that infelix vates answers to Homer's MITTE Na ..

248. Laomedontiada. In calling them Sons of Laomedon, the reproaches them, as being impious, unjust and faithless, like that Prince who had fallified his Promise even to the Gods themfelves.

240. Patrio regno. They were Daughters of a Sea-goddess, and the Isles were facred to the Gods and Goddesses of the Sea, so that the Stropbades was their proper Heritage by their

Furiarum maxima. Name to herfelf, as it would feem, only to in- them. spire them with the greater Terror, though Ser-

246. Lifelix viates. As felix formetimes fig- prins and others, as has been faid, infer from this Passage, that the Harpies and Furies were the fame.

257. Ambesas-absumere mensas. The Sense of this Prediction is seen from its Accomplishment in the feventh Book, Verle 116. This is not merely poetical Invention, it was an historical Tradition, related by Dionysius and Strabo, that Aneas had received a Response from an Oracle, foretelling that, before he came to his Settlement in Italy, he should be reduced to the Necessity of eating his Trenchers. Varro fays he got it from the Oracle of Dodona. Virgil puts this Prophecy in the Mouth of the Harpies, as being both fuitable to their Nature, and She takes this more apt to raise Surprize when coming from

260. Nec

LIB.

Dix At foci Dirigu

Sed vo Sive D At pat Numi

Dî, p

Et pla Diripe Tendu Quà c Jam

Dulich

with gr for our Their courfe be Go fpread to be avert f orders Souththe W Zacyn

260. cere. T cife ellip pacem c both to does fo quite co fuch W the Sen Sentenc 261.

Import bring al

Dixit, et in sylvam pennis ablata refugit. At fociis subità gelidus formidine sanguis Diriguit: cecidere animi: nec jam amplius armis,

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Sed votis precibulque, jubent exposcere pacem; Sive Dez, seu sint diræ obscænæque volucres. At pater Anchifes, passis de littore palmis, Numina magna vocat, meritosque indicit ho-

nores: Dî, prohibete minas; Dî, talem avertite ca-265

Et placidi servate pios. Tum littore funem Diripere, excussosque jubet laxare rudentes. Tendunt vela Noti: fugimus spumantibus undis, Quà cursum ventusque gubernatorque vocabant. Jam medio apparet fluctu nemorofa Zacynthos,

Dulichiumque, Sameque, et Neritos ardua faxis.

Dixit, et, ablata pennis, refugit in Sylvam. At Sanguis gelidus, præ subita formidine, diriguit sociis: animi corum cecidere: Nec jam amplius jubent exposcere pacem armi, sed votis precibusque, sive sint Dea, seu diræ objeænæque volucres. At pater Anchises, palmis passis de littore, vocat magna numina, indicitque meritos bonores : Di, probibete vestras minas; Di, avertite talem casum, et placidi servate pios. Tum jubet diripere funem è littore, laxareque excussos rudentes. Noti tendunt nostra vela; fugimus super undis spumantibus, quà ventusque gubernatorque vocabant curfum. Jam nemorosa Zacynthos apparet in medio fluctu, Dulietiumque, Sameque, et Neritos ardua faxis.

TRANSLATION.

with greedy Jaws. She faid, and on her Wings upborne flew into the Wood. As for our Crew, their Blood, chilled with fudden Fear, stagnated in their Veins: Their Minds were quite dejected: And now they are no longer for having Recourse to Arms, but urge me to sollicit Peace by Vows and Prayers, whether they be Goddesses, or cursed and inauspicious Birds. My Father Anchises, with Hands fpread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods ward off the Effect of your Threatenings; ye Gods avert fo grievous a Calamity; and propitious fave your pious Votaries. Then he orders to tear the Ropes from the Shore, loofe and difengage the Cables. The South-winds stretch our bellying Sails: We fly over the foaming Waves, where the Wind and Pilots urged our Course. Now amidst the Waves appear woody Zacynthos, Dulichium, Same, and Neritos with its steepy Rocks. We thun the

N. O T E S.

260. Nec jam amplius armis, sed votis exposcere. This is another Instance of Virgil's concife elliptical Stile. It is plain, that exposcere pacem cannot agree, in Propriety of Language, both to armis and votis, or precibus, though it does fo in the Construction, for they are two quite contrary Ideas; so that pugnare, or some fuch Word, must be understood to armis: But the Sense, nevertheless, is as obvious, as if the Sentence were ever fo full and compleat.

261. Jubent. This shews the Earnestness and Importunity with which they urged Aneas to

bring about a Peace with them.

264. Meritosque indicit bonores. See the Note on Book first, Verse 636.

270. Zacynthos. The Island Zante, on the

West of the Peloponnesus.

271. Dulichium. Now Dolicha, one of the Echinades Islands; they go all under the common Name of Cozzulari,

271. Same. Or Samos, the fame with Cepha-

lenia, now Cephalonie.

271. Neritos. A woody Mountain in the Ifland of Itbaca: Homer calls it imperes in.s.-

272. Scopulos

LIB. III

7.22

Effugimus Scopulos Ithacæ, regna Laertia, et exsecramur terram altricem fævi Ulyssis. Mox et nimbosa cacumina montis Leucata, et Apollo formidaus nau-tis aperitur. Nos festi petimus bunc, et succedimus parva urbi. Anciora jacitus de prora; pup-pes frant in littore. Ergo tandem potiti insperata tellure, luftramurque Johi, incendimusque aras votis; celebramusque Ac-tia hitore Iliacis ludis. Socii noftri nudati exercent patrias palafiras oleo labente: juvat nos evafife tot Argolicas urbes, tenuaffeque fugam per medios boftes.

Effugimus scopulos Ithacæ, Laërtia regna, Et terram altricem fævi exfecramur Ulyffis. _ Mox et Leucatæ nimbofa cacumina montis. Et formidatus nautis aperitur Apollo. Hunc petimus fessi, et parvæ succedimus urbi. Anchora de prora jacitur; stant littore puppes. Ergo insperata tandem tellure potiti, Lustramurque Jovi, votisque incendimus aras; Actiaque Iliacis celebramus littora ludis. Exercent patrias oleo labente palæstras Nudati focii: juvat evafisse tot urbes Argolicas, mediosque fugam tenuisse per hostes,

TRANSLATION.

Clifts of Ithaca, Laertes's Realms, and curse the Land that bred the inhuman Ulysses. Soon after this the cloudy Tops of Mount Leucata, and the Temple of Apollo, the Dread of Seamen, opens to our Eye. Hither we steer our Course oppressed with Toil, and make up to the little City, The Anchor is thrown out from the Prow; the Ships are ranged on the Shore. Thus at length possessed of wished-for Land, we are purified for offering Sacrifice to Jupiter, and kindle Fires on the Altars in order to perform our Vows, and fignalize the Promontory of Actium by celebrating the Trojan Games. Our Crew, having their naked Limbs besmeared with slippery Oil, exercise the Wrestling Matches of their Country: We reflect with Pleasure on having escaped so many Grecian Cities, and pursued our Voyage without Interruption through the Midst of our Enemies.

NOTES.

Ceptalenia and Dulichium, Ulyffes's native Seat it was very barren, rugged, and mountainous, and therefore he calls it Scopulos Itbaca, and subjoins, by Way of Irony Contempt, Laertia regna, as, in the first Book, Neptune first calls Folus's Realms Immania Saxa: Then adds in a Strain of Derifion,

-Illa se jastet în aula Æolus, et claufo ventorum carcere regnet.

Æn. I. 144. 274. Leucata. The Island Leucas, Leucates, or Leucate, now S. Maura, fubject to the Turks, and the Seat of a Bashaw. It lies between the Acrocerauman Mountains and the Peloponnefus, To near to the Promoutory of Actium, in the western Coast of Epirus, that it is said to have once adjoined to that Continent. It got the Name of Leucate, the white Island, from a famous white Rock adjoining to it, which Strabo talls to a) no, i. e. the Lower's Leap; it being supposed to have Effect to cure despairing Lo-

272. Scopulos Ishaca. Ithaca, now, Ifola del down from thence into the Sea. Among those compare, or Val di compare, the Island between who are said to have tried the Experiment, is the celebrated Poetel's Sappho.

275. Formidatus nautis Apollo. Strabo informs us, that on Mount Leucate was a Temple dedicated to Apollo, where a human Sacrifice was yearly offered up in Honour of that God: For this Reason, or on Account of the Ruggedness of the Coast where this Temple stood, Virgil calls it Apollo formidatus nautis; the Name of the God to whom the Temple was

dedicated being put for the Temple itself.

276. Parva succedimus urbi. This City was Ambracia, at that Time very inconsiderable, but Augustus enlarged it afterwards under the Name of Nicopolis.

277. Stant littore puppes. May fignify the

Sterns rest on the Shore, as Dr. Trapp has it. 280. Iliacis Iudis. He alludes to the Games which Augustus celebrated in Commemoration of his Victory over Anthony at Actium. Virgil, to pay, his Court to Augustus, supposed Aneas to have landed on that Coast, and to have instituted vers; who were wont to throw themselves those very Games which he appointed to be celeLIB. Inte

Et glac Ære C Postibi Eneas Lingue

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boister 286 of thoi drogeos frippe ed for about tranfc

288 or the elliptio Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas. 285
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis sigo, et rem carmine signo:
Æneas hæc de Danais victoribus arma.
Linquere tum portus jubeo, et considere transtris.

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d

Certatim socii seriunt mare, et æquora verrunt. Protinus aërias Phæacum abscondimus arces, 291 Littoraque Epiri legimus, portuque subimus Chaonio, et celsam Buthroti ascendimus urbem. Hic incredibilis rerum sama occupat aures, 294 Priamiden Helenum Graias regnare per urbes,

Interca Sol circumvolvitur magnum annum, et glacialis byems asperat undas Aquilonibus. Figo postibus adversis clypeum ex cavo are, gestamen magni A-bantis, et signo rem hoc carmine: Aneas posuit bæc arma relata de Danais victoribus. Tum jubeo eos linquere portus, et confidere transfris. Socie feriunt mare certatim, et verrunt aquora. Protinus abscondimus aerias arces Phaacum, legimufque littora Epiri, subimusque Chaonio portu, et ascendimus celsam urbem Butbroti. Hic incredibilis fama rerum occupat nostras aures, Helenum Priam:den regnare per Graias urbes.

TRANSLATION.

Mean while the Sun finishes the Revolution of the great Year, and frosty Winter exasperates the Waves with the North-winds. On the fronting Door-posts of the Temple I set up a Buckler of hollow Brass, which mighty Abas wore, and notify the Action by this Verse: These Arms Aneas won from the victorious Greeks. Then I order our Crew to leave the Port, and take their Seats on the Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In a Trice we loose sight of the airy Towers of the Phæacians, cruise along the Coasts of Epirus, and enter the Chaonian Port, and ascend the losty City of Buthrotus. Here a report of Facts scarce credible invades our Ears, that Helenus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and

NOTES.

brated every fifth Year. Whence we may with fome Probability conjecture, that four Years were now elapsed fince *Æneas* left *Troy*, and that the following 284th Verse,

Interea magnum fol circumvolvitur annum, refers to the Beginning of the fifth Year.

284. Magnum annum. A Year of twelve felar Months, to diffinguish it from a lunar

285. Asperat undas. It provokes or sharpens all their Keenness and Rage, makes them rough,

boisterous, and nipping cold.

286. Abantis. This Abas was probably one of those Greeks who were in Company with Androgeos, whom Eneas and his Party slew, and stripped of their Armour, which they exchanged for their own. Servius tells us a long Fable about him, which is hardly worth the Pains to transcribe.

288. Æneas bæc, &c. Detrasta confectavit, or the like, is understood, it being in the usual elliptical Stile of Inscriptions.

291. Pheacum. The Inhabitants of Pheacia, or Corcyra, now Corfu, an Island that lies to the West of the Promontory of Actium. It is celebrated by the Ancients for its fruitful Gardens and Orchards:

Proximo Phaacum schicibus obsita pomis Rura petunt.

Ovid. Met. XIII. 719.

Poma dari, quorum solo pascaris odore, Qualia perpetuus Phæacum autumnus habebit.

Juven. Sat. V. 150. Here it is that Homer places the famous Gardens of Alcinous, who was King of that I-

fland.
292. Epiri. A Country in Europe, once a flourishing Kingdom; it is bounded by the Ionian Sea on the South and West, by Achaia and Thessay to the East, and Macedonia to the North. It was divided into Chaonia, Thresprotia, Acar-

nania, and Ætolia.

294. Incredibilis fama. To be fure this was

potitum conjugio sceptrisque Pyrrbi Hacida, et Andromachen iterum cesife patrio marito. Ob-Stupui, pettusque ett incensum miro amore compillare wirum, et cognoscere tantos casus. Progredior è portu, linquens classes et littora. Tum forte Andromache libabat cineri Hectoris solennes dapes et tristia dona, ante urbem, in luco, ad undam falsi Simoentis, vocabatque Manes ad Heefacraverat ex viridi cespite, et geminas aras causam lacrymis. Ut amens conspexit me venientem, et Troia arma circum me, exterrita magnis his monstris, diriguit in visu medio, calor reliquit ejus offa: labitur, et tandem vix fatur longo post tempore: O nate Dea, affersne te mbi vera facies verus nun-tius? vivijne? aut, si alma lux recessit tibi, ubi est Hector? Dixit, effuditque lacrymas, et implevit omnem locum clamore.

Conjugio Æacidæ Pyrrhi sceptrisque potitum, Et patrio Andromachen iterum cessisse marito. Obstupui, miroque incensum pectus amore Compellare virum, et casus cognoscere tantos. Progredior portu, classes et littora linquens. Solennes tum sorte dapes, et tristia dona, 301 Ante urbem, in luco, fassi Simoëntis ad undam, Libabat cineri Andromache, Manesque vocabat Hectoreum ad tumulum, viridi quem cespite inanem,

Et geminas, causam lacrymis, sacraverat aras.

Ut me conspexit venientem, et Troïa circum
Arma amens vidit, magnis exterrita monstris,
Diriguit visu in medio; calor ossa reliquit:
Labitur, et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuncius affers, 310
Nate Dea? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit lacrymasque essudit, et
omnem

TRANSLATION.

Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Bosom glowed with strange Desire to greet the Hero, and learn the History of so signal Revolutions of Fortune. I set forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to Hector's Ashes her anniversary Feast and mournful Oblations before the City in a Grove, by the Streams of the sections Simois, and invoked the Manes at Hector's Tomb; an empty Tomb which she had consecrated of green Turf, and two Akars, Incentives to her Grief. So soon as she saw me coming up, and to her Amazement beheld the Trojan Arms around me, ternshed with a Prodigy so great, she fainted away at the very sight: Vital Warmth forsook her Limbs. She sinkds own, and at length after a long Interval thus with faultring Accent speaks: Godde's-born, do you present yourself to me a real substantial Form, a real Messenger? Do you live? Or, if from you the auspicious Light is shed, say where my Hector is? She said, and shed a Flood of Tears, filling all the Place with sol ful Shrieks. While she is in this

NOTES.

a very furprifing Revolution of Fortune, that the Son of Priam was the King of Epirus, and possessed of the Throne of Pyrrbus, that very Son of Achilles who had put his Father and so many of his Relations to Death; and that he was now married to his Brother Hestor's Widow, after she had been wedded to his most inveterate Enemy. Yet these Events are not the

Poet's Invention. For Justin tells us, that Pyrrbus was reconciled to Helenus, shared with him his Kingdom, and gave him Andromache in Marriage, Lib. XVIII. 3.

297. Patrio marito. Andromache herself was a Theban Princels, but, by marrying Hestor, Troy

became her Country.

305. Geminas aras. Some will have it, that

LIB. I

Implevit Subjicio, Vivo ec

> Ne dubi Heud q Excipit Hectoris

Dejecit O felix

Transpo Mouth i all Extre cidents of Possession Merit, lock to O happ

one of the for his thrown others t ing cufto especiall Sort of lighted a Verse 6 319. toris An ceding Ruæus 1 Androm rhi ? N the W Hectoris must, i Thirig, fo that mas's (ther y Which dejecta by the The C

mache,

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Implevit clamore locum, vix pauca furenti Subiicio, et raris turbatus vocibus hisco: Vivo equidem, vitamque extrema per omnia duco.

Ne dubita; nam vera vides. Heu! quis te casus dejectam conjuge tanto Excipit? aut quæ digna satis fortuna revisit? Hectoris Andromache, Pyrrhin' connubia fer-

Dejecit vultum, et demissa voce locuta est: O felix una ante alias Priameïa virgo,

Vix subjicto pauce ei furenti, et turbatus bisco raris vicibus: equidem vivo, ducoque vitam per omnia extrema. Ne dubite: nam viaes vera. Heu! guis casus excipit te dejeciam conjuge? aut que fortu et tern digna revisit te? d'a mache Hectoris, fermalne com Sia Porrhi? Illa dei de contra et fic locuta est demissa de la Priameia virgo una felix ante alias,

TRANSLATION.

Transport I with much ado briefly reply, and in great Perturbation open my Mouth in these few broken Words: I am alive indeed, and spin out Life through all Extreams. Entertain no Doubt, for all you fee is real. Ah fay what Accidents of Life have overtaken you, fince you was thrown down from the bappy Possession of your illustrious Lord? Or what Fortune, some Way suited to your Merit, hath vifited you once more? Is then Hector's Andromache bound in Wedlock to Pyrrhus? Downward she cast her Eyes, and thus in humble accents pake: O happy, fingularly happy the Fate of Priam's Virgin-daughter, who, compelled

OTES.

one of these Altars was for Heffor, and the other I not so much a Question as an Exclamation of thrown headlong from the Tower of Troy: But others think they were both for Hestor, it being customary to erect two Altars to the Manes, especially to Heroes, who were considered as a Sort of Deities, and the infernal Deities delighted in an even Number. See the Note on

Verfe 63.

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319. Hectoris Andromache. Some read Hectoris Andromachen, to conftrue with the preceding Verb revisit. The Paraphrase which Ruæus gives of the Passage is not accurate: O Andromache, tenesne conjugium Hectoris, an Pyrrhi? Now, whatever Sense he may put upon the Words tenefne conjugium, when joined to Hestoris in the first Part of the Sentence, they must, in Propriety of Writing, fignify the same Thing, when joined to Phyrri in the last Part; fo that, according to him, the Meaning of Æmas's Question will be, Say, Andromacke, whether you are wedded to Heetor, or to Pyrrbus? Which every one fees to be abfurd, especially after Eneas's having faid immediately before, dejectam conjuge tanto, that she was brought low by the Lofs of that great Lord, meaning Hestor. The Construction therefore is, Hectoris Andromache, servafne connubia Pyrrbi ? And is Hector's Andromache wedded to Pyrrhus! which is VOL. I.

for his Son Affyanax, whom the Greeks had Surprize and Condolence. That Hectoris Andromache is to be construed this Way, appears from Justin, who gives her the same honourable Defignation, Lib. XVII. Cap. 3. Atque ita Heleno, filio Priami regis-regnum Chaonum, et Andromachen Hectoris-uxorem (Pyrrbus) tradidit.

> 321. O felix una ante alias Priameia virgo. Quintilian quotes this as an Example of Virgil's Talent in the Pathetic: In order to shew the Extremity of Andromache's Mifery, he makes her even envy the Fate of Polyxena, which, in the Eyes of all the World besides, was most wretched and deplorable: How wretched then must Andromache's State have been, if, compared to her, even Polyxena was happy? Quam miser enim casus Andromacha, si comparata ei selix Polyxena? Instit. Lib. VI. Cap. 3. See alfo Macrob. Saturn. Lib. XIV. Cap. 6.

321. Priameia virgo. Polyxena, the Daughter of Priam and Hecuba, with whom Achilles. fell in Love. She was the innocent Occasion of Achilles's Death; for Priam having invited that Hero to Troy, under Pretext of giving hie Daughter in Marriage, while she was in the Temple of Apollo, where the Marriage Rites were to have been performed; Paris, in the Time that Deiphobus was embracing Achilles,

jussa mori ad bostilem tumulum sub altis moenibus Trojæ; quæ non pertulit ullos sortitus, nec captiva tetiçit cubile victoris beri! nos vectæ per diversa æquora, patria incensa, in servitio enixæ tulimus fastus Achilleæ stirpis, superbumque Juvenem, qui, deinde secutus Ledæam Hermionen, Lacedæmoniosque Hymenæos, transmist me famulam babendam Heleno samuloque ipsi. Ast Orestes, instammatus magno amore ereptæ conjugis, et agitatus Furiis scelerum,

Hostilem ad tumulum Trojæ sub mænibus altis Jussa mori; quæ sortitus non pertulit ullos, Nec victoris heri tetigit captiva cubile! 324 Nos, patria incensa, diversa per æquora vectæ, Stirpis Achilleæ sastus, juvenemque superbum, Servitio enixæ, tulimus; qui deinde secutus Ledæam Hermionen, Lacedæmoniosque Hymenæos,

Me famulam famuloque Heleno transmisit habendam: 329

Ast illum, ereptæ magno inflammatus amore Conjugis, et scelerum suriis agitatus, Orestes

TRANSLATION.

to die at the Enemy's Tomb under the lofty Walls of Troy, suffered not in having any Lots cast for her, nor as a Captive ever touched the Bed of a victorious Lord! We, after the Desolation of our Country, being transported over various Seas, have in Thraldom bore with a Mother's Throws the Insolence of Achilles's Heir, and a haughty imperious Youth: Who afterwards, attaching himself to Hermione the Grand-daughter of Leda, and a Lacedemonian Match, delivered me over a Slave into the Possession of Helenus, likewise a Slave. But Orestes, inflamed by the Violence of Love to his betrothed Spouse now snatched from him, and hurried on by the Furies of his Crimes, surprizes him in an un-

NOTES.

came behind, and shot him to Death with an Arrow. Achilles, with his expiring Breath, enjoined Pyrrbus to revenge his Death upon Priam's perfidious Family when Troy was taken, and particularly to sacrifice Polyxena at his Tomb, which accordingly was put in Execution.

323. Sortitus non pertulit ullos. After the Conquest of Troy, the Grecian Princes drew

Conquest of Troy, the Grecian Princes drew Lots among themselves for the Choice of the Captives. This is the Calamity from which Andromache pronounces Polyxena happy in being delivered by Death.

327. Servitio enixæ. Enixa fignifies not only one who has suffered the Pains of Childbearing, but also who has been harrassed with fore Toil and Labour in general; and so some of the best Expositors understand it here: And, indeed, one is naturally led to this Sense, for there seems to be no Propriety in the Expression, if we understand it of her having borne a Son to Porrbus.

328. Ledaam Hermionen. Hermione was the Daughter of Menelaus, King of Sparta or Lacedemon, by Helen the Daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's Husband, in Menelaus's Absence, to her Cousin

Orestes, the Son of Agamemmon; and again betrothed at Troy by Menelaus, to Pyrrbus, the Son of Achilles, who went to Sparta, and carried her off. Orestes, in Revenge, slew Pyrrbus at Delphos, whither he had gone to consult the Oracle about his future Offspring by Hermione.

331. Furiis agitatus Orestes. Orestes, the Son of Agamemnon and Clytemnestra, slew his Mother Clytemnestra, who was accessary with Egisthus to the Murder of his Father. After this Action, he is said to have been long haunted and tormented by the Furies, i. e. He was stung with grievous Remorse for imbruing his Hands in his Mother's Blood. He was extated at length, and received Absolution from the Court of Areopagus at Athens, and having married Hermione, after he had put Pyrrhus to Death, united the Kingdom of Sparta to his own hereditary Dominions.

331. Furiis agitatus. The Furies were three in Number, Alecto, Tisiphone, and Megera. Cicero has a remarkable Passage to explain what was meant by the Furies: Nolite enim putare, quemadmodum in fabulis sepenumero videtis, eosqui aliquid impie sceleratoque commiserint, agita-

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Act Tro plai Excipit incautum, patriasque obtruncat ad aras. Morte Neoptolemi, regnorum reddita cessit Pars Heleno; qui Chaonios cognomine campos, Chaoniamque omnem, Trojano à Chaone dixit; Pergamaque Iliacamque jugis hanc addidit arcem.

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excipit illum incautum, obtruncatque ad patrias aras. Ex
morte Neoptolemi, pars regnorum
reddita cessit Heleno; qui dixit
campos cognomine Chaonios, omnemque regionem Chaoniam à
Chaone Trojano, addiditque Pergama, hanteque Iliacam arcem
Jugis. Sed qui venti, quæ fata
dedere cursum tibi? aut quis
Deus appulit te ignarum nostris
oris? quid puer Ascanius agit?
superatne, et vescitur qura?
quem Troja jam tibi— ecquæ
cura amissa parentis jam est
puero? ecquid et pater Æneas,
et avunculus Hestor excitat eum
in antiquam virtutem animosque

TRANSLATION.

guarded Hour, and affaffinates him at his Country's Altar. By the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus; who denominated the Plains Chaonian, and the whole Country Chaonia from Chaon the Trojan his Brother; and built on the Mountains another Pergamus and this Trojan Fort. But fay what Winds, what Fates have guided your Courfe? Or what God hath landed you on our Coasts without your Knowledge? What is become of the Boy Ascanius? Lives he still, and breathes the vital Air? Whom, on your Care, when Troy was——Has the Boy now any Concern for the Loss of his Mother? Is he incited by the Example of both his Father Æneas and Uncle Hector to ancient Valour and manly Courage? Thus bathed in Tears she spoke, and

ri et perterreri Furiarum tædis ardentibus. Sua quemque fraus, et suus terror maxime vexat; Suum quemque scelus agitat, amentiaque afficit; suæ malæ cogitationes, conscientiæque animi terrent : bæ sunt impiis assiduæ domesticæque Furiæ; quæ dies noctesque parentum pænas à con-fecteratissimis filiis repetant. Pro Roscio, 24. These Stings and galling Remorses were Orefter's Furies, which the Poet therefore calls Furiæ Scelerum, the Furies of his Crimes. is probable, however, that Orestes pictured to his own disturbed Imagination this Notion of his being haunted by the Furies, armed with all those Terrors in which they were drawn by the Poets; as Suetonius relates to have been the Case of Nero, Sape confessus exagitari se materna specie, verberibus Furiarum, ac tædis ardentibus.

332. Patrias ad aras. Pyrrhus was slain at the Altar of Apollo of Delphos, and his Father Achilles, at the Altar of Thrymbraan Apollo at Troy. Interpreters therefore are puzzled to explain what is meant by patrias aras; some understand the Altars of Apollo, at whose Altar

his Father was flain before; Rueus, after Turnebus, explains it the Altar of his Country, because the Temple of Delphos was in the Center of Greece, Pyrrhus's Country.

335. Trojano à Chaone. Chaon was one of Priam's Sons, and the Brother of Helenus, who flew him unwittingly in Hunting, and, in Homour to his Memory, called his Kingdom after his Name.

340. Quem tibi jam Troja. This is a Proof that Virgil had left the Æneid imperfect; for, however he might, for the Sake of Variety, defignedly leave some Verses unfinished when the Sense was compleat, it cannot be imagined that he would choose to leave an unfinished Sense. Some have absurdly filled up the Verse thus:

Quem tibi jam Troja peperit fumante Creusa; not considering that Ascanius, at the Taking of Troy, was old enough to accompany his Father in his Flight. Others,

Quen tibi jam Troja obsessa est enixa Creisa; which, however it may be Virgil's Sense, has nothing of his poetical Spirit.

341. Anisa parentis, A Question is hear raised,

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Illa lacrymans fundebat talia, ciebatque longos sletus incassum; quum beros Helenus Priamides affert sese à mænibus, muttis eum comitantibus, agnoscitque suos, lætusque ducit cos ad limina; et multum fundet lacrymas inter singula verba. Procedo, et agnosco parvam Trojam, Pergamaque simulata magnis, et arentem rivum Xanthi cognomine dictum, amplectorque limina Scaæ portæ. Necnon et Teucri simul fruuntur socia urbe. Rex accipiebat illos in amplis porticibus. In medio aulai libabant pocula Bacchi, dapibus impossiis auro, tenebantque pateras.

Jamque dies, alterque dies, processit, et aura vocant vela, carbasusque instatur tumido Austro. Augredior vatem bis dictis, ac quaso talia: O Trojugena, interpres Divum, qui sentis numina Pbabi, qui sentis Tripodas, lauros Clarii Apollinis, qui sentis sidera,

Talia fundebat lacrymans, longosque ciebat Incassum sletus; tum sese à mænibus heros 345 Priamides multis Helenus comitantibus affert, Agnoscitque suos, lætusque ad limina ducit; Et multum lacrymas verba inter singula fundit. Procedo, et parvam Trojam, simulataque mag-

Pergama, et arentem Xanthi cognomine rivum, Agnosco; Scææque amplector limina portæ: Necnon et Teucri sociâ simul urbe fruuntur: Illos porticibus rex accipiebat in amplis. Aulaï in medio libabant pocula Bacchi,

Impositis auro dapibus, paterasque tenebant. 355
Jamque dies, alterque dies, processit; et aura
Vela vocant, tumidoque inflatur carbasus Austro.

His vatem aggredior dictis, ac talia quæso: Trojugena, interpres Divûm, qui numina Phœbi, Qui tripodas, Clarii lauros, qui sidera, sentis, 360

TRANSLATION.

heaved long unavailing Sobs; when the Hero Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and sheds Tears in Abundance between each Word. I set forward, and survey the little Troy, the Castle of Pergamus, that bore Resemblance to the great Original, a scanty Rivulet that bore Xanthus's Name, and I embrace the Threshold of the Scæan Gate. The Trojans too at the same Time enjoy the friendly City. The King entertained them in his spacious Galleries. In the Midst of the Court they quasted Brimmers of Wine, while the Banquet was served in Gold, and each stood with a Goblet in his Hand. And now one Day, and a second passed on, when the Gales invite our Sails, and the Canvas bellies by the swelling South-wind. Then in these Words I accost the prophetic Helenus, and question him thus: Son of Troy, Interpreter of the Gods, who knowest the divine Will of Phœbus, the Mysteries of the Tripods, the Laurels

NOTES.

raised, how Andromache came to know that Creiisa was lost. But where was the Difficulty of her being apprized of this before she left the Trojan Coast, especially when Aneas himself returned to Troy in quest of her?

354. Libabant pocula. It was customary for them at Entertainments, after the first Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book first, Verse 740.

360. Tripodas. The Tripod was a Kind of three-footed Stool, whereon the Priestels of Apollo sawhen she delivered the Oracles.

360. Clarii lauros. They had a Way of Divination, by burning a Branch of Laurel, the Crackling of which was a good Omen; but, if it confurned away without Noise, it was unlucky, as in Tibullus, Lib. II. 5. 81.

as in Tibullus, Lib. II. 5. 81.

Ut succensa sacris crepitet bene laurea flammis,

Omine quo selix et sacer annus eat.

360. Clarii. Clarius was an Epithee given to Apollo, from Claros, a City in Ionia, near Colopbon, where he had a famous Temple and Oracle.

361. Volucrum

Et volucrum linguas, et præpetis omina pennæ, Fare, age; namque omnem cursum mihi profpera dixit

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Relligio; et cuncti suaserunt numine Divi Italiam petere, et terras tentare repostas: Sola novum, dictuque nesas, Harpyia Celæno 365 Prodigium canit, et tristes denunciat iras, Obscoenamque samem. Quæ prima pericula vito?

Quidve sequens tantos possum superare labores? Hic Helenus, cæsis primum de more juvencis, Exorat pacem Divûm, vittasque resolvit 370 Sacrati capitis, meque ad tua limina, Phœbe, Ipse manu multo suspensum numine ducit; Atque hæc deinde canit divino ex ore sacerdos: Nate Deâ (nam te majoribus ire per altum

et linguas volucrum, et omina præpetis pennæ, age, fare; namque relligio prospera mibi dixit omnem curfum, et cuncti Divi fuaforunt mihi petere Italiam, et tentare repostas terras: Harpyia Celæno sola canit novum prodi-gium, nefasque dictu, et denunciat nobis triftes iras obscanamque famem. Que prima peri-cula vito? quidve sequens pof-sum superare tantos labores? Hic Helenus, juvencis primum cafis de more, exorat pacem Dinum, resolvitque vittas sacrati capitis, ipseque ducit me manu ad tua limina, O Phoebe! suspen-Sum multo namine; atque sucer-dos deinde canit bæc ex divino ore: O nate Dea (nam manifesta fides est mihi te ire per altum mare majoribus auspiciis,

TRANSLATION.

of the Clarian God; who knowest the Science of the Stars, the ominous Sounds of Birds, and the Prognostics of every Wing that swiftly slies. Come then, declare (for bitherto the Omens of Religion have pronounced my whole Voyage to be prosperous, and all the Gods, by Indications of their divine Will, have directed me to go in Pursuit of Italy, and attempt a Settlement in Lands remote: The Harpy Celæno alone predicts a Prodigy strange and horrible to relate, and denounces against us direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to shun? Or by the Pursuit of what Means may I surmount Toils so great? Upon this Helenus first sollicits the Peace of the Gods by facrificing Bullocks in due Form, then unbinds the Fillets of his consecrated Head, and himself leads me by the Hand to thy Temple, O Phæbus, anxioue with great Awe of the God: Then the Priest, from his Lips divine, delivers these Predictions: Goddess-born (for that you steer through the Deep on some

NOTES.

361. Voluceum linguas, et præpetis omina pennæ. Some Birds were subservient to Divination by the Sounds they uttered, and these were called Oscines: Of which Kind were the Crows, Ravens, &c. Hor. III. Carm. Ode XXVII. 2.

Oscinem corvum prese suscitabo Solis ab ortu.

Others again answered the same End by their Manner of Flying, and were called Prapetes.

370. Vittasque resolvit. The Priest, in performing Sacrifice, had his Head bound about with Fillets; but, now that he is going to prophety, he affumes the loose Air of an Enthusiast, as is said of the Sybil, Æn. VI. 48.

Non comptæ mansere comæ.

372. Multo sufpension numine. Some read sufpensius, which means; that Helenus was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to Aneas, who had good Reason to be in awful Sufpense about his suture Fortune.

375. Aufpiciis majoribus. Among the various Omens and Prognostics whence they got Insight into Futurity, some were of a more important Nature, awakened greater Attention, shewed a more extraordinary Interposition of the Gods, and portended the Birth of some more glorious Events: Of this Kind were these heavenly Signs, Vissons, and extraordinary Appearances, which had all along accompanied Eneas since he first set out from Troy.

375. Fata

vex Deum fic fortitur fata, vol-vitque vices, is ordo vertitur) dictis expediam tibi pauca è multis, quo tu bospita tutior lustres equora, et possis considere Au-sonio portu; nam Parcæ probi-bent te scire cætera, Junoque Saturnia wetat Helenum suri ca. Principio, longa via invia longis terris procul dividit Italiam à te, quam tu, ignare, jam rere effe propinquam, parasque invadere vicinos portus. Et remus lentandus oft in Trinacria unda, et æquor Aufonii falis lu-Brandum tuis navibus,

Auspiciis manifesta fides, sic fata Deûm rex Sortitur, volvitque vices, is vertitur ordo) 376 Pauca tibi è multis, quo tutior hospita lustres Æquora, et Aufonio possis considere portu. Expediam dictis: prohibent nam cætera Parcæ Scire, Helenum farique vetat Saturnia Juno. Principio, Italiam, quam tu jam rere propin-

Vicinosque ignare paras invadere portus, Longa procul longis via dividit invia terris: Ante et Trinacria lentandus remus in unda, Et salis Ausonii lustrandum navibus æquor, 385

TRANSLATION.

Enterprize of great Moment to me is unquestionably evident: So the Sovereign of the Gods dispenses his Decree, thus he fixes the Series of revolving Events; fuch the Scheme of Things is haftening to the Birth) that you may with the more Safety cross the Seas to which you are a Stranger, and settle at last in the Ionian Port, I will unfold to you a few Particulars of many; for the Destinies hinder you from knowing the rest, and Saturnian Juno forbids Helenus to reveal it. First of all a long intricate Voyage, with a Length of Lands, divides you from Italy, which you ignorantly deem already near, and whose Ports you are preparing to enter, as if they were just at hand. Before that happen, you shall both ply the bending Oar in the Trinacrian Wave, and visit with your Fleet the Plains of the

379. Probibent nam catera scire. Pierius obthere is a full Stop at scire; and Servius chooses this Pointing for several Reasons, which I shall mention, and add some others. First then, if we make both Parts of the Sentence refer to Helenus, there will be an Inconfistency between the first Part and the last : Probibent scire-farique vetat. Would Juno forbid to declare or reveal to others what he did not know himself? Befides, he had faid before, he would only in-form him of a few Events of the many that were to befal him: Pauca tibi è multis expediam; which implies, that Helenus knew the rest, but was restrained by Heaven from communicating them to him: Some of these Events it was not proper for him to know, because the Accomplishment of them depended on his own Free-will: Others again Juno with-held Helenus from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more sufprized and unprovided against the Calamity :

375. Fata fortitur. Dispenses bis Oracles by Of this Kind is the Interpretation of Celano's Lot, alluding to the Manner of confulting the Prophecy, which Helenus appears to have under-Oracle, which was sometimes by drawing Lots. Rood, for he bids him not be much concerned Prophecy, which Helenus appears to have under-stood, for he bids him not be much concerned about it, fince the Gods would extricate him from that Distress, Verse 394.
Nec tu mensarum morsus borresce futuros.

Fata viam invenient So also the Death of his Father, with respect to which Aneas questions not Helenus's Foreknowledge, but only complains of him for not revealing it to him, Verse 712.

Nec vates Helenus, cum multa borrenda moncret,

Hos mihi prædizit luctus-

384. Trinacria. Sicily, so called from its triangular Form, made by the three Promontories of Pelorus, Pachynus, and Lilybaum, in which it terminates.

384. Lentandus. A descriptive Word, which denotes the bending Motion of the Oar, occasioned by the Refistance of the Waves; and therefore fignifies that they were to struggle hard in Rowing.

385. Aufonii. See above the Note on Verse

386. Æaaque

LIB. Inferni Ovam Signa 1 Cum 1 Littor Trigit Alba, Is loca Nec t Fata Has a Proxi Effug

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38 cause to bu ment

Verf

Infernique lacus, Æææque infula Circes; Ovam tuta possis urbem componere terra. Signa tibi dicam: tu condita mente teneto. Cum tibi follicito, fecreti ad fluminis undam, Littoreis ingens inventa fub ilicibus fus Triginta capitum fetus enixa jacebit, Alba, folo recubans, albi circum ubera nati; Is locus urbis erit; requies ea certa laborum. Nec tu menfarum morfus horresce futuros: 304 Fata viam invenient, aderitque vocatus Apollo. Has autem terras, Italique hanc littoris oram, Proxima quæ nostri perfunditur æquoris æstu, Effuge: cuncta malis habitantur mœnia Grans. Hic et Narycii posuerunt mœnia Locri,

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infernique lacus, insulaque A.a.e Circes, antequam possis componere urbem in tuta terra. Dicam tibi figna: tu teneto ea condita mente. Cum ingens sus inventa tibi follicito, ad undam fecreti fluminis sub littoreis ilicibus, jacebat enixa fatus triginta capitum, alba, recubans solo, et albi nati circum ejus ubera, is erit locus urbis, ca erit certa requies tibi laborum. Nec tu borresce futuros morsus mensarum : · Fata invenient tibi viam, Apolloque vocatus aderit. Effuge autem bas terras, bancque oram Itali littoris, que proxima per-funditur estu nostri equoris: cuncta ista moenia babitantur malis Graiis. Hic et Narycii Locri posuerunt mania,

TRANSLATION.

Ausonian Sea, the infernal Lakes, and Æxan Circe's Isle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treasured up in your Mind. When, thoughtfully musing by the Streams of the secret River, you shall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that shade the Banks of the River, white the Dam, the Offspring white around her Dugs: That shall be the Station of the City: There is the Period fixed to all thy Labours: Nor be disturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But shun those Coasts, and those nearest Limits of the Italian Shore, which are washed by the Tide of our Sea: All those Cities are inhabited by the mischievous Greeks. Here the Locrians of the City Narycium have raifed their Walls, and Cretan I-

NOT E S.

Daughter of the Sun and the Nymph Perfe; the is called Æaan from Æa, an Island and City belonging to the Kingdom of Colchos, about the Mouth of the River Phasis. She married the King of the Sarmatians, whom having poisoned, she fled to Italy to a Promontory, which from her was denominated Ciree's Mount, now. Circello: The Marshes furrounding it, which are now drained, gave it the Form of an I-

387. Tutâ terrâ. He says in a safe Land, because he had been baffled in his former Attempts to build in Thrace and Crete.

390. Litoreis ingens. See the Accomplishment of this Prediction in the eighth Book,

386. Easque infula Circes. Circe was the of the Tyber, are here called litorea, along the Shore or Bank.

393. Is locus urbis erit. Here Alba was built which had its Name from this Omen of the white Sow and her white Pigs:

Et stetit Alba potens alba suis omine dicta. Propert. IV.

The Lands of Cala-396. Has autem terras. bria and Apulia, formerly called Magna Gracia, Great Greece, which Helenus points out to Eneas, their Distance from Epirus not being very confiderable.

399. Narycii Locri. The Locrians originally were a People of Phocis in Achaia. They followed Ajax Oileus to the Siege of Troy, Iliad II. 527, and a Colony of them settled in Mag-Verse 42. The Holms, that shade the Banks | na Gracia, either under the Conduct of the

et Lythius Idomeneus chfedit Sallentinos campos milite: bic est illa parva Petilia subnica muro Philothetæ Melibæi ducis. Quin, ubi tuæ classes transmissæ transæ quora steterint, et jam solves vota, aris positis in littore, tu velare adopertus quoad comas purpureo amictu, ne qua bossilis facies occurrat tibi inter sanctos ignes in bonoré Deorum, et turbet omina. Socii tenento bunc morem sacrorum, tu ipse teneto bunc: 'cassi tui nepotes maneant in bac relligione. Ast ubi ventus admoverit te digressum hinc Siculæ oræ, et claustra angusti Pelori rarescent;

Et Sallentinos obsedit milite campos
Lyctius Idomeneus: hic illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint transæquora classes,

Et positis aris jam vota in littore solves;
Purpureo velare comas adopertus amictu: 405
Ne qua inter sanctos ignes in honore Deorum
Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto:
Hac casti maneant in relligione nepotes.
Ast ubi digressum Siculæ te admoverit oræ 410
Ventus, et angusti rarescent claustra Pelori,

TRANSLATION.

domeneus with his Troops has possessed the Plains of Salentum: Here stands that little City Petilia desended by the Walls of Philocetes the Melibean Chief. Further, when your Fleet, having crossed the Seas, shall come to a Station, and you shall pay your Vows at the Altars raised on the Shore, be sure to cover your Head, mussing yourself up in a purple Veil; lest the Face of an Enemy, amidst the sacred Fires in Honour of the Gods, appear, and disturb the Omens. This Custom, in Sacrifice, let your Friends, this yourself observe: To this religious Institution, let your pious Descendants adhere. But when, after Setting out, the Wind shall wast you to the Sicilian Coast, and the Streights of narrow Pelorus shall

NOTES.

Some Ajax Oileus, or rather (he having died in nous Blood of the Hydra of Lerna. He set out his Return from Troy, see Æn. I. 44.) of for Troy with the other Greeks, but was shame-fully abandoned by them in Lemnos, because of fully abandoned by the nin Lemnos, because of an ulcerated Wound he had got by the Bite of a Narran Ajac's native could be a fully abandoned.

Naryx, Ajax's native City.

400. Sallentinos campos. The Sallentines were a People in the eastern Part of Italy, whose Country stretched out into the Sea, like a Peninsula, over-against Epirus, now called Terra a Otranto, formerly Messapia and Japygia. They derived their Name from the Promontory of Sallentinum, the same with Japygium, now the Cape of Saint Mary, which terminates that Part of Italy.

401. Lyclius Idomeneus. Idomeneus is so called from Lyclus, a City in Crete, whence he being expelled, for the Reason abovementioned, came into this Part of Italy, and there planted a Colony. See Verse 104.

AOI. Meliberi parva, &c. Philocetes, the Son of Paras, King of Melibera, a City of Theffaly, at the Foot of Mount Offa. He fet Fire to Herculer's Funeral-Pile at that Hero's Request, and received a Present from him of his Bow and Arrows, that were dipped in the posso-

nous Blood of the Hydra of Lerna. He fet out for Troy with the other Greeks, but was shamefully abandoned by them in Lemnos, because of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that Troy could not be taken without those Arrows of Hercules which were in his Possession, they were forced to recal him. After Troy was taken, hearing that the Melibæans had made a Revolt, he repaired to Calabria, and their built Petilia, or, according to others, fortised it with Walls.

405. Velare comas. It was customary for the Romans to cover their Heads in Sacrifice, and other Acts of Worship, to most of their Gods, as we learn from many Passages of the Roman Authors:

Invocat Dess immortales, ut fibi auxilium ferant
Manibus puris, capite operto—
fays Plautus, Amphit. Ac. V. Sc. 1. Verse 41.
And this Custom they derive from Eneas.

411. Rarescent claustra Pelori. Pelorus, or Pelorum, now Capo di Faro, is a Promontory on the eastern Point of Sicily, so nigh to Italy, that it is said by several Authors to have been once contiguous, and torn asunder from it by an Egarhquake,

LIB.

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Hæc l (Tant Diffilu Una f Hespe

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Poets gives Læva tibi tellus, et longo læva petantur Æquora circuitu: dextrum fuge littus, et un-

Hæc loca vi quondam, et vasta convulsa ruina (Tantum ævi longinqua valet mutare vetustas) Dissiluisse ferunt: cum protinus utraque tellus Una foret, venit medio vi pontus, et undis 417 Hesperium Siculo latus abscidit; arvaque, et

Littore diductas angusto interluit æstu.

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Dextrum Scylla latus lævum implacata Charybdis 420

Obsidet; atque imo barathri ter gurgite vastos Sorbet in abruptum fluctus, rursusque sub auras Erigit alternos, et sidera verberat undâ.

At Scyllam cæcis cohibet spelunca latebris, 424 Ora exsertantem, et naves in saxa trahentem: Prima hominis facies, et pulchro pectore virgo, Pube tenus; postrema immani corpore pristis,

lava tellus et lava aquera petantur tibi longo circuitu, fuge dextrum littus et dextras undas. Ferunt bæc loca, quondam con-vulsa vi et vasta ruina, dissiluisle, cum protinus utraque tellus foret una, pontus vi venit medio, et undis abscidit Hesperium latus Siculo latere, affuque angusto interluit arva et urbes diductas à sese invicem littore. Scylla obfidet dextrum latus, implacata Charybdis obfidet lævum, atque imo gurgite barathri ter sorbet vastos fluctus in abruptum, rur-Susque erigit eos alternos sub auras, et verberat sidera unda. At spelunca cobibet in cæcis latebris Scyllam exfertantem ora, et trabentem naves in saxa. Prima facies est hominis, et virgo, cum pulchro pectore, tenus pube: postrema est Pristis immani cor-

TRANSLATION.

open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right both Sea and Shore, These Lands, they say, once with Violence and vast Desolation convulsed (such Revolutions long Trast of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and now with a narrow Firth runs between the Fields and Cities separated by different Shores. Scylla guards the right Side, implacable Charybdis the Left, and thrice with the deep Eddies of its voracious Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristis, with

NOTES.

Earthquake, as Virgil here relates, though it is more probable that this Circumstance is fabulous. See the Description of Sicily in the Universal History. The Claustra Pelori are the Streights of Messina, which naturally open to the View, and grow more wide, the nearer one approaches to them.

420. Scylla. Scylla is a Rock in Calabria, opposite to Charybdis, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. Virgil gives us here the fabulous Description of Scylla,

Verse 424. She was the Daughter of Phorens, whom Circe is said to have transformed into this Monster, because she was her Rival. Charybdis again is given out to have been a rapacious Whore, who, having taken away Hercules's Oxen, was thunderstruck by Jupiter, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. Pristis. The Pristis is a Fish commonly reckoned of the Whale-kind, of a prodigious Length. Pliny mentions some of them in the Indian Sea to have been two hundred Cubits in

commissa quoad caudas delphinum utero luporum. Præstat te ceffantem luftrare metas Trinacrii Pachyni, et circumfiettere longos cursus, quam semel vidisse infor-mem Scyllam sub vasto antro, et saxa resonantia cæruleis canibus. Praterea, si qua prudentia est Heleno vati, si qua sides est ci, si Apollo implet ejus animum veris, O na Dea, prædicam tibi illud unum præque omnibus, et repetens iterum iterumque hoc te monebo; primum prece ndora nu-men magna Junonis; libens cane vota Junoni, superaque potentem dominam supplicibus donis: sie denique tu mittere victor ad Ita-los fines, Tranacria relicta. Ubi tu delatus buc accesseris Cu-maam urbem, divinosque lacus, et Averna fonantia in Sylvis;

Delphinum caudas utero commissa luporum. Præftat Trinacrii metas lustrare Pachyni Cessantem, longos et circumflectere cursus, 430 Quam semel informem vasto vidisse sub antro Scyllam, et cæruleis canibus refonantia faxa. Præterea, fi qua est Heleno prudentia, vati Si qua fides, animum si veris implet Apollo; Unum illud tibi, nate Dea, præque omnibus

Prædicam, et repetens iterumque iterumque monebo:

Junonis magnæ primum prece numen adora: Junoni cane vota libens, dominamque poten-

Supplicibus fupera donis: fic denique victor Trinacria fines Italos mittere relicta. Huc ubi delatus Cumæam accesseris urbem. Divinosque lacus, et Averna fonantia sylvis;

TRANSLATION.

Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of the Sicilian Promontory Pachynus, and steer a long winding Course, than once to view the misshapen Scylla under her capacious Den, and those Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to bim as a Prophet, if Apollo stores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddess. born, above all the rest, and I will inculcate it upon you again and again: Be fure you, in the first Place, with Supplications worship great Juno's Divinity : To Juno cheerfully in Hymns address your Vows, and vanquish the powerful Empress of the Skies with humble Offerings; thus at length, leaving Trinacria, you shall be dismissed victorious to the Territories of Italy. When wasted thither, you shall reach the City Cumæ, the hallowed Lakes, and the Floods of Avernus resounding through the Woods; you shall see the raving Prophetes, who, be-

NOTES.

Length. It is likewife called Piftrix by Ci- | were heard, like the Baying of Dogs, or Howl-

Et sparfam subter caudam pistricis adhæsit.

The Name is derived from mouse, sector, because they cut the Waves with wonderful Agility.

429. Paebyni. Pachynum is the fouthern

Promontory of Sicile, now Capo Passaro.
432. Canibus resonantia. This explains the Reason why Scylla was represented as terminating in the Figure of Wolves or Dogs, because, according as the lower Parts of the Rock were Aruck with the Waves, hoarse growling Sounds

ing of Wolves.

441. Cumaam urbem. Cuma was a City in Italy, on the Campanian Coast.

442. Divinofque lacus. The Lakes of Lucrinus and Avernus in Campania, near Cuma, termed divine from their Vicinity to the Grot of the inspired Sibyl.

442. Averna fonantia filvis. The Lake Avernus was formerly environed with thick Woods, whereby, the Air not having free Access to purge away the Exhalations that arose from LIB

Infan Fata Ouæ Diger

Illa n

Veru Impu Num Nec 1 Incon Hic t (Qua

Vela Quin Ipfa c Illa ti

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from it that it withou Name Birds, for the Faci

be take

Infanam vatem aspicies; quæ rupe sub ima Fata canit, foliisque notas, et nomina mandat. Quæcunque in foliis descripsit carmina virgo, 445 Digerit in numerum, atque antro seclusa relinquit:

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Illa manent immota locis, neque ab ordine ce-

Verum eadem, verso tenuis cum cardine ventus Impulit, et teneras turbavit janua frondes; 449 Numquam deinde cavo volitantia prendere saxo, Nec revocare situs, aut jungere carmina curat: Inconsulti abeunt, sedemque odere Sibyllæ. Hic tibi ne qua moræ suerint dispendia tanti, (Quamvis increpitent socii, et vi cursus in al-

Vela vocet, possisque sinus implere secundos) 455 Quin adeas vatem, precibusque oracula poscas Ipsa canat, vocemque volens, atque ora resolvat. Illa tibi Italiæ populos, venturaque bella,

aspicies infanam vatem que canit fata sub ima rupe, mandatque notas et nomina foliis. Virgo digerit in numerum, atque relinquit seclusa in antro, quacunque carmina descripse in foliis a illa manent immota in locis, neque cedunt ab ordine. Veriam cum tenuis ventus impulit ea, cardine verso, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo saxo, nec revocare situs, aut jungere carmina. Abeunt inconsulti, odereque sedem Sibyllæ. Hie, ne qua dispendia moræ fuerint tibi tanti (quamvis Socii increpitent, et cursus vocet vela in altum, possisque implere finus secundos) quin adeas vatem, precibusque poscas ut ipsa canat oracula, volensque resolvat vocem atque ora. Illa expedies tibi populos Italia, bellaque ventura,

TRANSLATION.

neath a deep Rock, reveals the Decrees of Heaven, and commits to the Leaves of Trees her Characters and Words. Whatever Verses the Virgin has inscribed on the Leaves, she ranges in harmonious Order, and leaves in the Cave inclosed by themselves. Uncovered they remain in their Position, nor recede from their Order. But when, upon turning the Hinge, a small Breath of Wind has blown upon them, and the Door, by opening, hath discomposed the tender Leaves, she never afterwards gives herself the Trouble to catch the Verses as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. Thus her Votaries depart without a Response, and detest the Sibyl's Grot. Let not the Loss of some Time there seem of such Consequence to you (though your Friends chide your Delay, the Necessities of your Voyage strongly invite your Sails into the Deep, and you may have an Opportunity to fill the bellying Canvas with a prosperous Gale) as to hinder you from visiting the Prophetes, and earnessly intreating her to deliver the Oracles herself, and vouchsafe to open her Lips in vocal Accents. She will declare to you the Italian Nations, your future

NOTES.

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from it, they became so foul and unwholsome; that it is said no Bird could fly over that Lake without being sufficiented. Hence it got the Name of Avernus, quasi aornus, inaccessible to Birds, and, from its pestilential Quality, was taken for the Mouth of Hell, Æn. VI. 126.

Facilis descensus Averni.

443. Infanam watem. Infana, here, is not to be taken in a bad Senfe, it fignifies inspired with a

divine Fury, exstatic, and transported out of bes

453. His tibi, &c. I here follow the Pointing that is in H. Stephens's Edition, which connects tanti with quin adeas, and shuts up the two Lines that intervene in a Parenthesis. This makes the Construction easy, and the Sense clear.

460. Venerata

et quo modo fugiasque ferasque quemque laborem, dabit tibi secundos cursus. Hac funt que liceat te moneri nostrà voce. Age, vade, et factis tuis fer ingentem Trojam ad ætbera.

Quæ postquam vates sic loeutus est amico ore, debinc imperat dona gravia ex auro sectoque elephanto ferri ad naves; flipatque in carinis ingens argentum, Dodonæosque lebetas, loricam con-Sertam bamis, trilicemque auro : et comm insignis galea, cristasque comantes, arma Neoptolemi: Jua dona sunt et meo parenti. Addit eques, additque duces. Supplet remigium; simul instruit focios armis. Interea Anchifes jubebat aptare classem velis, ne qua mora fieret vento ferenti Et quo quemque modo fugiasque ferasque labo.

Expediet; cursusque dabit venerata secundos. 460 Hæc sunt quæ nostrå liceat te voce moneri. Vade, age, et ingentem factis fer ad æthera

Trojam.

Quæ postquam vates sic ore affatus amico est, Dona dehinc auro gravia, sectoque elephanto, Imperat ad naves ferri; stipatque carinis Ingens argentum, Dodonæosque lebetas, Loricam consertam hamis, auroque trilicem, Et conum infignis galeæ, cristasque comantes, Arma Neoptolemi: funt et fua dona parenti: Addit equos, additque duces. Remigium supplet; focios simul instruit armis. Interea classem velis aptare jubebat Anchises, fieret vento mora ne qua ferenti.

TRANSLATION.

Wars, and by what-Means you may thun or fustain every Hardship; and, with Reverence addressed, will give you a successful Voyage. These are all the Instructions I am at Liberty to give you. Go then, and by your Atchievements raife mighty Troy to Heaven. Which Words, when the Prophet had thus with friendly Accent pronounced, he orders Presents next of great Value to be carried to the Ships, confifting of Gold and Ivory; and within the Sides of my Vessel flows a large Quantity of Silver plate, and Caldrons of Dodonean Brass, a Mail thick fet with Rings, and wrought in Gold of triple Tiffue; together with the Cone and waving Crest of a shining Helmet, Arms which belonged to Neoptole-My Father too has proper Gifts conferred on him. He gives us Horses befides, he gives us Guides; he supplies us with Rowers, and at the same Time furnishes our Crew with Arms. Mean While Anchises gave Orders to equip our Fleet with Sails, that we might not tole the favouring Gale. Whom the Inter-

NOTES.

460. Venerata. The Ancients used the active | Verb venero, as in Plautus in Trucul. Date mihi buc Statten, atque ignem in aram, ut venerem Lucinam meam.

466. Dodonæofque lebetas. i. e. Kettles of fine Brass, like that of Dodona, a City in Epi-Antiquity. The Manner of delivering that Oracle was, we are told, by a certain Number of brafs Kettles or Basons, which were contrived Motion of one might be communicated to all the wish Rings or Hooks of Gold, as in the Georto hang consiguous to one another, so that the reft; and from the Sounds they emitted the gics, maculis infignis et albo, for maculis albis in-Meaning of the Oracle was gathered.

467. Loricam consertam bamis. The Lorica was a Cuiral's or Coat of Armour for covering the Body from the Neck down to the Waift. It was at first composed of Leathern-though, whence it got the Name of Lorica, from lorum, a Thong. Afterwards it was wrought with Iron laminæ, or thin Plates of Iron, with Hooks or Rings linked together, fometimes fingle, fometimes two-fold, fometimes three-fold. The two last were termed bilix, trilix.

I sigmis, distinguished by white Spots, Geor. III. 56. 467. Bis Quem . Conjug Cura L Ecce ti Et tam Aufoni Vade, Proveh Nec I

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476, when 7 Time, 483. Woof, 484. quork, ; ing to I properl

Caffock wore or 484. LIB. III. Ouem Phæbi interpres multo compellat honore: Conjugio Anchisa Veneris dignate superbo, 475 Cura Deûm, bis Pergameis erepte ruinis, Ecce tibi Aufoniæ tellus; hanc arripe velis: Et tamen hanc pelago præterlabare necesse est, Ausoniæ pars illa procul, quam pandit Apollo. Vade, ait, O felix nati pietate. Quid ultra 480 Provehor, et rando surgentes demoror Austros? Nec minus Andromache, digressu mæsta supremo.

Fert picturatas auri fubtemine vestes,

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Et Phrygiam Ascanio chlamydem: nec cedit ho-

Textilibusque onerat donis, ac talia fatur: Accipe et hæc, manuum tibi quæ monumenta

Sint, puer, et longum Andromachæ testentur amorem,

Conjugis Hectoreæ. Cape dona extrema tuorum.

Quem interpres Phabi compellat multo bonore: Anchifa dignate superbo conjugio Veneris, cura Deum, bis erepte Pergameis ruinis; ecce tellus Aufoniæ eft tibi; arripe banc velis: et tamen necesse est ut præterlabare banc pelago. Illa pars Ausonia, quam Apollo pandit tibi, est procul. Vade, ait, O felix pietate nati: quid ego provebor ultra, et fando demoror surgentes Austros? Nec minus Andromache, mæsta supremo digressu, fert vestes picturatas subtemine auri, et Phrygigm chlamydem Ascanio, nec cedit suo bonori : Oneratque eum textilibus donis, ac fatur talia: O puer, accipe et bæe, que fint monumenta tibi mearum manuum, et testentur longum amorem Andromacha Hectorea conjugis : cape extrema dona tu-

TRANSLATION.

preter of Apollo accosts with high Respect: Anchises, honoured with Venus's il-Instrious Bed, the Object of Heaven's peculiar Care, twice saved from the Ruins of Troy, lo there the Coast Ausonia lies before you; thither speed your Way with full Sail: And yet an must steer your Course beyond that Coast: That Part of Ausonia which Apollo opens to your Hope lies remote. Go, says he, happy in the pious Duty of your Son: Why do I farther infift, and by my Discourse retard you from enjoying the rifing Gales? In like Manner Andromache, grieved at our final Departure, brings forth to Ascanius Vestments wrought in Figures of Gold, and a Phrygian Cloak; nor falls short of her Dignity; she loads the Boy besides with Presents of her Labours in the Loom, and thus addresse him: Take these too, my Child, which may be Memorials to you of my Handy-work, and testify the permanent Affection of Andromache the Spouse of Hectors Accept the last Presents of thy Friends: O the dear Image, which is all that I have

O T E S.

First , 476, Bis Pergameis erepte ruinis. when Troy was taken by Hercules, and a fecond

Time, when it was burnt by the Greeks.
483. Subtemine auri. Subtemen is properly the Woof, as stamen is the Warp.
484. Phrygiam chlamydem. i. e. Of Needleswork, an Art of which the Phrygians, according to Pliny, were the Inventors. The Chlamys, properly, was a military Garment, a Kind of Cassock or upper Vestment, which the General wore over his Corflet.

484. Nec cedit bonori. This is capable of

three Senses, for it may either fignify that Andromache confers Gifts on Ascanius suitable to his Dignity, or that she is nothing short of the Honour conferred on Aneas and his Followers by her Husband: Or, lastly, that the Gifts are worthy of the Giver, and becoming her Quality, which is the Sense given in the Translation.

485. Textilibus donis. As the other Presents were of Needle-work, fo these here are the Works she had wove in the Loom, in which it was usual for the Ladies of that Age to employ themielves,

O imago mei Astyanactis quæ fola super est mibi; sic ille se-rebat oculos, sic manus, sic ora; et nunc pubescerct æquali ævo te-cum. Ego digrediens assabar bos, lacrymis obortis: Vivvice selices vos quibrs sua fortuna jam est peracta: nos vocamur in alia fata ex aliis. Quies eft parta vobis, nullum æquer maris vobis arandum, neque arva Ausonia Semper cedentia retro vobis werenda: videtis effigiem Xambi, Trojamque quam veftra manus fecere; opto, melioribus auspiciis, et quæ fuerit minus obvia Graiis. Si quando intraro Tybrim arvaque vicina Tybridis, cernanque maria data mea genti; facie-mus urbesque olim cognatas, po-pulosque propinquos ex Epiro, ex Hesperia, quibus idem Dar-danus fuit autto, ratque idem fuit casus, faciemus, inquam, seramque Trojam unam animis. La cura mancat nostros nepotes.

O mihi fola mei fuper Astyanactis imago!
Sic oculos, sic ille manus, sic ora ferebat: 490
Et nunc æquali tecum pubesceret ævo.
Hos ego digrediens lacrymis affabar obortis:
Vivite selices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in sata vocamur.
Vobis parta quies; nullum maris æquor arandum;

Arva neque Aufoniæ femper cedentia retro, Quærenda. Effigiem Xanthi, Trojamque videtis,

Quam vestræ fecere manus; melioribus, opto, Auspiciis, et quæ fuerit minus obvia Graiis. Si quando Tybrim, vicinaque Tybridis arva 500 Intraro, gentique meæ data mænia cernam; Cognatas urbes olim, populosque propinquos, Epiro, Hesperiâ, quibus idem Dardanus auctor, Atque idem casus, unam faciemus utramque Trojam animis. Maneat nostros ea cura nepotes.

TRANSLATION.

now left of my Aftyanax! Just such Eyes, such Hands, such Looks he shewed: And now of equal Age with you would have been blooming into Youth. I, with Tears in my Eyes, thus addressed them at Parting: Live in Joy and Felicity, ye whose Fortune is now accomplished: We are summoned from Fate to Fate: To you Tranquility is secured; no Expanse of Sea have you to plough; nor to pursue the Lands of Ausonia still slying from us. You are blessed to see the Image of Xanthus and Troy which your own Hands have built, Heaven grant it be with happier Auspices, and be less obnoxious to the Greeks. If ever I shall enter the Tyber, and the Lands that border on the Tyber, and view the Walls allotted to my Race, we will hereafter make of our kindred Cities, and allied People, yours in Epirus and mine in Italy, who have both the same Founder Dardanus, and the same Fortune we will, I say, make of both one Troy in mutual Affection and Good-will: Be this the future Care of our Posterity.

NOTES.

themselves, as is evident from the noted Story of Penelope's Web.

489. O mibi sola, &c. I take the Construction to be thus: O Imaga, sola super, i. e. superans, or qua superest mibi, mei Astyanatis: As Valerius says, Nec spes ulla super, i. c. superest.

489. Aftyanactis. The Story of Aftyanax is thus: When the Greeks, after the Destruction of Troy, were hindered from returning Home by

contrary Winds, Calchas, that Prophet of Plagues, declared that they must make a Sacrifice of Asyanax, the Son of Hestor and Andromache, in regard, that, if he grew up, he would prove a greater Hero than his Father, and avenge his Country's Wocs. Ulyses, therefore, finding him where he had been concealed by his Mother, threw him down from the Wall, upon which the Greeks set fail.

505. Utramque Trojam. By this we are to understand

LIB.

Pro Unde Sol ru Sternin Sortiti Corpo Necde

Haud Exploi Sidera Arctur

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Provehimur pelago vicina Ceraunia juxta; Unde iter Italiam, cursusque brevissimus undis. Sol ruit interea, et montes umbrantur opaci. Sternimur optatæ gremio telluris, ad undam, Sortiti remos, paffimque in littore ficco Corpora curamus; fessos sopor irrigat artus. Necdum orbem medium nox horis acta fubibat;

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Haud segnis strato surgit Palinurus, et omnes Explorat ventos, atque auribus aera captat. Sidera cuncta notat tacito labentia cœlo, Arcturum, pluviasque Hyadas, geminosque Tri-

Armatumque auro circumspexit Oriona. Postquam cuncta videt cœlo constare sereno, Dat clarum è puppi fignum: nos caftra movemus.

Tentamusque viam, et velorum pandimus alas Jamque rubescebat stellis Aurora fugatis,

Provehimur pelago juxta vicina Ceraunia, unde iter, curfufque est brevissimus undis, in Italiam. Interea fol ruit, et opaci montes umbrantur. Sternimur gremio optatæ telluris, ad undam, sortiti remos, passimque curamus corpora in ficco littore: sopor irrigat nostros fessos artus. Necdum nox acta boris subibas medium orbem; Palihurus haud segnis surgit strato, et explorat emnes ventos, atque captat aera auribus. Notat cuncta sidera labentia tacito coelo, Arcturum, pluviasque Hyadas, geminosque Triones, circumspicitque Oriona armatum auro. Poftquam videt cuncta constare in fereno calo. dat clarum signum è puppi : nos movemus castra, tentamusque viam, et pandimus alas velorum. Jamque Aurora rubescebat, stellis fugacis,

TRANSLATION.

We pursue our Voyage near the adjacent Ceraunian Mountains; whence lies our Way, and shortest Course by Sea to Italy. Mean While the Sun goes down, and the opaque Mountains are wrapped up in Shade. On the Bosom of the wished for Earth we lay us down by the Waves, having distributed the Oars by Lot, and all along the dry Beech indulge ourselves in fost Repose: Sleep diffuses its balmy Dews over our weary Limbs. Night, driven by the avinged Hours, had not yet reached her mid-way Courfe, when Palinurus fprings alert from his Bed, examines every Wind, and lends his Ears to catch the coming Breeze: He observes every gliding Star in the silent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he fees all Appearances of fettled Weather in the ferene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chased away, blushing Aurora appeared

NOTES.

understand Butbrotus, the City of Helenus in exposed. Epirus, which bore a Resemblance to Troy, and was inhabited by a Trojan Colony, and the City which Aneas defigned to build in Italy, and

tall by the Name of Troy.
506. Ceraunia. The Ceraunia, or Acroceraunia, as they are also called, are exceeding high Mountains that bound Epirus on the North; they have their Name from xepauroe, Thunder, to which, by their Heighth, they are much

507. Cursusque brevissimus. The Distance between Epirus and Italy is not reckoned above feven hundred Furlongs, or one and twenty

Armatum auro. Because the Belt and Sword of the Constellation Orion are formed of very bright Stors, as in Lucian, Ensiferi nimium fulget latus Orionis,

525. Corena

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cum procul videmus colles obscuros, bumilemque Italiam. chates primus conclamat Italiam; focii salutant Italiam lato clamore. Tum pater Anchises induit magnum cratera corona, implevitque eum mero, stanfque in celfa puppi vocavit Divos: O Di, potentes maris et terra tempestatumque, ferte nobis facilem viam vento, et spirate se-cundi. Optata aura crebrescunt, portusque patescit jam propior, templumque Minerva apparet in arce. Socii legunt vela, et tor-quent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objecte spumat salsa aspergine; ipse latet: turriti scopuli demittunt brachia gemino muro, templumque refugit à lit-tore. Hic widi in gramine primum omen, nempe quatuor equos candore nivali tondentes campum Cum procul obscuros colles humilemque videmus Italiam. Italiam primus conclamat Achates; Italiam læto focii clamore falutant.

Tum pater Anchises magnum cratera corona 525 Induit, implevitque mero; Divosque vocavit,

Stans celfà in puppi.

Dî, maris et terræ tempestatumque potentes, Ferte viam vento facilem, et spirate secundi. Crebrescunt optatæ auræ; portusque patescit 530 Jam propior, templumque apparet in arce Minervæ.

Vela legunt focii, et proras ad littora torquent. Portus ab Eoo fluctu curvatur in arcum, Objectæ salså spumant aspergine eautes; Ipfe latet; gemino demittunt brachia muro 535 I urriti scopuli; refugitque à littore templum. Quatuor hic, primum omen, equos in gramine

Londentes campum late, candore nivali.

TRANSLATION.

when far off we fpy the Hills obscure, and lowly Plains of Italy. Italy Achates first calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchifes decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, standing on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a prosperous Voyage by a favourable Wind, and breathe propitious. The wished for Gales begin to swell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the East, the Port bends into an Arch, the jutting Cliffs foam with the sparkling Brine; the Port itself lies hid: Two Turret-like Rocks firetch out their Arms on either Side in a double Wall, and the Temple recedes from the Shore. Here, on the graffy Meadow, I faw, as our first Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchifes calls out:

525. Corona induit. To crown the Bowl; vina coronare sometimes signifies no more but to fill the Cup brim full, as Æn. I. 728; but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient Custom, otherwise implevitque mero would be

mere Tautology.

131. Templum in arce Minerva. Strabo mentions a Temple of Minerva, on the Promontory of Iapygium, which probably as here

defigned.

536. Refugit à littore. i. e. Though at some Diftance it appears just in the Port, yet, when you come nearer, the intervening Space between the Port and it widens, and it feems gradually

to retire from the Shore.
537. Primum omen. They used carefully to observe the first Objects that offered to them at Landing in any Country where they defigned to fettle, and from thence drew Prognostics of their future good or bad Fortune.

549. Cornud

Et pater Anchises: Bellum ô terra hospita, portas;

Bello armantur equi; bellum hæc armenta mi-

Sed tamen iidem olim curru fuccedere fueti Quadrupedes, et fræna jugo concordia ferre: Spes est pacis, ait. Tum numina sancta preca-

Palladis armisonæ, quæ prima accepit ovantes; Et capita ante aras Phrygio velamur amictu: 545 Præceptifque Heleni, dederat quæ maxima, ritè Junoni Argivæ jussos adolemus honores. Haud mora, continuò perfectis ordine votis, Cornua velatarum obvertimus antennarum; Grajugenûmque domos, fuspectaque linquimus

Hinc finus Herculei, si vera est fama Tarenti Cernitur: attollit se Diva Lacinia contra, Caulonisque arces, et navifragum Scylacæum.

Et pater Anchises ait : 6 terra bospita, portas bellum; equi anmantur bello ; bae armenta minantur bellum. Sed tamen iidem quadrupedes olim fueti funt Succedere curru, et in jugo ferre concordia frana: est, ait, spes pacis. Tum precamur sancta numina Palladis armisona, qua prima accepit nos ovantes. Et welamur quoad capita Phrygio amiciu, ante aras: præceptijque Heleni, quæ dederat maxima, vite adolemus jusios bonsres Argivæ Junoni. Hand est mora continuo, votis perfectis ordine, obvertimus cornua velatarum antennarum, linguimulque domos Grajugenum, arvaque jufpecta. Hinc cernitur finus Tarenti Herculei, si fama est vera: Diva Lacinia attollit se contra, arcesque Caulonis, et Scylacæum navifragum.

TRANSLATION.

War, O foreign Land, thou bringest us; for War-Steeds are harnessed; War thefe Cattle threaten. But yet the fame Quadrupeds have long been used to submit to the Chariot, and in the Yoke to bear the peaceful Reins; Hope, therefore, there is of Peace, he fays. Then we address our Prayers to the facred Majesty of Pallas with clashing Arms arrayed, who first received us elated with Joy; and before her Altars we draw over our Heads a Phrygian Veil: And according to the Instructions given us by Helenus, on which he laid the greatest Stress, in due Form we offer up to Argive Juno the Honours enjoined. Without Loss of Time, fo foon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and suspected Territories of the Sons of Greece. Next appears the Bay of Tarentum, facred to Hercules, if common Report be true: And on the opposite Side of the Bay the Temple of the Lacinian Goddess emerges, the Towers of Caulon, and Scyllacæum the Coast of Shipwrecks.

NOTES.

549. Cornua, &c. Fulvius Urfinus brings this as an Example of a rhiming Verie in Virgil; but in this he was mistaken, as Dr, Clarke justly observes : For, there being an Elision of the last Syllable in velatarum, the Verse runs off very fmoothly thus :

Cornua velatar' obvertimus antennarum.

551. Herçulei Tarenti. Tarentum, a famous City and Port in Calabria, called Herculean, either because it was founded by Phalantus, one of Hercules's Descendants, or because that whole her Temple stood. VOL. I.

Territory was facred to Hercules, and the City Tarentum founded by himself, where he is said by Strabo to have had a Coloffus of Brass in that City, the Work of the celebrated Lysippus, which Fabius Maximus transported to Rome, and fet up in the Capitol.

552. Diva Lacinia. The Temple of Juno Lacinia, near Croton, another City on the same Calabrian Coast. She had the Epithet of Lacinia, from the Promontory Lacinium, on which

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Tum Trinacria Actna procul cernitur è fluctu; et longe audimus ingentem gemitum pelagi, faxaque pulsata, vocesque frac-tas ad littora : vadaque exsultant, atque arena miscentur aftu. Et pater Anchises ait : Nimirum Let eft illa Charybdis: Helenus canebat hos scopulos, bec borrenda faxa, O focii, eripite vos, pariterque insurgite remis. Illi faciunt baud minus ac juffe, Palinurusque primus conterfit rudentem proram ad lavas undas : cunsta cobers petivit lavam remis ventifque. Tollimur in calum curvato gurgite, et iidem defcendimus ad imos Manes, undâ subdustâ. Scopuli ter dedere clamorem inter cava saxa; ter vidimus spumam elisam, et asira rorantia.

Interea ventus, cum fole, reliquit nos festos; ignarique via, allabimur oris Cyclopum.

Tum procul è fluctu Trinacria cernitur Atna; Et gemitum ingentem pelagi, pulsataque saxa Audimus longe, fractasque ad littora voces: 556 Exfultantque vada, atque æstu miscentur arenæ, Et pater Anchises: Nimirum hæc illa Charyb-

Hos Helenus scopulos, hæc saxa horrenda cane-

Eripite, O focii, pariterque insurgite remis. 560 Haud minus ac justi faciunt; primusque ruden-

Contorsit lævas proram Palinurus ad undas: Lævam cuncta cohors remis, ventisque petivit. Tollimur in cœlum curvato gurgite; et iidem Subducta ad Manes imos descendimus unda. 565 Ter scopuli clamorem inter cava saxa dedere; Ter spumam elisam et rorantia vidimus astra.

Interea fessos ventus cum sole reliquit; Ignarique viæ, Cyclopum allabimur oris.

TRANSLATION.

Then at a Distance from the Waves is seen Trinacrian Ætna; and from afar we hear the loud Grouling of the Ocean, the beaten Rocks, and broken Murmurs rolling to the Shore: The Shallows exult, and Sands are mingled with the whirling Tide. And, fays my Father Anchifes: Doubtless, this is the famed Charyb. dis: These the Shelves, these the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour rise on your Oars. Just as commanded they obey: And first Palinurus whirled about the creaking Prow to the Left. whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we fink to the Shades below, the Wave having flipped from under us, Thrice the Rocks bellowed amid their hollow Caverns: Thrice we saw the Foam dashed up from the Rocks, and the Stars drenched with its dewy Moisture. Mean While the Wind with the Sun forfook us spent with Toil; and, not knowing our Course, we run upon the Coasts of the

E S.

561. Rudentem. Others read rudente, by Mount Æina. The Winds are hushed, to make which they understand a Cable or Rope that was fattened to the Helm of the Ship, wherewith they turned it which Way they would.

567. Rorantia vidimus aftra. Catrou thinks this Hyperbole too bold, and therefore explains aftra to mean nothing else but the Brine that descended in dewy Drops, that sparkle like Stars or Gems when ftruck by the Sun-beams.

568. Interea wentus cum fole reliquit. These Circumstances have a happy Effect to prepare the

the Bellowings of the Mountain more diffinctly heard, and Night is brought on, that in the dufky Sky the fulphureous Flames may be more conspicuous.

569. Cyclopum oris. The Cyclops were the first Inhabitants of Sicily, especially about Mount Ætna. They are said to have been of a gigantic Make, and of a favage Nature, cruel and inhofpitable. Hence the Poets took Occasion to paint them of a monstrous Form, with only one great Reader for the ensuing terrible Description of | Eye in their Forcheads, and a Sort of Cannibals,

LIE Port

Iple : Inter Turl Atto Inter Erigi Cum Fam Urge

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who fe to Me employ bolts. landed tana ne 571

mous Shore. 578 in the Portus ab accessu ventorum immotus, et ingens Ipse; sed horrificis juxta tonat Ætna ruinis: Interdumque atram prorumpit ad æthera nubem. Turbine fumantem piceo, et candente favilla; Attollitque globos flammarum, et sidera lambit : Interdum scopulos, avulsaque viscera montis 575 Erigit eructans, liquefactaque faxa fub auras Cum gemitu glomerant; fundoque exæstuat imo. Fama est, Enceladi semustum fulmine corpus Urgeri mole hac, ingentemque insuper Ætnam Impofitam, ruptis flammam exfpirare caminis: Et, fessum quoties mutat latur intremere om-581 nem Murmure Trinacriam; et cœlum subtexere fumo.

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Noctem illam tecti fylvis immania monstra Perferimus; nec, quæ sonitum det causa, videmus.

Portus eft immotus ab accessie ventorum, et ipfe ingens; sed juxta Ætna tonat borrificis ruinis, interdumque prorumpit ad ætbera atram nubem, fumantem piceo turbine et candente favillà; attollitque globos flammarum, et lambit sidera: interdum eructans erigit scopulos avulsaque viscera montis, glemeratque li-quesacta saxa sub auras, cum gemitu, exastuatque imo fundo. Fama est corpus Enceladi, semustum fulmine, urgeri kac mole, ingentemque Atnam insuper inpostam exstirare flammam ruptis caminis: Et quoties mutat fissium latus, omnem Trinacriam intremere murmure, et subtexere cælum fumo. Per illam noftem, nos testi sylvis perferimus im-mania monstra, nec videmus quæ causa det sonitum,

TRANSLATION.

Cyclops. The Port itself is ample, and undisturbed by the Approach of the Winds; but, hard by, Ætna thunders with horrible Ruins, and sometimes bursts forth to the Skies a black Cloud, ascending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kisses the Stars: Sometimes belching, slings on high the Ribs and shattered Bowels of the Mountain, and with a rumbling Noise in wreathy Heaps convolves in Air molten Rocks, and boils up from the lowest Bottom. It is said, that the Body of Enceladus, half consumed with Lightning, is pressed down with this Pile, and that cumbrous Ætna, laid above him, is therefore still spouting forth Flames from its burst Furnaces: And that, as often as he shifts his weary Side, all Trinacria, with a deep Groan, inly trembles, and overspreads the Heaven with Smoke. Lying that Night under the Covert of the Woods, we suffer from those hideous Prodigies; nor see what Cause produced the dreadful Sound; for neither had we the Light of

NOTES.

who fed on human Flesh. From their Vicinity to Mount Ætna, they were also given out to be employed by Vulcan in forging Jupiter's Thunderbolts. This Port of the Cyclops, where Æneas landed, is about that Shore where the City Catana now stands at the Foot of Mount Ætna.

571. Ætna. Now called Mount-Gibel, a famous Volcano in Sicily, not far from the eaftern Shore.

578. Fama est Enceladi. As Poetry delights in the Marvellous, Virgil here gives the fabu-

lous Account of the Origin of this burning Mountain; which imports, that, in the War of the Giants with the Gods, Enceladus, the most formidable of them, was thunderstruck by Jove, and buried under Mount Æina, and that the Convulsions and Eruptions of the Mountain were the Effect of his shifting his Situation, and turning himself from the one Side to the other. Ovid, after Pindar, assigns Typhaus to this State of Punishment, Met. V. 346.

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585. Ætbra

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Nam neque erant ignes astrorum, nec polus lucidus in siderea exbra; sed nubila in obscuro cælo, et intempesta nox tenebat lunam in nimbo.

Jamque postera dies surgebat primo Eoo, Auroraque dimoverat bumentem umbram polo, cum subito nova forma viri, confecta suprema macie, ignota, mise-randaque cultu, procedit è sylvis, supplexque tendit manus ad littora. Respicious: dira illuvies, erat ei, barbaque ammif-Ja, et tegmen corfertum Spinis; at quoad catera Graius, et quondam missus ad Trojam in patriis armis. Ifque, ubi procul widit Dardanios babitus et Troia arma, paulim bæsit conterritus aspectu, cominuitque gradum: mox praceps tulit fefe ad littora cum fletu precibufque : O Teucri, testor vos per sidera, per Superos, atque boc Spirabile lumen coeli,

Nam neque erant astrorum ignes, nec lucidus æthrå 585 Siderea polus; obscuro sed nubila cœlo;

Et Lunam in nimba nox intempesta tenebat.

Postera jamque dies primo surgebat Eoo, Humentemque Aurora polo dimoverat umbram: 589

Cum subitò è silvis, macie confecta supremà. Ignot nova sorma viri, miserandaque cultu Procedit; supplexque manus ad littora tendit. Respicimus: dira illuvies, immissaque barba; Concertum tegata pinis; at cætera Graius, Et quondam para ad. Trojam missus in armis.

Isque ubi Dardanios habitus et Troïa vidit Arma procul; paulum aspectu conterritus hæsit, Continuitque gradum: mox sese ad littora præ-

ceps
Cum fletu precibusque tulit. Per fidera testor,
Per Superos atque hoc cœli spirabile lumen, 600

TRANSLATION. 595 patris

the Stars, nor was the Sky enlightened from the starry Firmament; but fettled Gloom all over the dusky Sky, and a Night of reigning Darkness mussled up the Moon in Clouds.

And now the next Day with the first Dawn was rising, and Aurora had dissipated the humid Shades from the Sky; when suddenly there bolts forth from the Woods a strange Figure of a Person unknown to us, emaciated to the last Degree, and in lamentable Plight; and, with the Air of a Suppliant, stretches forth his Hands to the Shore. We look back: A Speciacle he was of horrid Filth, his Beard over-grown, his Garment tagged with Thorns; but, in all besides, he was a Greek, and had formerly been sent to Troy accompanying the Arms of his Country. So soon as he spied at some Distance our Trojan Dress and Arms, struck with Terror at the Sight, he paused a While, and stopped his Progress; Then, in a Trice, slung headlong to the Shore with Tears and Prayers. I obtest you, says he, by the Stars, by the Powers above, by this celestial Light of Life, ye

NOTES.

585. Æthrå sidereå. Cicero desines athra or ather, to be what we call the Firmament, or highest Part of the Heavens, where the fixed Stars are supposed to be placed: Quem complexa summa pars cali, qua athra dictur——In athere autem asira volvuntur. De Nat. Deor. Lib. II. 45.

587. Nex intempells. Properly fignifies Midnight, or the dark ft and deaded. Time of the

Night; but here, I think, it denotes the Quality of that Night in particular, that one Face of thick Darkness prevailed through the whole Night, like what is usual at the Midnight-hour. 594. Cætera. That is, his Gait, his Mien, Complection and Voice, bespoke him a Greek, 600. Hoc cæli spirabile lumen. This Light of Heaven, by which we live and breathe.

602 Scie.

Tollite me, Teucri; quascunque abducite ter-

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Hoc sat erit. Scio me Danais è classibus unum, Et bello Iliacos fateor petiisse Penates: Pro quo, si sceleris tanta est injuria nostri,

Spargite me in fluctus, vastoque immergite ponto.

Si pereo, manibus hominum periisse juvabit. Dixerat; et genua amplexus, genibulque volu-

Hærebat. Qui fit, fari, quo fanguine cretus, Hortamur; quæ deinde agitet fortuna, fateri. Ipfe pater dextram Anchifes, haud multa moratus,

Dat juveni; atque animum præsenti pignore firmat.

Ille hæc, depositâ tandem formidine, fatur: Sum patrià ex Ithaca, comes infelicis Ulyssei, tollite me, abducite in quascunque terras : Hoc erit fat. Scio me esse unum è Danais classibus. et fateor me petiisse Iliacos Pe-nates bello. Pro quo, si injuria nostri sceleris est tanta, Spargite me in fluctus, immergiteque in vasto conte. Si perco manibus h minum, juvabit me periisse. Lixerat, amplexus genua nostra, volutansque genibus, bærebat. Hortamur eum, fari qui fit, quo sanguine cretus; deinde fateri quæ fortuna agitet cum. Pater Anchises ipse, band moratus multa, dat dextram juveni, atque firmat animum ejus hoe præsenti pignore. Ille fatur bæc, formidine tandem deposita: Sum ex patria Itbaca, comes infelicis Ulyffei.

TRANSLATION.

Trojans, fnatch me hence; convey me to any Climes whatever, I shall be fatisfied. It is true, I am one who belonged to the Grecian Fleet, and, I confess, I bore Arms against the Walls of Troy: For which, if the Demerit of my Crime be so heinous, scatter my Limbs on the Waves, and bury them in the vast Ocean. If I die, I shall have the Satisfaction to die by the Hands of Men. He said, and clasping our Knees, and wallowing on the Ground, clung to us. We urge him to speak who he is, of what Family born; and next, to declare what bara Fortune pursues him. My Father Anchises frankly gives the Youth his right Hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulysses,

602. Scio. As if he had faid, I am conscious I have no just Claim to your Favour, I must mank myfelf among your Enemies, and have nothing but my Wretchedness to recommend me

603. Iliacos Penates. As the Penates fignify the Houshold Gods, the Gods of the Country, hence the Word is put for the Houses and Country itself, and every Thing which Men hold dear and fa-

cred; as Æn. I. 527. Non nos aut ferro Libycos populare Penates

607. Genua amplexus. Servius observes, that the feveral Members of the Body were confecrated to particular Deities; as the Ear to Memory: Whence Virgil lays.

The Right-hand to Faith, and the Knees to Mercy; whence Suppliants were wont to graff and embrace those Parts of the Body.

611. Præsenti pignore. Præsens fignifies sometimes favourable, for the same Reason that adfum fignifies to favour, or to be propitious: Thus the Word is used by Virgil in other Places, as Ecl. I. 41.

Nec tam præsentes alibi cognoscere Divos.

And Geo. I. 10.

Et vos agrestum præsentia numina Fauni. The Right-hand has been reckoned a Pledge of Friendship amongst most Nations. A memorable Example of which we have in Darius, whom 2. Curtius represents dying with these Words in Cynthius aurem wellit, et admonuit, Ecl. VI. his Mouth: Alexandro boc fidei regiæ unicum

LIB. III

momen est mihi Achamenides : profectus fum Trojam, Adamasto genitore paupere (utinamque illa fortuna mansisset mibi). Hic immumores socii deservere me in wasto antro Cyclopis, dum trepidi linguunt crudelia limina. Domin ejus repletur sanie cruentisque dapibus, intus opaca, ingens: ipse est arduus, puljat-que alta sidera (Di avertite talem postem terris) nec est sacilis viju, nec affabilis dietu ulli : Vescitur visceribus miserorum, et eum ille resupinus in medio antro frangeret ad faxum duo corpora de nostro numero prenja magna manu, liminaque aspersa sanie nasarent: vidi com manderet corum membra fluentia atro tabo, et tepiai artus tremerent sub dentibus.

Nome Achæmenides, Trojam genitore Adamafto 614
Paupere (mansisseque utinam fortuna) profectus. Hic me, dum trepidi crudelia limina linquunt, Immemores socii vasto Cyclopis in antro Deseruere, domus sanie dapibusque cruentis, Intus opaca, ingens: ipse arduus, altaque pulsat Sidera (Di talem terris avertite pestem) 620
Nec visu facilis, nec dictu affabilis ulli: Visceribus miserorum, et sanguine vescitur a.

Vidi egomet, duo de numero cum corporanostro,

Prensa manu magna, medio resupinus in antro, Frangeret ad saxum, sanieque aspersa natarent 625

Limina; vidi, atro cum membra fluentia tabo Manderet, et tepidi tremerent sub dentibus ar-

71

TRANSLATION.

Achemenides my Name; I went to Troy, my Father Adamsstus being poor, but would to God I had never changed my State of Life! Here was I deserted in the huge Den of the Cyclop by my Companions, while in Hurry and Consternation they sly from his cruel Abodes unconcerned for me. The Cell, horrid with Gore and bloody Banquets, within is gloomy and vast: The Cyclop himself, of towering Height, beats the Stars on high (Ye Gods avert such a Pest from the Earth) of terrible forbidding Aspect, and inaccessible to every Mortal: He feeds on the Entrails and purple Blood of Wretches whom he has slain. I myself beheld, when having graiped in his capacious Hand two of our Number, as he lay stretched on his Back in the Middle of the Cave, he dashed them against the Stones, and the bespattered Pavement sloated with their Blood: I beheld, when he ground their Members distilling black Gore, and their throbbing Limbs qui-

NOTES.

dextræ pignus pro me dabis. Hæc dicentem, accepta Polystrati manu, vita destituit. See also

Justin, Lib. II. Cap. 15.
615. Panpere. He mentions his Poverty as an Excuse for his going to War, it being Necessity that drove him to it, not Choice. Sinon pleads the same Excuse, Æn. II. 87.

Pauper in arma pater primis bue misst ab annis.

617. Cyclopis in antro. See Homer's Odyfkey, IX. 105.

621. Nec visu facilis, &cc. Cujus possit etiem aspectus inserve formidinem, says Servius:

And to the same Purpose H. Stephens, Cujus ne aspectus quidem facile quis sustineat. Instead of nee dictu affabilis ulli, Servius and Stephens read affabilis, according to some ancient Copies; and the former explains it, Sermone non explicabilis, bideous beyond the Power of Words to express. But affabilis seems to agree better with the former Part of the Sentence, and Macrobius says it is borrowed from an Expression in Actius's Philostetes. Quem tueri contra neque adfariqueus. Whom you cannot bear to look upon, not to accoss.

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Numit Fundir Ingens Argoli Et tan Sed tug Rump

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632. the form 635. read tena Eye; a Quickne nebramus whom h mention Monster lyfies and boring : 636. was fhu fufficient could po the Sun 636. the Rife

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632. Immenfus.

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Haud impune quidem, nec talia passus Ulysses, Oblitusve sui est Ithacus discrimine tanto: Nam simul expletus dapibus, vinoque sepul-

Cervicem inflexam posuit, jacuitque per antrum Immensus, faniem eructans, ac frustra cruento Per somnum commista mero; nos, magna pre-

cáti Numina, sortitique vices, una undique circum Fundimur, et telo lumen terebramus acuto 635 Ingens, quod torva folum fub fronte latebat, Argolici clypei, aut Phœbeæ lampadis instar: Et tandem læti fociorum ulciscimur umbras. Sed tugite, O miseri, sugite, atque ab littore sunem Rumpite.

Hand quidem fecit id impune; nec Ulviles paffus eft talia, Ithacufve est oblitus sui in tanto difcrimine. Nam simul ac, expletus dapibus sepultusque vino, pofuit inflexam cervicem, immensusque jacuie per antrum, eructant saniem, ac frustra commista cruento mero par somnum; nos, precati magna numina, fortitique vices, una fundimur circum eum undique, et acuto telo terebramus ingens lumen quod folum latebat sub tervá fronte, instar Argolici clypei aut Phæbeæ lampadis; et iandem læti ulciscimur umbras socierum. Sed fugite ves, O miseri, fugite, atque rumpite funem ab littore,

TRANSLATION.

Not with Impunity, it is true; fuch Barbarity Ulyffes vered under his Teeth. suffered not to pais unrevenged, nor was the Prince of Ithaca wanting to himself in that critical Hour. For fo foon as the Monster, glutted with his inhuman Food, and buried in Wine, repoted his reclined Neck to Rest, and lay at his enormous Length along the Cave, difgorging Blood in his Sleep, and Gobbets intermixed with gory Wine; we, having implored the great Gods, and distributed our everal Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge fingle Eye which was funk under his louring Front, like a Grecian Buckler, or the folar Orb; and thus at length we jo, f Ilv avenge the Manes of our Friends. But fly, ah Wretches! fly, and tear the Cables from

NOTES.

632. Immensus. Others read immensum, but ; Passion, Men see but one fingle Object, as that the former is more elegant and harmonious.

635. Terebramus. Donatus thinks it should be ! read tenebramu, we extinguish the Light of his Quickness and Celerity of their Action. But tenebramus is none of Virgil's Words, and Homer, I whom he copies in this Description, expresly mentions the Circumstance of boring out the Monster's Eye, and compares the Action of Ulyles and his Companions, to that of a Carpenter boring a huge Beam with a Wimble.

636. Latebat. It was hid, because his Eye was thut in Sleep, as Servius justly observes; a sufficient Answer to those who object how it could possibly be concealed when it was as large as

the Sun's Orb. 636. Solam fub fronte. Those who, would see the Rise of this Fiction, may consult Banier's Mythology, Vol. IV. P. 290, &c. of the Englift. Some allegorize this Circumstance of their having but one Eye; Eustathius particularly fays, it figures that in Anger, or any other violent

Passion directs, or see but with one Eye; and that Passion transforms us into a Kind of Savages, and makes us brutal and fanguinary like Eye; a Word which he thinks denotes the this Polypheme: And he, that by Reason extinguishes such a Passion, may, like Ulysses, be faid to put out that Eye. See Mr. Pope's Notes on Odyffey IX, Verse 119. Others tell us, that Polypheme was a Man of uncommon Wifdom and Penetration, who is therefore represented having an Eye in his Forehead, near the Brain, to denote his superior Prudence and Sagacity; but that Ulyffes outwitted him, and was

faid, for that Reason, to put out his Eye.
637. Argolici clypei. The Grecian Bucklers were large enough to cover the whole Body. Hence Homer gives them the Epithet augicerors, that covers the whole Man: And, as they were round, this Comparison denotes both the Figure

and Magnitude of his Eyes

639. Miseri. He calls them miserable, in being exposed to such Danger.

LIB. III.

Nam qualis quantufque Polyphemus claudit lanigeras pecudes in cavo antro, atque proffat ubera; centum alii tales infandi Cyclopes vulgo habitant ad bee curva littora, et errant in altis montibus. Tertio cornua luna jam complent se lumine, cum tra-bo vitam in sylvis, inter deserta lustra domosque ferarum, prospi-cioque vastos Cyclopes ab rupe, tremiscoque sonitum pedum vo-cemque. Rami dant mihi vic-tum infelicem, nempe baccas, · lapidosaque corna, et herbæ pas-cunt me vulsis radicibus. Collustrans omnia, primum conjpexi banc classem venientem ad littora; addixi me buic, quacunque fuiffet ; fatis eft mihi effugiffe nefandam gentem. Vos potius absumite bane animam quo-

cunque leto. Vix fatus erat ea, cum videmus in summo monte passorem Polyphemum ipsum mowentem's vasta mole inter pecudes,

Nam qualis quantufque cavo Polyphemus in an-

Lanigeras claudit pecudes, atque ubera preffat: Centum alii curva hæc habitant ad littora vulgo Infandi Cyclopes, et altis montibus errant. 644 Tertia jam Lunæ se cornua lumine complent, Cum vitam in filvis, inter deferta ferarum Lustra domosque, traho, vastosque ab rupe Cyclopes

Prospicio, sonitumque pedum, vocemque tremisco.

Vistum infelîcem, baccas, lapidofaque corna Dant rami, et vulsis pascunt radicibus herbæ. 650 Omnia collustrans, hanc primum ad littora clas-

Conspexi venientem; huic me, quæcunque fuis-

Addixi: fatis est gentem effugisse nefandam. Vos animam hanc potius quocunque abfumite letho,

Vix ea fatus erat, fummo cum monte vide-

Ipfum inter pecudes vasta se mole moventem

TRANSLATION.

For such and so vast as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt these winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in these Woods, among the defert Dens and Holde of wild Beafts, I linger out my Life, and delcry from the Rock the enormous Cyclops, and quake at every Sound of their Feet The Berries and stony Cornels, which the Branches supply, is my wretched Sustenance, and the Herbs feed me with their plucked up Roots. Casting my Eyes around on every Object, this Fleet I spied first steering to the Shore: To it I was refolved to give up myself, whatever-it had been: It suffices me, that I have escaped from that horrid Crew. Do ye destroy this Life by any Sort of Death, rather than leave me to their Mercy. Scarce had he spoke, when on the Summit of the Mountain we see the Shepherd Polyphemus himself, stalking

645. Tertia jam Luna, &c. Literally, The | himself to them as their Property, that the Morns of the Moon are filling themselves up with Light for the third Time.

653. Addixi. This Word firongly marks his State of Despair; it fignifies that he made over

might dispose of him in whatever Manner the pleased; being one of the three Words pronounce ed by the Roman Prætor when he determined a controverted Right, do, dico, addico.

659. Trunca

LIB.

Paftore Monft

Trunc Lanige Solamo Postqu Lumin Dentil

Tam :

Nos p Supplie Verrin Sensit, Verun

Nec p

with h ufual . Trunk pany h bis Wh therew Teeth the W hasten thus m the Sea But wh felf un

> 659. gil's ing lyphemus Staff he gine th Nam q 661. feem fp

not in there th Homer.

669. V

Pastorem Polyphemum, et littora nota petentem : et petentem nota littora : mon-Monstrum horrendum, informe, ingens, cui lumen ademtum.

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Trunca

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Trunca manum pinus regit, et vestigia firmat: Lanigeræ comitantur oves; ea fola voluptas, 660 Solamenque mali : de collo fistula pendet.

Postquam altos tetigit fluctus, et ad æquora venit; Luminis effossi fluidum lavit inde cruorem;

Dentibus infrendens gemitu: graditurque per æquor

Jam medium, nec dum fluctus latera ardua

Nos procul inde fugam trepidi celerare, recepto Supplice, fic merito; tacitique incidere funem: Verrimus et proni certantibus æquora remis. Sensit, et ad sonitum vocis vestigia torsit.

Verum ubi nulla datur dextram affectare potestas,

Nec potis Ionios fluctus æquare sequendo;

gens, cui lumen eft ademtum. Trunca pinus regit manum, et firmat ejus vestigia: Lanigera oves comitantur eum, ea est fola voluptas illi, folamenque ma-li : fifiula pendet de collo ejus. Pufquam tetigit altos fluctus, et venit ad æquora; lavit inde fluidum cruorem effoss luminis, infrendens dentibus, cum gemitu; jamque graditur per medium æ-quor, nec dum fluctus tinxit ejus ardua latera. Nos trepidi copimus celerare fugam procul inde, supplice recepto, sic meincidere funem; et proni ver-rimus æquora certantibus remis. Polyphemus ferfit hoc, et torfit vestigia ad sonitum vocis: verum ubi nulla potestas datur afpo- festare dextram, nec potis est a-

TRANSLATION.

with his enormous Bulk among his Flocks, and making towards the Shore, his usual Haunt. A horrible Monster, misshapen, vast, of Sight deprived. Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him; this his fole Delight, and the Solace of his Distress: From his Neck his Whifile hangs. After he touched the deep Floods, and arrived at the Sea, he therewith washes away the trickling Gore from his quenched Orb, gnashing his Teeth with a Groan: And now he stalks through the Midst of the Sea, while the Waves have not yet wet his gigantic Sides. We, in hurrying Consternation, hasten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour; we filently cut the Cable, and, bending forward, fweep the Sea with struggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Grasp, and himfelf unable in pursuing us to equal the Ionian Waves, he raises a prodigious Yell,

NOT E S.

659. Trunca manum pinus regit. This is Virgil's ingenious Way of giving us an Idea of Po-lyphemus's gigantic Size. From the enormous Staff he wields in his Hand, we are left to imagine the Strength and Dimensions of his Body:
Nam quod illud corpus mente concipiam, says
Quintilian, cujus trunca manum pinus repit?
661. De collo fisiula pendet. These Words
seem spurious; Donatus rejects them; they are

not in Heinfius, and some other Editions, nor is there the least Mention of this Circumstance in

Ad sonitum vocis. This may either re-Vol. I.

fer to the Sound of their Voices; for, though it is faid they went off taciti, this can only mean with little Noise; for it was impossible but some must speak to give the necessary Orders; or, in general, to the Noise of their Oars, &c. for vok

fometimes signifies any Sound whatever.

670. Dextram affectare. This is a very uncommon Phrase; Servius explains it, anxie quadam aviditate manum ad navem injicere, eagerly to grasp at the Ship. Some ancient Copies read dextra attredare, in which there is no

Difficulty.

Zz

630, Conifera

tellufque Italia penitus eft exterrita, Atnaque immugiit curvis cavernis. At genus Cyclo-pum, excitum è glois et altis montibus, ruit ad portus, et complent littora. Cernimus Ainæos fratres aftantes nequicquam torvo lumine, ferentes alta capita coelo; borrendum concilium : tales quales cum ourid quercus, aut conifera cypariffi conflite-runt celfo wertice, alia filma Jovis, lucufue Diana. Acer metus agit focios præcipites exdutere rudentes quocumque, et intendere vela secandis ventis. Con-tra, jussa Heleni monent, ni teneant curfus inter utramque viom, nempe Scyllam atque Charybdim, parvo d scrimine lethi:

pontus et omnes unda intremuere, omnes

Intremuere undæ, penitusque exterrita tellus Italiæ, curvisque immugiit Ætna cavernis. 674 At genus è filvis Cyclopum et montibus altis Excitum ruit ad portus, et littora complent. Cernimus affantes nequicquam lumine torvo Ætnæos fratres, cœlo capita alta ferentes; Concilium horrendum: quales cum vertice celfo Aëriæ quercus, aut coniferæ cyparissi Constiterunt, filva alta Jovis, lucusve Dianæ. Præcipites metus acer agit quocunque rudentes Excutere, et ventis intendere vela fecundis. Contra, justa monent Heleni Scyllam atque Charybdim. Inter utramque viam, lethi discrimine parvo,

TRANSLATION.

wherewith the Sea and every Wave deeply trembled, and Italy, in its inmost Bounds, was frighted, and Ætna bellowed through its winding Caverns. Mean While the Race of the Cyclops, rouzed from the Woods and lofty Mountains, rush to the Port, and croud the Shore. We see the Ætnean Brothers, standing with their one Eye, louring Terrors on us in vain, bearing their Heads aloft to Heaven; a horrid Assembly: As when aerial Oaks, or Cone-bearing Cypresses, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and fpread their Sails to any Wind that would favour their Escape. On the other Hand, the Commands of Helenus warn them not to continue their Course between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Refolution

NO T E S.

Pines and Cypresses is called Cones, because they grow in the Shape of a Cone.

681. Confliterunt. Some read confliterant for the fake of the Quantity, but there is no Need of that Alteration; for Virgil generally shortens the penult Syllable in those Tenses, as

Obstupui steteruntque comæ, &c.

Matri long a decem tulerunt fastidia menses. 683. Ventis intendere wela secundis, i. e. says

Donatus, to fail wherever the Winds would carry them; for all Winds are favourable, if we follow their Impulie.

683. Contra, &c. I am inclined to think this whole Sentence is wrong pointed, and that it

ough to be thus:
Contra, justa monent Heleni Scyllam atque Charybdim,

Inter utramque wiam, letbi discrimine parvo, Mi teneant cursus, certum est dare lintea retro.

680. Conifera cyparifi. The Fruit of the | And then the Confiruction will be : Contra jussa Heleni monent Scyllam atque Charybdim. On the other Hand, Helenus's Instructions warn us to beware of Scylla and Charybdis: Therefore ni teneant (perhaps teneam, in the first Person, as prætervebor, Verse 688.) cursus inter utramque wiam, parwo discrimine lethi, &c. That we may not continue our Course so as to border on Death, or run the imminent Hazard of Destruction between both, viz. Polyphemus on the one Hand, and Scylla and Charybdis on the other, it is refolved to fail backward.

685. Inter utramque viam. See the former

685. Ni teneant cursus. Some Copies have m, however, ni often fignifies the fame with m, particularly in Plautus, and the more ancient Roman Authors.

685. Certum est dare lintea retro. That is, they are resolved to steer a backward Course for Laly,

LIB Ni te

Ec Miffu Panta

Talia Litto Sic Plem

> Occu Ore,

> Orty

therefo narro Panta Thefe backy dering Bef

rium :

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Italy, lenus's Praj Ceffa

681. fail ba their I Boreas. commi him.

687. norther is called there about a 689. River b

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15,

Ni teneant cursus: certum est dare lintea retro. Ecce autem Boreas angustà ab sede Pelori Miss adest. Vivo prætervehor ostia saxo Pantagiæ, Megarosque sinus, Tapsumque jacen-

Talia monstrabat relegens errata retrorsum 600 Littora Achæmenides, comes infelicis Ulyssei. Sicanio prætenta finu jacet infula contra Plemmyrium undosum; nomen dixere priores Ortygiam. Alpheum fama est huc Elidis am-

Occultas egisse vias subter mare; qui nunc 695 Ore, Arethufa, tuo Siculis confunditur undis.

certum eft dare linted retro.

Ecce autem Boreas miffus ab angustá sede Pelori adest: præ-tervebor ostia Pantagiæ è vivo Saxo, Megarosque sinus, jacentemque Tapfum. Achamenides, comes infelicis Ulyffei, monftrabat nobis talia, relegens littora retror-Jum errata.

Insula jacet prætenta Sicanio finu contra undosum Plemmyrium: priores dixere nomen ejus Ortygiam. Fama eft Aipheum, amnem Elidis, egiffe occultas vias buc subter mare; qui amnis nune confunditur Siculis undis, tuo ore, O Aretbufa.

TRANSLATION.

therefore is to fail backward. And lo the North-wind commissioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia fringed with living Rock, the Bay of Megara, and low-lying Tapfus. These Achæmenides, the Associate of accursed Ulysses, pointed out to us, as backward he cruized along those Coasts that were the Scene of his former Wanderings.

Before the Sicilian Bay outfiretched lies an Island opposite to rough Plemmyrium: The Ancients called its Name Ortygia. 'Tis faid, that Alpheus, a River of Elis, hath hither worked a fecret Channel under the Sea: Which River difemboguing by thy Mouth, O Arethusa, is now blended with the Sizilian Waves.

NOTES.

Italy, by Sailing round Sicily, according to Helenus's Admonition:

Prastat Irinacrii metas lustrare Pachyni Ceffantem, longos et circumflectere cursus, &c. Verse 429.

681. Miffus adeft. As they were resolved to fail backward, the North-wind favoured this their Design; and therefore Eneas speaks of Boreas, the North-wind, as a Person sent or commissioned from Heaven to bestriend and assist

687. Pelori. Pelorus, now Capo di Faro, is a northern Promontory of Sicily, next to Italy; it is called Angusta, on Account of the Streights that there divide Sicily from Italy, which are but about a Mile and a Half over.

689. Pantagia. Pantagia, or Pantagias, a River between Catana and Syracuse; the Mouth of it is inclosed on either Side with a steep Rock.

689. Topfunque jacentem. Tapsus is a Peninin the Bay of Megara, which lies low, and almost level with the Waves.
690. Relegens retrorfum. We have a parallel
Passage to this in Horace, Carm. Lib. I. Ode of the Island Ortygia. The Poets seigned, that

XXXIV. 3. where, according to Dr. Bentley's ingenious Correction, iterare is joined with cursus relectos, as here we have retrorfum relegens :

-nunc retror um Vela dare, atque iterare cursus

Cogor relectos. Instead of relicios in the common Editions.

690. Errata retrorfum. According to the Opinion of those who make Ulysses to have sailed from the Country of the Lotophagi in Africa, to Mount Atna, and the Territory of the Cyclops,

along the eaftern Coast of Sec ly.

691. Infelicis Ulyssei. Intelix here has the same Signification as Verse 246, on which see the Note.

693. Plemmgrium. A Promontory not far

from Syracuse; between which City and the Promontory lay the Island, here called Ortygia.

694. Alpheum. Alpheus, a celebrated River in the Pelosonnesus, taking its Rise from Mount

Alpheus,

Nos ut juffi veneramur magna numina loci : et inde exsupero præpingue folum flagnantis He-lori. Hinc radimus altas esutes projestaque saxa Pacbyni; et procul apparet Camarina nunquam concessa fatis moveri, campique Geloi, immanifque Gela, diela cognomine fluvii : inde arduus Agragas, quondam gene-rator magnanimum equorum, lon-ge oftentat maxima mænia. Ventisque datis, linquo te. O palmosa Selinus: et lego Lilybeia va-da dura cæcis saxis. Hinc portus et illatabilis ora Drepani accipit me.

Justi numina magna loci veneramur: et inde Exsupero præpingue solum stagnantis Helori. Hinc altas cautes projectaque faxa Pachyni Radimus; et fatis nunquam concessa moveri Apparet Camarina procul, campique Geloi, 701 Immanisque Gela, fluvii cognomine dicta. Arduus inde Agragas oftentat maxima longe Mœnia, magnanimûm quondam generator equo-

Teque datis linquo ventis, palmosa Selinus; Et vada dura lego faxis Lilybeïa cæcis. 706 Hinc Drepani me portus et illætabilis ora

TRANSLATION.

We venerate the great Divinities of the Place as commanded; and thence I pass the too luxuriant Soil of the overflowing Helorus. Hence we skim along the high Cliffs and prominent Rocks of Pachynus, and at a Distance appears the Lake Caramina, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas shews from far its stately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds; and I trace my Way through the Shallows of Lilybeum, dangerous by Reason of many latent Rocks. Hence the Port and unjoyous Coast of Drepanum receives me: Here, alas!

NOTES.

Alpheus, the River God, being in Love with this Fountain-Nymph, rolled his Streams from Elis by a Passage under Ground, and passed through the Ses, without intermixing, into Sicily, where he rose up with the Fountain Are-What makes this Fable the more abfurd is, the Distance between the Peloponnesus and Sicily,

which is at least 450 Miles.
698. Stagnantis Helori. Helorus, or Elorus, is a River in Sicily, that runs between Syracuse and the Promontory of Pachynus. It overflows all the Fields about at certain Seasons, like the Nile, to which the Fertility and Fatness of the

Soil here mentioned was owing.
699. Pachyni. Pachynus, or Pachynum, is the fouthern Promontory of Sicily, now called Capo Passero, or Passaro, one of the three, whence it is denominated Trinscria.

701. Camarina. A Lake near a City of the fame Name, built by the People of Syracuse. It is said, fatis nunquam concessa moveri, because, in Time of a Plague, which was thought to arise from the pestilential Vapours of that Lake, the Inhabitants, being designed to drain it, con-Julied the Oracle of Apollo, who forbad them to move or diffurb it ; mu xivei Kamapivar, axiveros yap autway. Notwithstanding which Prohibition, they drained the Lake, and had Cause to repent it afterwards; for the Enemy, entering by that Ground where the Lake had stood, made

themselves Masters of their City.

704. Magnanimum generator equorum. Servius quotes Pindar in Proof of the Agrigentines having been famous for fending Horses to the Olympic Games. Their City Agrigentum or gas, was on the fouthern Coaft of Sicily, at the Mouth of the River Agragas, formerly one of the largest Cities in the Island: It is called Arduus, because it was built on the Summit of a Mountain.

705. Palmofa Selinus. A City on the fame Coaft, whose Plains abounded with Palm-

trees.

706. Vada Lilybeia. Lilybeum was another of the three Promontories of Sicily, whence it had its Name Trinacria. It lies on the western Point of the Island; its Rocks run out into the Sea, to the Diffance of three Miles, and are covered with the Waves; whence Virgil mentions its stony Shallows and hidden Rocks, vada, dura faxis cæcis.

707. Drepani. Drepanum, now Trepani, a maritime Town in Sicily, that lies northward LIB. Accipit Heu!

Amitto Deferi Nec 1

> Hos n Hic 1

Hinc ! Sic Fata 1 Conti

> after b in eve faved proph Celær this t rected Th

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ly,

LIB. III. Accipit. Hic, pelagi tot tempestatibus actus, genitorem, omnis curæ casusque leva-Heu!

Amitto Anchisen. Hic me, pater optime, fessum Deseris, heu! tantis nequicquam erepte periclis. Nec vates Helenus, cum multa horrenda moneret,

Hos mihi prædixit luctus; non dira Celæno. Hic labor extremus, longarum hæc meta viarum.

Hinc me digressum vestris Deus appulit oris. Sic pater Æneas, intentis omnibus, unus Fata renarrabat Divûm, cursusque docebat. Conticuit tandem, factoque hic fine quievit.

Hic, actus tot tempeftatibus pelagi, beut amitto Anchifen genitorem, levamen omnis cure 709 casusque: bic, O optime pater?
m tu deseris me sessum, beu! erepte tante periclis nequicquam.
is. Nec wates Helenus, cum moueres me multa borrenda, prædixit mibi bos luctus; non dira Celæno prædixit. Hic oft meus labor extremus, bæc meta mihi longarum viarum. Deus oppulit me vestris oris digressum

353

Sic pater Æneas, omnibus intentis, unus renarrabat fata Divum, decebatque suos cursus : tandem conticuit, quievitque fine fatto bic,

TRANSLATION.

715

after being toffed by fo many Storms at Sea, I lose my Sire Anchises, my Solace in every Care and Suffering: Here thou, best of Fathers, whom in vain alas I faved from so great Dangers, here thou forfakest me spent with Toils. Neither prophetic Helenus, when he gave me many dreadful Intimations, nor execrable Celano, foretold me of this mournful Stroke. This was my finishing Disafter, this the Termination of my long tedious Voyage. Parting hence, a God directed me to your Coasts.

Thus Father Æneas, while all fat attentive, he the only Speaker recounted the Destiny allotted to him by the Gods, and gave a History of his Voyage: He

ceased at length, and here, having finished his Relation, retired to Rest.

NOTES.

from the Promontory of Lilybeum, at the Diftance of about eighteen Miles. It is called illatabilis ora, an unjoyous Coast, because here Æneas loft his Father.

709. Genitorem amitto. In this Virgil differs from Strabe, who makes Aneas to have arrived at Laurentum with his Father Anchifes, and his Son Afcanius.

The End of the FRST VOLUME.



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